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PERIODICAL COLLECTION











# THE SIGNET AND MIRROR.

VOL. V.

ST. LOUIS, MAY, 1851.

NO. 1.

## INTRODUCTION TO VOL. V.

IN presenting the first number of a new volume, it may be expected of us to say something which will indicate the course we shall pursue in our editorial duties. To those who have been readers of the back volumes, nothing need be said, except to state that we shall hold ourself aloof, as much as possible, from partizan or prejudiced feelings, and, regardless of men or localities, speak our opinions freely and fearlessly, when, in our judgment, the interests of Masonry or the cause of truth requires it. The Signet is not, nor will it ever be, in our hands, the organ of any one Grand Lodge more than another: It is designed to be the organ of the whole fraternity; and hence, whenever and wherever errors are known to exist, we shall not hesitate to point them out, nor shall we "halt between two opinions," for fear of loosing subscribers, but, as heretofore, we shall offer such arguments and administer such re-proofs as the interests of the Order may seem to require, from one who assumes to stand upon the outer walls as one of the Tylers of the great family of Masons.

We cannot now promise that the Signet will continue to improve in interest, unless it may be that our unremitting studies and attention to the duties of our chair may extend our knowledge of the history and principles of the institution. We have been in our place for the last twelve months; we have labored day and night to make the Signet merit the high commendations we are, ever and anon, receiving from our Brethren and the press, and we feel called upon to admit its future worth and usefulness may be fairly estimated by the volumes of the last year; but we promise that there shall be no falling off.

The Signet has now a larger circulation than we ever hoped to obtain for it, and being compelled to regard this as another evi-

dence that it is highly esteemed, we should be recreant to our trust, and guilty of gross ingratitude, should we fail to devote our best energies to render the work as acceptable as possible. Our exchange list has greatly increased—we have spared no expense to have on our table such of the foreign publications as the literary department of our journal calls for. That we shall be able to give satisfaction to all, we do not hope; we write as we speak, without much care in the selection of words, but in such manner as that we cannot be misunderstood.

In selecting articles of a literary character, we have ever been governed by our own judgment and taste. We are aware there are some readers who so love variety, or who are short of breath when they read, that they would rather see a dozen short and trifling articles, three inches long, than one of substantial worth, occupying eight or ten pages. For such we are not a suitable editor.

We are at liberty to promise that the "Queen of the Woods," and another original tale, written for the Signet, will be completed in this volume. These tales are both founded on facts connected with the settlement of the West and South. Many thrilling incidents of wild adventure, unsurpassed in the history of any country, have never been recorded, and only live now in the memory of our old citizens or their families. To snatch these from oblivion, and hand them down to the descendants of the brave and daring pioneers of the Great West, has long been with us an object of deep interest; and for this purpose we have offered our pages to those who were qualified to chronicle that portion of unwritten history. It is a fact, not generally known perhaps, that nine-tenths of the tales purporting to portray western character, have been written by men who were never west of the Mountains, and whose efforts at true pictures serve but to expose their ignorance of the subjects about which they write. We do hope that southern gallantry and western energy will bring into the field champions who know our claims and dare maintain them. To such we give assurance that the co-operation and helping hand of the editor of the Signet may be relied on.

Not long since, we were pained to learn that one of our very best literary exchange papers was compelled to go down for want of patronage. We know of but few men who wield a readier pen

or who strike with a bolder hand than the editor of the "Southern Star," published at Huntsville, Ala.,—and why was not that paper sustained? We know of no other reason than that the west and south have been so long paying tribute to the north and east, they cannot be brought to believe a Cæsar can exist west of the Alleghenies.

Readers and writers of the West and South!—we call upon you to come to the rescue. Let your precept and example be such as will raise the standard of our literature to the position it merits. Equal learning and equal talents are in our midst:—let it shine forth and be seen of men.

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## **HISTORY OF FREE MASONRY—NO. XXXVII.**

BY THE EDITOR.

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WE have heretofore given an account of the causes which led to a rupture in the Craft, in 1739, but we omitted to say that the seceders did not then set up or attempt to establish a Grand Lodge. On the contrary, they held themselves independent of all authority—denied the right to erect a governing head, but professed to be governed by the ancient law which authorized any number of Masons to assemble when and where they pleased to make Masons; and thus they continued denying the authority of the Grand Lodge of England, and making Masons without a warrant, until 1772, when they formed themselves into a Grand Lodge and made the Duke of Athol Grand Master, which office he held until the Prince of Wales became Regent of the United Kingdom, when the Prince resigned his office of Grand Master of the regular Masons, and the Craft unanimously elected his brother, the Duke of Sussex. The Duke immediately threw his entire influence in favor of a reconciliation between the two bodies of Masons, and so active and energetic were his efforts, that he soon laid the foundation for the

success of his noble undertaking. His first care was to satisfy the Duke of Athol—who had been more than forty-two years at the head of the irregular Masons—that a union would be productive of good, and the venerable nobleman soon after resigned his office of Grand Master, and warmly recommended the society to elect the Duke of Kent, who had been made a Mason under Athol's jurisdiction. Accordingly the Duke of Kent was chosen and installed Grand Master of that society on the 1st of December, 1813, and his Royal Highness then declared that his object in accepting the office was, that he might the more effectually co-operate with his brother, the Duke of Sussex, in burying forever all animosity and bitterness of feeling that might still be remaining between the two societies, and bring about a union which could but operate for the honor and prosperity of the Craft, not only in England, but throughout the world. The two Grand Masters immediately called to their aid several able and distinguished Masons, whose joint labors resulted in the following articles of union:

#### ARTICLES OF UNION BETWEEN THE TWO GRAND LODGES OF ENGLAND

IN THE NAME OF GOD, AMEN.

The Most Worshipful His Royal Highness Prince Edward, Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of the Garter and of the Most Illustrious Order of Saint Patrick, Field Marshal of his Majesty's Forces, Governor of Gibraltar, Colonel of the First or Royal Scots Regiment of Foot, and Grand Master of Free and Accepted Masons of England, according to the *Old Institutions*; the Right Worshipful Thomas Harper, Deputy Grand Master; the Right Worshipful James Perry, Past Deputy Grand Master; and the Right Worshipful James Agar, Past Deputy Grand Master; of the same Fraternity; for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the *Old Institutions*; being thereto duly constituted and empowered—on the one part.

The Most Worshipful His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons under the *Constitution of England*; the Right Worshipful Waller Rodwell Wright, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful Arthur Tegar, Past Grand Warden; and the Right Worshipful James Deans, Past Grand Warden; of the same Fraternity; for themselves and on behalf of the Grand Lodge of the society of Freemasons under the *Constitution of England*: being thereunto duly constituted and empowered—on the other part,

Have agreed as follows:

I. There shall be, from and after the festival of Saint John the Evangelist next ensuing, a full, perfect, and perpetual union of and between the two Fraternities of Free and Accepted Masons of England above described; so as that in all time hereafter they shall form and constitute but one brotherhood; and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted, and held, on the same day of the festival of Saint John the Evangelist next ensuing, and from thenceforward for ever.

II. It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more; viz: those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch).—But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Order of Chivalry, according to the constitutions of said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing and clothing, brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions, of the craft, shall be maintained, upheld, and practised, throughout the masonic world, from the day and date of the said union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions, of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed, that the obligations and forms that have from time to time immemorial, been established, used and practiced, in the craft, shall be recognized, accepted, and taken, by the members of both Fraternities, as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependent Lodges in every part of the world, shall be bound: and for the purpose of receiving and communicating due light, and settling this uniformity of regulation and instruction (*and particularly in matters which can neither be expressed nor described in writing,*) it is further agreed, that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate, and appoint, any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present, shall solemnly engage to abide by the true forms and obligations, (*particularly in matters which can neither be described nor written,*) in the presence of the said members of the Grand Lodges of Scotland and Ireland; that it may be declared, recognized, and known, that they are all bound by the same solemn pledge, and work under the same law.

V. For the purpose of establishing and securing the perfect uniformity in all the warranted Lodges, and also to prepare for this Grand Assembly, and to place all the members of both Fraternities on the level of equality on the day of re-union, it is agreed, that, as soon as these presents shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint, each, nine worthy and expert Master Masons, or Past Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London; when, each party having opened (in a separate apartment) a just and perfect Lodge, agreeable to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled, "The Lodge of Reconciliation;" or to visit the several Lodges holding under both the Grand Lodges for the purpose of *obligating*, instructing, and perfecting, the Master, Past Masters, Wardens, and members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the members thus re-made, in the register of both the Grand Lodges, without fee or reward; it being ordered, that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify, by writing under their hands, that he is free on the books of his particular Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters, and Warden, who are alone to be present, shall all have taken the obligation by which each is bound,



and be prepared to make their solemn engagement, that they will thereafter abide by that which shall be recognized and declared to be the true and universally accepted obligation of the Master Mason.

VI. As soon as the Grand Masters, Grand Officers, and members, of the two present Grand Lodges, shall, on the day of their re-union, have made the solemn declaration in the presence of the deputation of grand or enlightened Masons from Scotland and Ireland, to abide and act by the universally recognized obligation of Master Masons, the members shall forthwith proceed to the election of a Grand Master for the year ensuing; and, to prevent delay, the brother so elected shall forthwith be obligated, *pro tempore*, that the Grand Lodge may be formed. The said Grand Master shall then nominate and appoint his Deputy Grand Master together with a Senior and Junior Grand Warden, Grand Secretary, or Secretaries, Grand Treasurer, Grand Chaplain, Grand Sword Bearer, Grand Pursuivant, and Grand Tyler, who shall all be duly obligated and placed; and the Grand Incorporated Lodge shall then be opened, in ample form, under the style and title of, "The United Grand Lodge of Ancient Freemasons of England."

The Grand Officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as Past Grand Officers, in the respective degrees which they held before; and in case either or both of the Grand Secretaries, Pursuivant, and Tylers, should not be re-appointed to their former situations, then annuities shall be paid to them during their respective lives out of the Grand Fund.

VII. "The United Grand Lodge of Ancient Freemasons of England," shall be composed, except on the days of festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England; that is to say of—

The Grand Master.

Past Grand Masters.

Deputy Grand Master.

Past Deputy Grand Masters.

Grand Wardens.

Provincial Grand Masters.

Past Grand Wardens.

Grand Chaplain.

Grand Treasurer.

Joint Grand Secretary, or Grand Secretary, if there be only one.

Grand Sword-Bearer.

Twelve Grand Stewards, to be delegated by the Stewards' Lodge, from among their members existing at the Union; it being understood and agreed, that, from and after the Union, an annual appointment shall be made of the Stewards if necessary.

The actual Masters and Wardens of all Warranted Lodges.

Past Masters of Lodges, who have regularly served and passed the chair before the day of union, and who have continued without cessation, regular contributing members of a Warranted Lodge. It being understood, that of all Masters who, from and after the day of the said union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by his Lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past Masters of any regular Lodge, who had attained that distinction at the time of the union, the representation of such Lodge shall be by its actual Master, Wardens, and one Past Master only.

And all Grand Officers in the said Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge, as Past Grand Officers, including the present Provincial Grand Master, the Grand Treasurer, Grand Secretaries and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments; and, where such appointments shall have been cotemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come; with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge; after he shall have discharged the duties thereof for full five years.

VIII. The representatives of the several Lodges shall sit under their respective banners according to seniority. The two first Lodges under each Grand Lodge to draw lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately; that is, the Lodge which is No. 2 of the Fraternity whose lot it shall be to draw No. 1, shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately, through all the numbers respectively. And this shall for ever after be the order and rank of the Lodges in the Grand Lodge, and in grand processions, for which a plan and drawing shall be prepared previous to the union. On the renewal of any of the Lodges now dormant, they shall take rank after all the Lodges existing at the union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding, after solemn prayer, shall be to read and proclaim the act of union, as previously executed and sealed with the great seals of the two Grand Lodges; after which the same shall be solemnly accepted by the members present. A day shall then be appointed for the installation of the Grand Master, and the other Grand Officers, with due solemnity; upon which occasion, the Grand Master shall, in open Lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and to be the bond of union among the Masons of the Grand Lodge of England, and the Lodges dependent thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents, to be issued thereafter.

X. The regalia of the Grand Officers shall be, in addition to the white gloves and apron, and the respective jewels or emblems of distinction, garter-blue and gold; and these shall alone belong to the Grand Officers present and past.

XI. Four Grand Lodges, representing the craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September and December; on each of which occasions the Masters and Wardens of all the warranted Lodges shall deliver into the hands of the Grand Secretary and Grand Treasurer, a faithful list of all their contributing members; and the warranted Lodges in and adjacent to London shall pay towards the grand fund one shilling per quarter for each member, over and above the sum of half-a-guinea for each new made member, for the registry of his name; together with the sum of one shilling to the Grand Secretary, as his fee for the same; and that this contribution of one shilling for each member shall be made quarterly, and each quarter, in all time to come.

XII. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing, (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens and Secretary,) and they shall also nominate three fit and proper persons for each of the

offices of Treasurer, Chaplain, and Sword-Bearer; out of which the Grand Master shall, on the first Wednesday in the month of December, choose and appoint one for each of the said offices; and on the festival of St. John the Evangelist, then next ensuing, or on such other day as the said Grand Master shall appoint, there shall be held a Grand Lodge for the solemn installation of all the said Grand Officers, according to ancient custom.

XIII. After the day of the re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working, and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognized, by the Grand Master, Past Grand Masters, Grand Officers, and Representatives of Lodges, on the day of re-union; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges, within the bills of mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition; and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress, may happily be restored to the English craft.

XIV. When the Master and Wardens of a warranted Lodge shall report to the Grand Master, to his satisfaction, that the members of such Lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, &c., then the Most Worshipful Grand Master shall direct the new great seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular, and entitled to all the privileges of the craft; a certain term shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity; and all constitutional proceedings of any regular Lodge, which shall take place between the date of the union and the term so appointed, shall be deemed valid, on condition that such Lodge shall conform to the regulations of the union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity, of the Provincial Grand Lodges, Military Lodges, and Lodges holding of the two present Grand Lodges in distant parts, and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XV. The property of the said two Fraternities, whether freehold, leasehold, funded, real, or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund, by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter to add other names to the said trusts; or, in case of the death of any one Trustee, to nominate and appoint others for perpetuating the security of the same; and in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared, that at any time after the union it shall be in the power of the Grand Lodge to incorporate the whole of the said property and funds in one and the same set of Trustees, who shall give bond to hold the same in the name and on the behalf of the United Fraternity. And it is further agreed, that the Freemason's Hall be the place in which the United Lodge shall be held, with such additions made thereto as the increased numbers of the Fraternity, thus to be united, may require.

XVI. The fund, appropriate to the objects of Masonic benevolence, shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to charity; and pains shall be taken to increase the same.

XVII. A revision shall be made of the rules and regulations now established and in force in the two Fraternities; and a code of laws for the holding of the Grand Lodge, and of private Lodges, and, generally, for the whole conduct of the Craft,

shall be forthwith prepared, and a new book of Constitutions be composed and printed, under the superintendence of the Grand Officers, and with the sanction of the Grand Lodge.

Done at the Palace of Kensington, this 25th day of November, in the year of our Lord 1813, and of Masonry 5813.

EDWARD, G. M.  
THOMAS HARPER, D. G. M.  
JAMES PERRY, P. D. G. M.  
JAMES AGAR, P. D. G. M.

{ L. S. }

In Grand Lodge, this first day of November, A. D. 1813. Ratified and confirmed, and the seal of the Grand Lodge affixed.

EDWARD, G. M.

ROBERT LESLIE, G. S.

AUGUSTUS FREDERICK, G. M.  
WALTER RODWELL WRIGHT, P. G. M. Ionian Isles.  
ARTHUR TEGART, P. G. W.  
JAMES DEANS, P. G. W.

{ L. S. }

In Grand Lodge, this first day of December, A. D. 1813. Ratified and confirmed, and the seal of the Grand Lodge affixed.

AUGUSTUS FREDERICK, G. M.

WILLIAM H. WHITE, G. S.

A meeting of the two Grand Lodges, in pursuance of Article V., was held on the first of December, 1813, at the Crown and Anchor Tavern in the Strand. The articles of union were laid before these Lodges, and received with masonic acclamation; the articles were unanimously ratified and confirmed. "The Lodge of Reconciliation" was then constituted; the Royal Grand Masters, respectively, having nominated the following brethren to form the same:

*Old Institutions.*

R. F. Mestayer, of the Lodge No. 1.	
Thomas Harper, Jr.,	1.
J. H. Goldsworthy,	2.
W. Fox,	4.
J. Ronalds,	16.
William Oliver,	77.
Michael Corcoran,	194.
R. Bayley,	240.
James McCann,	244.

And Brother Edwards Harper, Secretary thereof.

*Constitution of England.*

Rev. Samuel Hemming, D. D., of the Lodge No. 384, R. W. M.	
William Meyrick, P. M.,	1, S. W.
William Shadbolt, G. Stewards' Lodge,	J. W.
Stephen Jones, P. M.	1.
Laurence Thomson,	54.
Joseph Jones,	66.
Jacob Henry Sarratt,	118.
Thomas Bell,	180.
J. Joyce,	453.

And Brother William Henry White, Secretary thereof.

Their Royal Highnesses the Grand Masters then signed the articles of union, and each affixed the great seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary of each of the two Grand Lodges respectively.

**MACHINE FOR THE ARTIFICIAL PRODUCTION OF ICE.**

Dr. Garrie, who is residing at Apalachicola, has succeeded beyond expectation in producing a machine which, by condensation and expansion of air, produces ice artificially, in quantity according to the size of the machine, and that is, in great abundance, at no great expense. He employs two force pumps, which are the principal parts of the machine. Into the pump, for condensation of air, a smaller pump injects water in a fine shower, while the air is condensing, which thus absorbs the heat, of the air that is given out in the act of compression. Between the condensing and expanding pumps, there is an air reservoir which is of considerable size and made like a steam boiler. This vessel is intended to receive the condensed air retard its passage so as to afford time for its effective cooling, and to act as a magazine of force for working the expanding engine. The expanding force pump is the principal and most interesting feature of the whole, because it is the agent in which the expansion of the air and the production of cold first take place. All the other parts must be nicely adjusted in proportion to this part, for making of the ice economically. The absorption of the heat is accelerated by immersing this vessel in water, and causing a jet of liquid to be thrown into its interior, as into the condensing pump.

This liquid is not congealable, and is withdrawn from a larger, though, proportioned quantity, contained in an insulated cistern, into which, after performing its office of imparting heat to in other words, absorbing cold from the expanding air, it is turned through the eduction valves of the engine. As the liquid of this cistern has its heat diminished at every stroke of the engine, by the abstraction of the jet at one temperature, and its return at a lower, it is practicably cold—an accumulator of the refrigerative action of every cylinder full of expanding air. It is thus fitted to the laboratory in which ice may be manufactured, and which it produces by abstracting the caloric of fluidity, from water, immersed in it in suitable vessels.

Cold of intensity of even hundreds of degrees below the atmosphere may be obtained by this process; but experiment shows that the temperatures of the cistern most favorable for the rapid production of ice, is at about 10° F. The expanded air partakes of the same temperature at the same cistern, and, therefore at 10° F., leaves it charged with a high degree of cold, which the economy of the scheme requires should not be wasted. Instead, therefore, of being allowed to escape into the atmosphere, it is directed through an apparatus—made like a brewer's refrigerator for cooling water—around which is placed the water it is intended to prepare for congealing.

It has been ascertained that pumps of a cubic foot capacity worked at a temperature of 90° Farenheit, and fifteen revolutions a minute, are adequate to make a ton of ice per day.

Mr. Gorrie is not the least ostentatious about his generosity, like Dr. Arnot, he considers his invention a benefit to the human race, especially in warm climate, he gives it freely to the public, and seeks no exclusive privilege from government.— *Scientific American*.

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### PRINCE HALL LODGE, No. 7.

WE have before us a copy of the by-laws of this clandestine Lodge, composed of colored men, in St. Louis.

The Lodge claims to hold under the Grand Lodge of Ohio, which it seems is an integral part of the National Grand Lodge.

The by-laws are composed of wholesome and salutary rules, and if lived up to will redound to the credit of the society.

The following section is worthy of imitation :

SEC. 2. This Lodge will not receive as a candidate any man who is a profane swearer, a gambler, a bigamist, a libertine, excessive drinker, or any that has been guilty of any high misdemeanor, or is generally charged with the same, or is guilty of any demoralizing practice ; nor will she retain any one that is guilty of the above.

The following is appended :

These by-laws confirmed, St. Louis, October 10th, A. D. 1850, A. L. 5850, by the D. D. G. M. of the National Grand Lodge.

THOMAS W. STRINGER,

D. D. G. M. of N. G. L.

We now beg to enquire of Bro. Moore, editor of the Review, whether it is not in his power to give us some light in relation to the Grand Lodge, so called, of colored men in Ohio. That a great wrong has been perpetrated somewhere in the United States, by some regular Mason or Masons, we are very sure, and justice demands that we should know and publicly brand the infamous traitor. Who set the ball in motion? Did it start in Ohio? If not, where did it originate? Let the editor of every masonic journal push the investigation, until the whole truth is elicited, and the world may know the wretch who set on foot a clandestine Lodge.

Ed.

## COMMUNICATION FROM VIRGINIA.

FOR THE MASONIC SIGNET.

*Wor. Sir and Brothers*.—You may have seen from the printed proceedings of the Grand Lodge of Virginia, of December last, that on the 10th day of that month a charter was granted to a Lodge in the city of Richmond, by the name and number of "Dove Lodge No. 51, and that a few minutes thereafter another charter was granted to a Lodge with privilege to work in the French language, by the name and number "Loge l'rangaise No. 53," R. W. Brother John Dove, M. D., being Grand Secretary.

You will see also, from the proceedings of same Grand Lodge for 1849 and 1850, that the proposed establishment of this Loge Francaise, at Richmond, was originally intended to have been by the authority of the Grand Orient of France, but the calamitous consequences likely to arise from such an interference within the jurisdiction of the Grand Lodge of Virginia, was happily and masonically prevented by the timely interference and admonition of some of the Grand Officers, and subsequently made the subject of remonstrance by order of the Grand Lodge with the Grand Orient of France, through the said Grand Secretary, when the whole subject was promptly and fraternally adjusted, and harmony, perfect Masonic harmony, re-established.

These two Lodges, after the rising of the Grand Lodge, on the occasion of their consecrations, united and entertained, in true Masonic courtesy, the three other Lodges of this city, at which all that well regulated mirth and sentiment prevailed, known and practiced only by Masons on such occasions, when heart meets heart in all the unbridled fervor of assured and merited confidence.

In a few weeks the three old Lodges, 10, 19 and 36, in return gave a sumptuous entertainment, or rather Masonic banquet, to the young Lodges, Dove Lodge No. 51, Wor. Thomas P. August Master, and Loge Francaise, Wor. Charles Huberton Master, at which some 150 Masons were present, and at which the M. W. Past G. Master, Robert G. Scott, presided as Junior Warden, assisted by the officers of the Lodges, according to Masonic usage.

To have witnessed the true realization of that immortal quotation, "the feast of reason and the flow of soul," it was only necessary to look in upon this assemblage of Masons, where hoary experience of seventy sat mingling with the juvenile of twenty-one, and over whom the Genius of Masonry had thrown her ægis of Brotherly Love, arming them with a breast-plate and panoply invulnerable by, and inaccessible to, the shafts of envy, discord, malice, and the host of bitter enemies which beset and too often entirely destroy the otherwise harmless associations of mankind. Occasionally flashes of wit, enlivened with the jocund song, would set the table in a roar, when the mellowed statesman—the judge who had cast aside his ermine—the lawyer, thoughtless of his crowded brief—and the grave chaplain—would give way to the irresistible titillation of mental excitement, until admonished by the mild but never disrespected gavel of the Junior Warden, that silence was required for the true enjoyment of some Masonic sentiment, more precious than the finest diamonds of Golconda, because intended and calculated to illustrate the moral sublimity of this our august association.

But, my Brother, my head has run away with my pen, and the pith and marrow of this epistle, contained in what I will designate the following anecdote, is what I intended to communicate for publication :

After the usual and time-honored toasts were given and responded to, our Worthy Junior Warden called on Worthy Bro. Wm. F. Butler, a past Master of the oldest Lodge present—Richmond Lodge, No. 10—for a sentiment; and well and beautifully did he respond, as the following sketch of his address shews :

**BRO. JUNIOR WARDEN:** It has been said to be customary at feasts of a certain kind, to place first upon the table the old and better kinds of wine, and after the guests have well drunk, then to bring on that which is of a more inferior quality. So at a feast of reason and flow of soul, you should first call upon the great luminaries of the meeting for speeches, (and I see a good many such around me who have not yet been called on,) and after the minds of the company have been well lighted by the reflected wisdom, wit and humor of those larger bodies, then you may safely introduce the *lesser lights* to contribute their might to the illumination and entertainment.

But it seems to be expected by some of my brethren here, that I, one of the least of the *lesser lights*, should propose a sentiment,



and by others again, that I should make a speech. Permit me then, sir, to occupy your time and the attention of my brethren for a few minutes, while I attempt something like the feelings—the emotions of my heart, and of some of the thoughts that flitted across my mind on beholding, for the first time, the solemn and imposing ceremonies of *consecration* and *installation* of new Lodges, recently witnessed by us in this city. Let this then be the theme of my speech; the subject is a pleasant one, and will bear recurring to more than once, or even half a dozen times.

First, then, in the order of the ceremonies to which I allude, was the consecration of our lovely little sister, bearing the beautiful name of Dove; and although in her infancy now, she already begins to give promise that, under the genial warmth and influence of an AUGUST SON,\* we may soon expect her to burst upon our vision in the full bloom-charms of ripened womanhood.

How beautiful the name of Dove; and how suggestive to the mind is it of much that is lovely and desirable—of much that is beautiful in character and disposition! It suggests thoughts of gentleness and of purity—of innocence and of love—of constancy, and of a fidelity that wavereth not; but I need not pursue these thoughts, suggested by the name, further at this time, because they were most appropriately and beautifully brought to our attention on a former occasion, by your M. W. Brother Chairman. But there is another and a still more beautiful, because a more elevating and ennobling thought that suggests itself to my mind in connection with this name: It is the thought of that haven of quiet, peaceful rest hereafter, where, after the storms, and the tempests, and the floods of this life shall have been overcome and past, like the family of Noah in the ark of old, we all hope at last safely to be conducted, and to be permitted to enter there, forever to enjoy, as the reward of a well spent life, a state of calm, of blissful repose. Permit me then, my brethren of Dove Lodge, to say to you, study, by all means and at all times, to cultivate these graces and virtues of character and disposition, that have been alluded to as suggested by the name your Lodge bears, and rest assured, my brethren, that yours must soon become, and will long continue to be, a prosperous and a happy Lodge.

These interesting and imposing ceremonies over, it was announced that another heir to the rights and privileges conferred by the Grand Lodge of Virginia on her children, might soon be expected; and accordingly, in the course of a few hours, counting days as hours, we were all again assembled around that altar on which lay exposed the three great lights in Masonry, to witness the *advent* of our sister, “Loge Français.” And pray, Brother Junior Warden, what first arrested the attention of the visitor on

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\*Wor. T. P. August, Master of Dove Lodge.

entering the Lodge room upon that occasion? Why, it was the *graceful draping*, over the Master's chair, of the flags of two among the greatest nations on the face of the globe; and these tastefully united at the top by a wreath of evergreens—symbolical of union—of union of hearts and of feelings—of union of interests and of purpose, to uphold and maintain those interests. But the display of those flags on that occasion, entwined in the folds of a close union, brought up vividly before my mind's eye, with the force and distinctness of current events and of tangible forms, other days and other men. It brought to mind the days that tried men's souls, and the men whose souls were equal to the trials of such days, when, under those glorious banners, our ancestors, and the ancestors of our French brethren here assembled with us to-night, stood *foot to foot and knee to knee*—shoulder to shoulder and *hand to back*—when necessary to support a falling comrade, bravely contending for, and finally triumphing in obtaining, an acknowledgement of those rights, civil and religious, which we this night enjoy. Their doubts, and their fears; too,—their patient submission under great toils and greater sufferings—the battles lost and won—the closing victory and the triumphant shout of general rejoicings,—ringing out the death knell of tyranny in this our happy land—these, and many such kindred thoughts, came crowding in upon my mind; the one treading close upon the heels of the other.

But mark the difference then and now. The union of those colors on the occasion which we have assembled here to-night to celebrate, was not, as then, symbolical of two great nations, united in the common cause of subduing a common enemy, at the cannon's mouth and in the deadly breach—with sword in hand and bayonet fixed; but of the union of a *band of brothers*, who had enlisted in the far more noble and glorious cause of subduing the hearts of men. Aye, sir! who have enlisted in a cause that is subduing the hearts of nations of men, with the peaceful weapons of "*Brotherly Love, Relief and Truth*," for Masonry teaches love to God, and peace, good will towards man.

And then, Brother Junior Warden, when we reflected upon the dangers that recently surrounded our institution in this good old Commonwealth, which at one time seriously threatened to disturb that harmony and union in our ranks that has subsisted for such a length of time, and which was so touchingly alluded to on that occasion, M. W. sir; and then cast our eyes around upon the faces of that happy Lodge, beaming with kindness and brotherly affection towards each other—oh! who could—who could repress the mental exclamation, using the language of that beautiful passage of Scripture, quoted in the opening degree of Masonry: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Sir, I felt that it was good for me to be there. Brother Junior Warden, I know you participated with me in that feeling, and I doubt not that every brother then present, fully participated with us in the same feeling. We welcome you then, our brothers of Loge Française. We welcome you, our brothers of Dove, with open hands and hearts in them—we welcome you both. May you go on prospering and to prosper, for we wish you God speed in the noble work of shedding abroad the glorious lights of Masonry ; I say glorious lights, Brother Junior Warden, because the lights of Masonry are lights of the Bible.

Permit me, sir, in conclusion, to offer a sentiment :

*Our Twin Sisters of the Mystic Tie*—Dove Lodge and Loge Française : In the unity of the spirit of Free and Accepted Masons, we salute you : In the bonds of fraternal love we embrace you.

At this time, the Rt. W. Grand Secretary, Dr. John Dove, came in, (having been detained by professional engagements,) when the Wor. Bro. Chas. Huberson, Master of Loge Française, arose, and in his native language responded to Wor. Bro. Butler, in a truly neat, appropriate, feeling, and masonic speech, which abounded with true masonic fervor, and drew from the Brethren evidences of unqualified approbation.

The peals of hearty applause which followed these remarks had hardly yet subsided, when Wor. Bro. Butler again rose and addressed the Wor. Junior Warden as follows :

A curious fact connected with the recent ceremonies of consecration and installation, suggests itself to my mind at this time, which may require some investigation at our hands, and concerning which I at least would like to have some explanation, if any can be given. But first let me call the attention of my brethren to our learned brother, Dr. Dove. Here he is, my brethren, here he sits ; and if not the picture of an innocent Dove, which I shall not now determine, he is at all events the picture of a contented man—well satisfied with himself, the world and with the rest of mankind, but more particularly with his wine. I believe he came too late for supper, but he seems well satisfied with his wine.

Now it is well known to us all here, that our worthy brother is by profession a family physician and medical adviser, and that he sometimes officiates in the capacity of midwife to the ladies. I believe he has been family physician and adviser of our good old mother the Grand Lodge of Virginia, for such a length of time, that my masonic knowledge runneth not back to it ; and that he has been present at, or had something to do in a professional way, with the birth of every child, born unto that good old lady, for the past twenty years. Notwithstanding this, and the fact that his

head has grown white in the cause, I will, nevertheless, venture the assertion, that he has never, in the whole course of his long and extensive practice, until very recently, been called upon to officiate at the birth of two children by one mother and they twins, where one child spoke the English and the other the French language.

And what is furthermore remarkable in this case, is the fact that although the children speak in different tongues, yet they have a common language of their own by which they are enabled to communicate their thoughts to each other with the greatest ease and fluency.

Now, of course it is not expected that I should be able to attempt any thing like an explanation of this wonderful freak of nature, because that duty more properly belongs to our learned brother the Doctor; but this I will say, under the Doctor's correction if I am wrong, that both the mother and her two children are doing as well as could be expected.

The irrepressible burst of applause which followed this admirable *jeu de mots*, was overwhelming. Coming from a Brother naturally taciturn, and of modest and unobtrusive deportment at all times, it took all by surprise, but none more so than our Bro. the Grand Secretary, and on whom all eyes were now directed for a response.

In a few minutes, Wor. Bro. Dove rose, and replied in the following terms:

**WOR. BRO. JUNIOR WARDEN:** I rise under more than ordinary embarrassment, to attempt a fraternal response to my M. W. Bro. who last addressed you; for while, worthy sir, the office of accoucher has often called me to deliver others, it is by no means usual for me to be called on to deliver myself; but my heart acting accoucher to my brain, I have every confidence in your appreciation of the effort, and at the hazard of miscarriage, I will make the attempt, trusting confidently in a Mason's charity to conceal and make all due allowance for whatever deformity you may discover in my production.

My Bro. Butler has been pleased to characterise me as the "picture of a contented man." In that, worthy sir, he has proved himself a physiognomist of no mean pretensions; and permit me to say to that brother, the scene now before me is highly calculated to make one whose aspirations are as humble as mine entirely contented, and I am indeed a "contented man."

It is now nearly forty years since, on an occasion of a Masonic banquet in this hall, we had to resort to the highway, and extensive invitation, to fill one table. Now, sir, we have three crowded tables

of well-trying, true and trusty brothers, and many more anxious to come in, but precluded for want of room. Nor is my gratification bounded by the numerical strength simply. I see this society has sent forth her most choice spirits to be instructed in the time-honored school of Masonry—in the art, trade and mystery of erecting that moral edifice whose vast dimensions embrace the confines of this terrestrial globe; and being supported by those Corinthian columns—Brotherly Love, Relief, and Truth—and roofed with the starry decked firmament of the Eternal God, whom we all adore, presents a temple of wisdom, strength and beauty, whose moral grandeur far surpasses all suggestions of the human mind; and by the attractive harmony of all its parts, entitles men of every country, sect or opinion, to enter its portals, and in true sincerity of heart to worship at its altar. Glorious, God-like institution!

These thoughts, Wor. Brother, afford a ready solution to the apparently enigmatical question which Bro. Butler put to me of “how it happens that the twins of the same mother should one speak French and the other the English language,” and carries us back to the traditionary and recorded events connected with the building of the Tower of Babel, where this wonderful miracle was first produced by the Most High God as a punishment for presumptuous self-confidence.

Noah, his three sons and their progeny, in the first century after the flood, being all the Masons or builders then on this globe, journeyed from their first place of rest to the westward, and in the plains of Shinar determined to build a city, and subsequently to ornament it with a tower, commemorative of their temporal grandeur, and so high as to reach the heavens—the abode, as they supposed of the living God. Quietly, but with zeal and industry, they applied all their energies to the accomplishment of this, to their puny minds, magnificent object, and were succeeding well, when on a certain morning, on resuming their accustomed labors, to their infinite mystification and ultimate disappointment of their expectation, they found themselves entirely unable by any words they could utter to make known their thoughts and wishes.

Being struck with the futility of their first project—that of remaining together and forming one nation of people for the whole world—they agreed and determined to separate, to travel, and to people the globe as many nations. Still, the want of a universal language was keenly felt and presented to their minds, on any occasion of future meeting. It was at this juncture that, to their inexpressible joy, they found all men, of every tongue, expressed the passions and emotions of the human heart in the same manner: all cry alike, all laugh alike—grief and joy, sympathy and rebuke, are expressed alike by the human countenance. This universal language of the eye, of signs and of sympathies, adopted—it being an emanation from the Deity, as the mystic of Free Ma-

sonry ; and such it has been handed down through all time, uncorrupted by prejudice. And such, worthy sir, it must continue till time shall be no more.

When subsequently, in the adaptation of this mystic language to the wants and necessities of mankind, it became necessary to adopt certain mysterious forms and ceremonies, to guard it against falsification and abuse. They were committed to associations or communities of men who, each in their own nation, created an altar dedicated to that holy purpose—at and around which, encircled by the indissolable chain of the *Mystic Tie*, and in the *temple filled* by the GENIUS OF MASONRY, the virtuous heart, no matter in what *vernacular* clothed, might make known its woes or wants, and receive a ready and cordial response from the bosom of a Brother.

RICHMOND.

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## THE UNITED STATES IN A. D. 2000.

IN turning back the pages of the world's history, how inconsiderable seems to us one hundred and fifty years in the vista of time ; and yet, if our attention be carefully directed to the events and developments of the last fifty years in the United States—especially if we enquire into the causes which have tended to produce the wonderful effect—we are lost in the labyrinth of conjecture, in calculating the results of the next one hundred and fifty years. If we could take a given period of past time as a just criterion, we should have no difficulty in foretelling the developments of the future. But when we remember that, by a singular combination of circumstances, the United States has become the great reservoir of the world—that England, Scotland, Ireland, Wales, France, and the Germanic States, are already pouring into the lap of our broad domain million upon million of their population, and that the end cannot be seen—how infinitely uncertain must be the calculations of the most sagacious observer. That the increase of population in the old world will have much to do with the growth of the new, cannot be well doubted, for population, like water, will seek a level though it never obtains it. But there are other causes,

than mere increase of population, in the old world, that will open the flood gates of emigration to this. So long as men are not mere automatons in the hands of a monarch, they will seek to throw off the yoke of oppression, and free themselves from the shackles of slavery; and every effort which fails of its end, must send forth the malcontents to seek refuge from the sword and the guillotine. And where will they, where can they direct their steps with the hope of finding an asylum and a home, but to the United States? Of what material, then, will the population of the New World be composed, in a century and a half more? What—oh! what will be its political destiny? Were it not for the bigotry which attaches to all religions, we should apprehend no difficulty, in a political point of view, from the heterogenous mass of mixed emigration from foreign nations to this; for there is a natural tendency in the minds of men to become the fast friends of that country and its civil institutions, which shelters and protects them from tyrannical oppression; but through the wide world it will be found that the floating population is made up, mainly, of the least enlightened classes. It follows, therefore, that the emigration to the United States must continue to be, as it now is, from the inferior and uneducated classes of the Old World; and as every people carry with them the religion of their fathers, corrupted by all the blighting influence of the ignorance, bigotry and superstition consequent upon an enslaved condition of the mind, who will undertake to say what will be the political destiny of this now happy land, when the immigrants shall hold the reins of power? We are not vain of our prophetic powers, but we do not hesitate to believe that, if ever our glorious Union be rent and torn into fragments, and the civil institutions, bequeathed by the blood of our fathers, be cast to the dogs, the cause (insidious it may be,) will be traceable, not to religion, to be sure, but to the fanaticism and bigotry of ignorant religionists, the willing tools of foreign despots.

That our readers may find convenient access to some facts which may enable them to draw their own deductions from cause to effect, we have been at the pains to collect some important statistics in reference to population.

In 1800, the United States had sixteen States, 1,200,000 square miles of territory, and a population of 5,300,000. At the close of

1850, we had thirty-one States, 3,200,000 square miles of territory, and a population of about 23,200,000.

In 1800, England had a population of a fraction over 7,000,000, and at the close of 1850 about 16,500,000. Scotland, in 1800, had about 1,600,000, and now about 2,900,000. Ireland, in 1800, had a population of 4,600,000, and now has about 7,800,000.

In 1800, France had a population of about 27,000,000, and now has about 36,500,000. Prussia had, in 1800, a population of 8,200,000, and now about 15,800,000. In 1800, Russia had a population of about 31,000,000, and now about 59,000,000.

The total population of the above named countries of the Old World was less than 90,000,000—now it is about 39,000,000; making an increase in fifty years of about forty-five per cent., while the population of the United States has increased in the same time four hundred and fifty per cent. Should the population of the above named countries of the Old World continue to increase in the same ratio for the next one hundred years, there will be an increase of about 170,000,000. But this cannot take place, because starvation, if nothing else, would intervene. But taken in connection with the United States, we do not doubt the increase of souls will go beyond 170,000,000. In short, the increase of souls in the Old World will be poured upon the New, until the density of population in the latter will exceed the former, in proportion as the fertility of soil and the laws of trade preponderate in its favor.

Now, if at the time designated, the United States shall own all the British possessions on the north, and the whole of the Mexican country—and this must happen—what will be the political and religious condition of the United States? What party will then hold the balance of power? Will our religious liberties, upon which our civil institutions are founded, be kept up and preserved as now, by the bitter animosity and watchful jealousy of fifty-different religious denominations? or will the Mother of Harlots, the hydra-headed monster—Bigotry—ride triumphant over this broad land of ours, crushing beneath its colossal strides, all the Anglo-Saxon race, who cannot or will not bow to the Juggernaut of intolerant power. The world's history bares us out in the declaration that but little tolerance and liberality is to be expected from any religious sect having the reins of power, and especially is this true if ignorance abounds. A people to be intelligent must be a think-



ing people—they must not suffer a few to think for the many. A people to be free and independent, must be able to appreciate freedom's worth. The tree of liberty will be dug up and cast aside as an incumbrance, if those in whose keeping it is placed, are incapable of enjoying its fruits. The love of religious liberty and freedom of thought, impelled our Pilgrim Fathers to plant the noble scion on our soil, and thus far it has been watered by the blood of their enlightened descendants. Oh! may it never wither, pine and die, beneath the simmoon of foreign immigration.—Ed.

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LEXINGTON, Mo., March 7th, 1851.

*Comp. Mitchell:* The fifth semi-annual session of the Masonic College in Lexington, and the eleventh session from the organization of the College in Marion, closed on Friday, the 28th ult. The four days preceding were devoted to a public examination of the students, one day to the class of each professor.

On the evening of the 27th, ten orations, of their own composition, were delivered by students, before a very large audience. On the succeeding evening, by the request of the Curators, President Shaver delivered an excellent and most appropriate address on the subject of education, setting forth, in their true light, the qualifications, duties and responsibilities of instructors, and the duties of parents, guardians and communities in regard to what ought to be the great business of life, the moral and intellectual training of the rising generation.

Not desiring to puff, but to give reliable information, it will suffice to say, that the examinations exhibited a degree of proficiency on the part of all the classes, in all departments, which, to say the very least, was highly creditable to both student and professor, and afforded to parent and guardian ample assurance that their confidence had not been misplaced, or their patronage injudiciously bestowed.

Of the senior members of the Faculty, nothing need be said—

you know them. Of Messrs. Lambeth and Grover, the adjunct professors, whose services commenced with the session just closed, you will doubtless be gratified to learn that they have "exhibited specimens of their work which have stood the test of the Overseer's square." In this instance the Curators have been peculiarly fortunate in getting men of the right stamp. Industrious, energetic, well qualified, and indefatigably faithful in the discharge of their duty, they have secured the entire confidence of the senior members of the Faculty, and of the students, and won golden opinions from all who have used the proper means to be informed of the manner in which their work has been done.

Of the students, it is believed that, taken collectively, they have no equals in any institution in the country for good morals, gentlemanly deportment, and strict conformity to the regulations of college. Of the thousand and one mischievous pranks so common among students in most colleges, not a single one has found its way hither. Students and professors are mutually attached to each other, and harmony and good feeling characterize all their intercourse.

That clanish feeling of hostility between students, as a caste, and other young men of the community, not students, which has been a source of annoyance to most colleges, is entirely unknown here.

This happy state of affairs, it is believed, is not attributable to the superior management of the Faculty alone, or any single cause whatever; but to a combination of causes. Students are quartered, one, two or three, in a place, in genteel families; received and treated upon terms of perfect equality, and brought under the salutary restraints of the family and social circle. Moreover, few communities exist in which the standard of morality is more elevated, or the tone of public opinion more healthful than in our young city. He that would deliberately violate the laws of college, or be guilty of immoral or improper conduct, will soon forfeit his place in the family and social circle, and find "every man's hand against him." Reckless indeed, and lost to all self-respect must he be who can long brook the force of public opinion, even if permitted to remain in college and try it; but this, it is distinctly understood, will in no case be permitted by the Faculty.

The superficial elementary instruction received by students pre-

vious to entering college, is a draw-back upon all colleges of the West. So far as the preparatory department here is concerned, this evil will be remedied. It is furnished with an extensive assortment of magnificent outline and other maps, globes, charts, and other apparatus for ocular illustration; and with teachers who understand how to use them in the development of the mind.

The collegiate department is furnished with apparatus sufficient for the illustration of all the principles of Natural Philosophy usually discussed before classes, under the several captions of mechanics, hydrostatics, pneumatics, electricity, magnetism, optics, and chemistry. The last not so complete as the others—mechanical, pneumatical and electrical apparatus very complete. Every article is of the most approved model and best workmanship, selected with a view to efficient practical utility and permanent durability as part of a general assortment of apparatus such as the best colleges of the country ought to have, and it is intended this one shall have, e'er many summers pass. Upwards of three hundred and fifty volumes were procured for the library, last autumn, selected with great care, and better adapted to the peculiar wants of this institution, than so many thousand volumes of some college libraries would be. To the library and apparatus, additions are to be annually made until the funds set apart for that purpose shall be exhausted.

The foregoing facts taken in connexion with the healthfulness of the location, morally and physically, it seems to the writer, ought to encourage the friends of the institution to exert themselves to procure patronage and extend the sphere of its usefulness.

The present session commenced on the 3d inst., with a larger number than was in attendance last session. New students are coming in every few days. The prospects are fair for a large increase. On the last Thursday of July the first graduates, four in number, are to go forth into the world, and who of our brethren will send others to take their places?

Fraternally,

A. PATTERSON.

P. S.—In addition to the funds furnished him, the individual who purchased the apparatus advanced a small amount to make the assortment more complete, and the books for the library were procured on *his own credit*. Let no complaint be made then, about anticipating our means.

## AN APPEAL TO FREE AND ACCEPTED MASONS.

*To the Most Worshipful Grand Master of Free and Accepted Masons of the State of Texas.*

PANAMA, (*New Granada*), February 11, 1851.

*M. W. Brother*: At a Special meeting of the Union Lodge, U. D., held on the 30th January, A. L. 5851, A. D. 1851, at the Lodge Room, in the city of Panama, in the Republic of New Granada, in South America, the following proceedings were had, to-wit:

I. *Resolved*, That a Committee of three be appointed by the W. M. to enquire into the expediency of soliciting our parent Grand Lodge to declare Panama, in the Republic of New Granada, a *Masonic Missionary Station*, and this Lodge the Agent, for the purpose of aiding the poor distressed worthy Brethren, crossing the Isthmus.

II. *Resolved*, That the said Committee be required to report the most efficient plan for soliciting voluntary contributions from the Masonic World, in money, clothing, medicines, and other necessities and comforts, to be ministered to the sick and worthy Brethren visiting this part of the Globe, and to bury those who may die in this place.

III. *Resolved*, That the said Committee report in full in writing, at the next regular meeting.

The following Brethren were appointed the Committee on the foregoing resolutions: Bros. Middleton, Dinneford and Smith.

At the regular meeting held on the 6th Feb., A. L. 5851, A. D. 1851, the following further proceedings were had on the subject, viz:

The Committee on the "*Missionary Charity Fund*," made a report, which, after having been read and discussed, was received and *unanimously* adopted.

*To the W. Master, Wardens and Brethren of Union Lodge, U. D.:*

*Brethren*:—The undersigned, appointed to inquire into the expediency of soliciting our Parent Grand Lodge to declare this city of Panama a *Masonic Missionary Station*, and this Lodge the agent, for the purpose of rendering aid to distressed worthy Brethren, &c., &c., as per annexed resolutions, beg leave to report:

*That*, Since the acquisition of California by the United States, the emigration to and from it by the way of this Isthmus, has been and continues to be immense: that among the wayfarers are men of all nations, many of whom are members of our Fraternity. During the past eighteen months, several meetings of Masons have been held here for charitable and social purposes; when finally,

on the 21st September, A. L. 5850, A. D. 1850, for the first time, several Brethren (to the number of eleven) met in convention and resolved to apply to a superior Masonic Authority, for a Warrant of Dispensation, to assemble and work in a legal and constitutional form as Masons, for the purpose of ministering aid, comfort and consolation to distressed worthy Brethren who might be cast upon this highway of the two oceans, in a destitute condition—and to consign to mother earth, with decency, the mortal remains of those who might end their career here in our midst. Application was accordingly made in a regular manner, to the M. W., the Grand Master of Masons of the State of Texas, (for want of a competent masonic authority in this Republic, and) because three of the petitioners hailed from that State, where they were favorably known both as men and masons; one of them being a Life Member of the M. W., the Grand Lodge of the said State; and Past Dist. Deputy Master of the 4th Masonic District of said State; and for these reasons feeling more than usual confidence that their prayer would meet with a hearty and prompt response. In this reasonable expectation they were not disappointed; and on the 20th December, of the same year, the Brethren met, by virtue of the Dispensation thus granted them by the M. W. the Grand Master of the State of Texas. This Union Lodge in Panama exists as a regularly established Masonic body.

Your committee have deemed it necessary to preface this Report by this historical account of the establishment of this Lodge, for the information of the craft at large: and while explaining the motives of its organization, to point out the means necessary to its maintenance, and the carrying out the laudable intentions of its founders—intentions which it is to be hoped will meet the support and assistance of all good Masons throughout the world.

Your committee deem it proper, for one moment, to draw attention to the position of Panama—situated as it is, at one end of the bridge connecting the two oceans. Even now, as has been shown, the travel through it is immense, and as Commerce and Mechanical Arts shall further demonstrate the advantages of its geographical position, we may reasonably feel every assurance that the tide of emigration, for years to come, will constantly be an increasing one. Among the vast multitudes who thus flock to it, in transit, are Masons, “good men and true,” some of whom are suffering sore under the vicissitudes of fortune, and who require, at our hands, all the succor and aid which not only the tenets of our time-honored and beloved institution, but also humanity, teaches us to extend to the “weary and heavy laden.” To effect any practical good in this way, it is evident that a regularly constituted Lodge should be established and supported here, under the sanction of a competent superior Masonic body—for the maintenance of which, *funds are necessary*. The Brethren who came forward and united

as a body, for the formation of this body, have taxed themselves higher than is known in any part of the world, by way of monthly dues or contributions for the creation of a "*General Fund*" to defray the ordinary expenses of this Lodge, which amounts on an average to \$150 per month. The number of members comprising this Lodge at its organization, was not more than seven; although eleven Brethren signed the proceedings of the convention; but four have been since compelled to leave the place in pursuit of their various avocations. Hence, it will be perceived at a glance, that the heavy expenses of organizing, furnishing and maintaining this Masonic Lodge, which stands as a "*GOOD SAMARITAN*" in the Desert, to aid the impoverished, cherish the weak, to nourish the sick, and to bury the dead, of our numerous transient brotherhood, bears most heavily upon its very limited membership. The Committee would here take occasion to remark, that the monthly contributions of each member, as fixed by our Bye-Laws, are *Five Dollars*, American gold, which may produce a revenue barely sufficient to defray the ordinary expenses of the Lodge; consequently further taxation and voluntary donations will be necessary in cases of emergency, either for a deficit in the "*General Fund*," or for charitable purposes, which latter needs most funds, and the obtaining of which is an object of deep solicitude with this Lodge, and the immediate purpose of this appeal.

With the view, then, of acquiring this "*CHARITY FUND*," with which to administer comfort to the sick and distressed worthy Brethren, or to bury the dead, your Committee deem it expedient to call the attention of the parent Grand Lodge, (and through it to appeal to the whole Masonic world,) to the facts herein set forth, in the full hope that this "*voice from the wilderness*" will be heard and responded to with all convenient and prompt liberality. In conclusion, your Committee would submit to the consideration of this Lodge, the following resolutions, and recommend their adoption, viz:

I. *Resolved*, That the M. W. the Grand Lodge of the State of Texas, our parent, be respectfully solicited to declare Panama a Masonic Missionary Station, and Union Lodge the agent, to carry out the objects of the said Mission, and to recommend to the Lodges subordinate to her jurisdiction, to call upon the Brethren for voluntary contributions for the formation of a Missionary Charity Fund, to be transmitted to Panama, for subjects of charity among Masons.

II. *Resolved*, That our parent Grand Lodge be solicited to use her influence and kind offices with the Grand Lodges with which she may be in correspondence, to adopt a similar course for the collection of the said Charity Fund.

III. *Resolved*, That this Report, with the resolutions creating this Committee, be printed in circular letter form, in sufficient

number to be addressed to the Masonic world, as an appeal of this Lodge, for voluntary donations in money and such other articles as the donors may deem proper to give, for the formation of said Charity Fund; and that the same be promulgated through the press in this city and abroad, with a request to the editors to take a favorable notice of the same, and to bring the matter fairly before their philanthropic and Masonic readers.

IV. *Resolved*, That the Executive Committee of this Lodge, be charged with carrying these resolutions into effect, and that the Secretary attest the same. Also to receive and receipt for all donations made in accordance with these resolutions, and to report the same from time to time to the Lodge, and render an account of their administration every quarter at the regular meetings in March, July, September and December of each year; and that the same be sent up annually to the parent Grand Lodge.

All of which is respectfully submitted.

LEWIS A. MIDDLETON, }  
W. DINNEFORD, } *Committee.*  
A. Y. SMITH, }

*Panama, 6th, 1851.*

In obedience to the requirements of the last resolution, we, the Executive Committee, take great pleasure in laying before you these proceedings, with our solicitation to submit the same to that part of the Masonic World under your jurisdiction, and that you may, on behalf our said Lodge, appeal to the liberality of the Brethren composing your household, and to the humane feelings of the philanthropic, that the object of this Lodge as set forth in the foregoing proceedings may be realized, for the benefit of the poor and needy, and to enable this Lodge to imitate the example of the "GOOD SAMARITAN."

We are, M. W. Brother, respectfully and fraternally,  
your Brothers and Friends,

GEO. FISHER, W. Master,  
LOUIS C. MERTENS, Sr. Warden,  
JULIAN PEZENTY, Jr. Warden,

*Executive Committee of Union Lodge, U. D., at Panama, N. G.*

Attest: W. DINNEFORD, *Secretary.*

### TO MASONS.

A Lodge has been established at this place after a great effort and at great expense, for the noble purpose of relieving distressed or sick Brethren who may pass here on their way to and from California. It has cost a great amount of money to start it, and the noble spirits who have so done, deserve the thanks of all Brethren—and more especially their encouragement and assistance in carrying out their glorious and charitable purpose. The Lodge is

young and small, and will have to work hard to meet, for a season, their expenses, and we recommend to Brethren passing through this place, who have the ability, a donation to their Charity Fund, that they may be more abundantly able, in time of need, to relieve a worthy Brother; and would also ask Brothers in the States and in California, who have the ability, to circulate this notice through other papers. We visited the Lodge last evening, and can vouch for the above.

CHARLES W. COOK, Richmond Lodge, No. 230, Pennsylvania,  
 MARTIN VICE, Integrity Lodge, No. 187, Philadelphia, Penn.,  
 E. J. SMITH, Lygonia Lodge, Ellsworth, Maine,  
 WM. M. LUBBOCK, Strict Observance Lodge, No. 73, Charleston, S. C.,  
 HENRY S. LUBBOCK, Moniteau Lodge, No. 106, New York,  
 JACOB RICH, Devotion Lodge, No. 160, Lexington, Kentucky,  
 SAMUEL LYON, Adelphi Lodge, No. 23, New York,  
 FRANK ISAACS, " " " " " "

*Panama, February 14, 1851.*

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From the London Times, December 3d.

## M. GUIZOT ON WASHINGTON AND MONK.

M. Guizot is a man who, without any ambition of singularity, or any taste for paradox, has presented some strange contradictions. Not having the least wish to depose Louis Phillippe or to restore Charles the X., M. Guizot wrote, in 1837, an essay on the character and career of Monk, the restorer of English Legitimacy. As loyal as it was possible to be to the King of the French, and having nothing to do with republicans, except as a faction he was bound to keep down, he wrote a life of Washington, the founder and builder of American Independence. After undertaking two works so little in keeping either with his position or with the state of public affairs, M. Guizot can hardly quarrel with the extraordinary chance which compels him to resume them at a time when they are neither indecorous nor inopportune. There can now be no possible objection, on the score of loyalty or taste, to M. Guizot bringing out a new edition of his *Monk* and of his *Washington*, with a preface to each *apropos* to the present state of affairs. Indeed, the revolution which has imposed upon France the alternative of a Monk or a Washington retrospectively justifies the attention drawn to these characters at a time when their interest seemed to be purely historical.

Yet France at this moment is a very different nation from England in 1660, or the United States in 1775. There may, indeed,



as M. Guizot asserts, be some resemblance in the political circumstances of the three eras. In all three we recognize a government in a state of transition, and a choice or a compromise to be made between old and new institutions. In all three we recognize very able men, on whom the eyes of their fellow-citizens rest for a solution of the political problem. But M. Guizot has himself described and illustrated a fatal peculiarity of the French crisis, which distinguishes it far too widely from the other members of the parallel to leave a hope of similar results. He asks four or five questions, and assumes that they occupy and distract the whole mind of France; "four or five questions, all of them implying a revolution, which are incessantly present to every mind, familiar to every lip. Can the Republic be established? Can the Monarchy be restored? Which monarchy—the empire or the house of Bourbon? What branch of the house of Bourbon? The elder or the younger, or both together, and in concert?" What a satire on the character of the nation! But, ludicrous as it is, it does not tell the whole truth. France asks all these questions, but it does not ask them seriously. It is doubting between an empire and a republic, without seriously intending to be very constant to either. When the first love is disappointed or fled, its place can never be wholly supplied. A French revolution is only one more political *liaison*; it is not a true marriage. There is nothing serious about it. The instant the hasty inauguration is completed the people begin to ask. "What next?" M. Guizot asks "What next?" and says that his fellow-countrymen hesitate between half-a-dozen different answers. When such is the case, to answer one question leaves the rest unanswered. Revolution in that singular country is a hydra with many alternatives, each of them capable of no more than a temporary settlement. Paris only bears with a monarchy till it fancies a republic, and only bears with a republic till the lapse of a few years created a fresh relish for monarchical government. Its old men have lived under seven governments, as different from one another as any in the European catalogue. How is it possible for the nation to feel an overpowering and abiding attachment to any one form of government?

What can be more different than the simplicity and constantly exhibited by our forefathers in the era of Monk, and by our cousins in the era of Washington? In England there had been two parties representing two systems—a despotism and a constitutional monarchy. The piety of the age had given a religious color to the dissension, and despotism happened to be associated with a domineering hierarchy and a ceremonial worship; while government by king, lords, and commons, was also associated with the Presbyterian policy and the puritanical faith and practice. Nothing, however, could be more distinct than the two schools, or more determined, dogged, and desperate, than the tenacity and

the scrupulosity with which the two parties stuck to their systems. The monarchical system expired with Charles I.; the others suffered a more lingering, but far more painful, scandalous, and effectual defeat. It fell under the exaggeration of its supporters, the rivalry of the Independents, the superior fanaticism of the fifth monarchy men, the usurpation of Oliver Cromwell, and the disappointment of all the hopes for which the monarchy had been overthrown. The monarchy had been cut off in its prime, while its eyes were bright and its spirit unsubdued; while the cause of the Puritanical Parliament had lived long enough to be despised. When the iron arm with which Cromwell had kept both parties at a distance for a dozen years was powerless in the grave, then the people of England almost unanimously recalled the monarchical and high church system, with barely any other security than the hope that kings would take warning from the fate of Charles I., and prelates from that of Archbishop Laud. Till 1685 it might be said that the English had simply reverted to the institutions and policy of 1640, and had fought the civil wars to little purpose, or none. Such was the simplicity of this question in the English mind, and such the constancy with which it adhered to its choice as long as it was possible.

The simplicity of the American question is still more remarkable. Compelled, as the people were, or thought they were, to throw off the British yoke, they wisely resolved to remain as much as possible in their former position. They retained their separate States and their existing Legislatures. They retained the courts and the legal and judicial system of this country. Their only innovation was that thrust upon them, viz: the creation of a Congress which should fill the hiatus caused by the extinction of our rule, and should resemble the British legislature as closely as the circumstances allowed. There were no questions except as to details, and as to the comparative scope to be assigned to the federal and the democratical principle. What is there like this in the present state of France? Is she quietly and unanimously feeling her way to her most natural and least revolutionary development? No. She has changed everything, and is questioning everything, and M. Guizot will be long before he persuades her to sit down and settle for good how and by whom she will be governed for the future.

## GRAND LODGE OF VIRGINIA.

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WE have received the printed proceedings of the Grand Lodge of Virginia, at its annual communication, in December last.

One of the most exciting subjects which has been agitated in that masonic jurisdiction, was the supposed interference of the Grand Orient of France with the rightful jurisdiction of the Grand Lodge of Virginia. The following extract will show the happy adjustment of all difficulties, and exonerates the Grand Orient of France from all censure.

Wor. John Dove presented a report of correspondence with the Grand Orient of France, which was read and confirmed in form following.

In obedience to an order of the M. W. Grand Lodge at its last session, I addressed a communication to the M. W. Grand Orient of France, through our Wor. Bro. Leblanc Marconney, complaining of the action of that body in giving countenance to the establishment of a Lodge of Masons under and within the masonic jurisdiction of this Grand Lodge, at the city of Richmond; a similar communication was made at my instance by Wor. Bro. Thos. P. August through our kind Brother John D. Osborne, who immediately conferred with Bro. Pillot, and from both of whom official answers have been received and are herewith transmitted.

It affords me great pleasure to say that each of the brethren on the part of the Grand Orient of France repudiate the idea promptly of that respectable body claiming such right, and indeed quote their lately revised constitution in which they are in terms restricted to the exercise of that power only in such countries as may have no masonic grand head, and more especially would they be guarded and cautions in doing or giving any countenance to an act which might tend to interrupt, in the slightest degree, the harmony and good fellowship now existing between and the M. Wor. Grand Lodge of Virginia, with whom they are placed on terms of masonic correspondence.

I have, also, the high gratification to add that the Ven. Maitre of La Loge Française, Bro. Chas. Huberson, upon the reception of these communications became informed of his mistake as to powers which he honestly believed himself possessed, immediately and with highly commendable Masonic candor and zeal, aided by a competent number of Master Masons possessing the same qualifications, applied to the M. W. Grand Master of Virginia for a dispensation to legalize their proceedings and authorise them to open and hold a Lodge of the Ancient York Rite, to be conducted in the French or English language for the peculiar benefit of such

foreigners as accident or design may have induced to sojourn either temporarily or permanently in this blessed land, where the equal rights of man are advocated and established upon the immutable principles of truth and justice.

This dispensation was promptly granted by the M. Wor. James Points, Grand Master of Masons for Virginia; the brethren have set to work under pleasing auspices and are now a harmonious and flourishing Lodge, and present one common Masonic Altar, around which any *upright* Mason, no matter what vernacular he may speak, if possessed of the true landmarks, will find a ready and heartfelt response in the bosom of his brother.

And thus, Wor. Sir, has an act, which in its incipency threatened to convulse this masonic jurisdiction and bring it into fearful collision with a highly esteemed sister Grand Lodge, by the timely and affectionate interposition of our most estimable Grand Master, been converted into an instrument of great good to the craft, and been the means of drawing closer the chords of affection and mutual respect between these two grand bodies.

Respectfully submitted, JOHN DOVE, *G. Secretary.*

The following are the concluding remarks of the correspondence committee.

“ Our good old commonwealth has worked at all times unfalteringly in this cause. True, some of our sister States have gone before us, in some respects, but none can surpass us in devotion and practical adherence to the sublime tenets of Masonry. We can boast of no costly and splendid Masonic edifices, but we can claim, to have labored to provide for the wants of the orphan and the widow—to feed the hungry, and to clothe the naked. Small as have been our means, they have been husbanded and applied to do all possible good. The education of the destitute orphan children of Master Masons, has been one of the earliest, and most cherished objects, to which our charity fund has been applied. Its work is quiet and unobtrusive, but its blessings are sensibly felt, and their fruits are shown in the admiration and respect, now almost without dissent, expressed for our Order. We have a faithful and now never-ceasing application of the revenue of our charity fund for the purposes of education. The number of those deriving benefit from it continue steadily to increase, and could we quadruple our means, we would hardly now have accomplished, the end designed to be attained by the founders of this pure charity—a charity that stands pre-eminent for its beauty and singleness of purpose—a charity that goes to the humble cottage, and takes thence the destitute and uninstructed child, bears him to the school room, and there opens to him the inestimable treasures of knowledge and moral teaching. But let us go no further. There may be doubt, whether this be not more than truth—and yet how many

living witnesses might we not call, to testify to its entire accuracy. Tennessee, Kentucky, and Missouri have their Masonic Colleges—institutions created by Masonic charity. We tread the humbler, but we hope not the less useful pathway, of taking the humble poor orphan Mason and instruct him in the first elements of an English education. We approve and prefer our system. It commends itself to us, because we separate not our people or our schools from the other people and schools of our State. The Masonic pupil is not placed with Masonic pupils alone, but each mingles and associates with all other pupils, without distinction in any respect whatsoever. Masonry regards no man for his outward rank or worldly wealth. It looks alone to the virtuous principles that direct his conduct, and govern him in his actions. So should it be in all the applications of our charities. We love man as man—we love a good man because he is a good man. Not like the proud Roman, who held not the proper opinion of his own worth, but choose to protect himself by the supercilious declaration, “I am a Roman citizen”—and who more worthily might have said, “I am an honest man.” This is true Masonry. Its great and ever enduring principles enter deeply into the hearts and govern the conduct of all its votaries. Let the storm come, and their mighty and protecting arms will arrest its assaults. We have, heretofore, met oppression and outrage and wrong in every form, and neither time, nor change, nor circumstance have ever shaken the fidelity of our fathers, nor can they now sap the devotion of their sons.

We again congratulate you, Most Worshipful Grand Master and brethren, on the now unequalled prosperity of our Order. But we cannot in parting with you, Most Worshipful Sir, believe that we have done justice to the Masonic body of Virginia or to ourselves, should we fail in declaring as we now do, that to your bearing and character, and that of your honored associates, we all owe much, yes, more than we can express, for the elevated condition of the craft in our State.”

For the Masonic Signet.

## THE QUEEN OF THE WOODS.

A TALE OF THE EARLY SETTLERS OF THE WEST.

### PREFACE.

“Dear, kind reader!” We believe the custom obtains every where, with tale writers, *alias* lying authors, to commence their preface or introduction with the same words with which we have commenced this article. And why not? No man or woman wishes to write for no other purpose than that of affording employment for the printers, (the highest merit generally,) and how else can the unknown and humble essayist, win his productions into public favor, than by the use of that class of words which “turneth away wrath?” And who has a better right to use them than we? Not because we are going to swerve from the truth—certainly not; but because we wish to have a confidential interview with each reader of the Signet, and, if possible, put them into a good humor before they begin our tale; and to begin with, we claim the privilege of saying—

Dear, kind reader, we are going to tell you “an ower true tale.” We are going to detail some thrilling incidents in the early settlement of the West, never before recorded, but which still live in the memory of a few old citizens; and we are desirous of having an amicable understanding about some things which we may choose to say, or permit our characters to say. We are the more anxious upon this subject, because we do not wish you to visit our sins or the sins of our characters, on the head of the editor of the Signet. Now, we suppose you are ready to ask, “what fool would dream of such a thing?” Well, we can’t exactly answer that question, but this much we will say, that when the “Heroine of Illinois” made its appearance in the Signet, it was seen that the author had dared to detail some private conversation between some of his characters, in which it was made manifest that some were in favor of and some opposed to the Mexican war, and straightway the “wise overmuch,” charged the editor with mixing up Masonry and politics, and a few *exquisite* critics took it upon themselves to denounce the Signet, which *we* think was not only

extremely ungenerous, but supremely ridiculous. Suppose we were to assert that chance makes the man, (by the by, we may say something about chance after awhile,) and use our best efforts to maintain our assertions, would you feel authorized to charge the editor with being a green-eyed fatalist, or a graceless infidel? As well might you attribute to us the wicked sayings and actual crimes of a character whose villainy we were endeavoring to expose, in order that he might receive the scorn and detestation of the world. Of course we do not intend to tell you, in the preface, all about our plot, and the characters we intend introducing, for this indeed would insure our tale to be *looked over*. And beside, we could not tell you, if we wished, for the simple reason that, unlike others, we write our preface first, and make our plot as we go along; but we will insinuate that, while we claim to have kept, generally, tolerably good society through life, we acknowledge, with shamefacedness, that we have known two or three beings, clothed in flesh and blood, whose hearts were so black that old Sooty himself would fly from their polluting touch. Now, suppose the whim should strike us to introduce one or two of these, and suffer him or her, as the case might be, to speak out and act out their true character, under the veil of hypocrisy—*ma conscience*, don't hold us or the editor responsible—don't! If, by chance or design, we should express an opinion, real or feigned, (and we claim the right to do either,) that is contrary to some favorite theory of yours, just be kind enough to "live and let live;" and if you have the leisure, please step *in* and enquire whether some of your own opinions are not renegades from the royal line of truth, clothed in the habiliments of an enlarged if not wild imagination.

There is one class of readers with whom, we fear, we shall make no sort of acquaintance: we mean those who purchase and read only such books as have upon their title page the name of some distinguished writer, (we suppose Milton's bookseller was governed by this rule when he paid £5 for "*Paradise Lost*,") for so far from our laying claim to a distinguished name, you will find we have no name at all; and if we had, we should not be willing to sign it every where.

Having said thus much, and having a horror of a long preface, we frankly tell you all to read the "*Queen of the Woods*" or not, just as you please; but if you don't, you'll wish you had!

## CHAPTER I.

On the morning of the 15th of June, 1790, the sun rose in all his wonted grandeur, and shed his golden tints in sparkling brightness upon the green foliage of the western forest, and danced a merry round in every ripple that dimpled the bosom of the beautiful Ohio. On the southern bank of the river there stood a rudely constructed fort, surrounded by numerous log cabins, built after the plan and serving the purpose of blockhouses. A continued, dull roar, resembling the deep-mouthed mutterings of a distant storm-god, and the up-heaved spray and smoke, which rose like a vapory mantle over the bosom of an angry and dashing stream, thinly veiling from the smiling heavens the warring elements beneath, marked the spot where age on age the western bound waters of the Alleghenies had been wildly dashing over the Falls, in their onward course to mingle with the Father of Waters, and the wide, wide sea.

Corn Island stood then as now, as if placed there by the handiwork of the Supreme Architect of the Universe, to serve in constructing a mighty wire bridge to span the stream, destined to unite as with links of brotherhood, two mighty States, inhabited by the enterprising Saxon race, when the red man of the forest should be driven back, back to the shores of the Pacific.

Most of the inhabitants of the village were not yet abroad to snuff the morning breeze, but two young men, who, from their dress and movements, were preparing for a hunt, were to be seen saddling their horses. The elder, Frederick Masee, was a low, heavy set, muscular man, with dark skin and grey eyes. His hair was of that peculiar hue made up of a mingling of all colors, and fitted his head as if its whole length adhered to the scalp. His face was all in all of that singular cast which left the beholder in doubt whether it abounded most in winning beauties, or discordant and repulsive qualities. Charles Dunn, the younger of the two, was tall and though of handsome proportions, was rather spare built. His hair was black and inclined to curl, his eyes were dark and large, his skin was fair almost to whiteness.—His face wore a gentle smile, and his whole countenance indicated the open, frank and generous spirit of an honorable man. Their dress was much the same, each wore a hunting shirt, pants and moccasins of dressed buck skin. Around the waist was fas-



tened a belt, in which was suspended a tomahawk, butcher-knife, and a brace of pistols. Each had a rifle already charged, standing against a tree near at hand. Between these young men there seemed to be an intimacy restrained by a want of confidence, which showed no attachment existed.

When they were preparing to mount, Frederick remarked that he heard the sound of horses feet. Charley immediately prostrated himself upon the earth, and after listening a moment arose and said :

“You are right, and the riders are coming down the trace in great speed. Hist! See, see, they heave in sight. What!—on my soul—the Queen of the Woods pursued by an Indian. To the rescue! to the rescue!”

As he spoke he leaped upon his saddle, and Frederick doing the same, they started at full speed, but Charley had the start. And now the pursuer and the pursued are in full view. The young men’s horses are spurred on to the top of their speed. The Indian evidently gains on the lady; her jet black poney was one of the fleetest animals of the settlement, but it was evident he had been over-tasked, and was now failing fast. His rider sit upon his back like a fairy thing, undaunted and unmoved, save now and then to cast a look behind to measure the distance which separated her from her foe. She saw too plainly that he was gaining with fatal rapidity. Oh, how near a place of refuge and safety to the lost. She was pondering whether she should not halt and give battle as best she might, when she saw Frederick and Charley flying to her rescue. She once more tightened her reins, and said :

“Selim, Selim, one effort more and your mistress may be saved!”

The noble animal did make one effort more and darted ahead; but, alas! this last straining proved too much for him, for exhausted, he fell to the earth. His rider leaped from the saddle as he fell, and drew her tomahawk. The Indian shouted a yell of triumph, halted, drew his bow—the arrow was upon the string, and raising his hands slowly to make sure of his aim, commenced drawing the string, when the crack of a rifle was heard, and he who but a moment before uttered a shout of triumph, now gave forth the guttural whoop of death, and fell from his horse.

"By my faith, a good shot," said the lady; "I did not think his ball would reach so far."

By this time Charley rode up, and the lady continued :

"Well done, my noble knight; that shot came in the very nick of time, for by my troth, old red skin seemed bent on having a lock of my curls to bear in triumph to Little Turtle."

Charley jumped to the ground as he said, "Oh, Pauline, how can you jest at such a time! Beloved being, how can you prize so lightly your precious life?"

"Nay, Charley, you wrong me. I am sure I struggled hard for my life, and much, I fear, at the expense of the life of my poor Selim."

Frederick now rode up, when she addressed him, "Why, Mr. Massee, how is this, that you have suffered another to win the honor of being knighted by the hand of a lady when the prize was equally within your reach?"

"My lady, fair, I have no other excuse to offer than that which I fear will tend to sink me still lower in your estimation. The truth is, my very heart's blood grew cold at beholding your imminent danger, and the same fatal spell seemed to make my horse a sluggard, as if to hide the cowardice of his master. But noble Queen, I beseech your favor, that I may join you in tendering thanks to your preserver, and doing honor to his skill and prowess."

A modest blush suffused the cheek of Pauline, and a glow of pleasurable sensations was perceptible, but quickly recovering her self-composure, she replied :

"My generous friends, I sincerely thank you both, but I must not waste time in idle words; ride back to the fort and tell the commander that Pauline brings certain tidings that Little Turtle, with thirty of his warriors, crossed the river last night, and attacked and burned the house of Captain Wilson, in the Harrods Creek settlement. Nay, Charley, not a word. I am now in no danger, and must not leave my noble Selim. Do your duty as soldiers. Away, I say!"

As she concluded, she waved her hand, and the two young men dashed off to the fort.

Pauline took off her saddle and with the blanket rubbed the perspiration from her poney, and continued to rub him until he seemed

actually to appreciate her kindness, and finally by a violent effort, rose to his feet. About this time two horsemen were seen approaching from the village; one wore an epaulet on either shoulder, which pointed him out as a superior officer, otherwise his dress resembled a backwoodsman. On the arrival of the officer within a few steps of Pauline, he dismounted, lifted his beaver and said:

"Lady, I come to do honor to the 'bravest of the brave,' the beautiful, the noble Queen of the Woods!"

"Hey-day, General, be more sparing of your generous praise, least perchance your words might be conveyed to the ears of Gen. Washington, and who knows but that he might believe you serious and feel called upon to supplant Gen. St. Clair by the magnanimous Wild Girl of the Woods. But if it is not a government secret, tell me to what good fortune I am indebted for the honor of this meeting; I thought you and Simon Kenton were in conclave at Kenton's Fort."

"I am here only for a few days, under instructions from the Government, to learn as accurately as possible, the exposed condition of the settlers, and the probable designs of the hostile Indians, and without flattery, I may add, that your opinions and suggestions are regarded as of the highest importance; but for the present we must not delay, let your saddle be placed on this poney, and ride with me to the Fort, and while you are partaking of refreshments, a sufficient force will be collected to chastise Little Turtle and his followers."

"Nay, General, Selim and myself are old friends, and may not part if it can be avoided, and see, he seems to comprehend your words, and, jealous of his rival, comes up for me to mount, that he may have the honor of bearing his mistress in your company."

The saddle being adjusted, the General was about lending his assistance to seat her in the saddle, when Pauline gracefully waved her hand and said:

"Nay, a fair trooper should know how to find the way to her saddle without troubling her General," and before her remarks were concluded, she made a single spring and was snugly seated.

And now while the fair maiden is riding forward busily engaged in giving the General a minute and truthful account of the movements and plans of Little Turtle, we will attempt to give the rea-

der some idea of her personal appearance. Pauline was tall, but only tall enough, stout and muscular, but not to coarseness, nor was there any excess perceptible either in bone or flesh. Her arms, hands and fingers seemed moulded for beauty and usefulness; her hair was black, long and glossy, and hung gracefully over her beautiful neck and shoulders, curling and interlacing in Corinthian clusters. Her forehead was broad, high and intellectual. Her nose was the perfection of a just mingling of the Grecian and Roman. Her eyes were dark, large and liquid, and expressive of indomitable courage, softened by an overflow of benevolence, in short, they gave assurance that every emotion of the soul was prompted by high and lofty principles. Her lips! We cannot describe her lips, for like her cheeks they had borrowed all that delicacy of touch produced by the blending of white and vermilion worn by the downy peach, to which were added other and indescribable pencilings of nature's finest handiwork. Her whole form was the most perfect symmetry, presenting an unequalled specimen of model beauty, and yet to all these perfections, a charm was added which no tongue can tell, no pencil trace, no language describe—it was her inimitable and bewitching smile. No one ever saw Pauline smile without feeling an indescribable thrill rushing through every avenue, down to the depths of the soul. No wonder then that all, all pronounced her beautiful. But reader, to the casual observer, to the surface-loving world, it would seem passing strange that she, who was so universally an object of admiration and love, she who won all hearts, should be totally unconscious of possessing these charms. But follow us through a detail of events in which she played a conspicuous part, and at the end you will join us in saying that at least one beautiful woman has lived who was not vain.

In less than one hour after the arrival of Pauline, Gen. St. Clair and thirty chosen backwoodsmen left the village of Louisville, (then known far and near as the Falls,) guided by the Queen of the Woods. She rode by the side of the General, but Selim no longer bore his accustomed burden, he was left to recruit his exhausted strength.

And now, least some of our readers should grow impatient to learn something of the appearance of our fair heroine on horseback, we will describe her costume, which can be done in few

words. But, oh! ye sensitive and double-refined fair ones, ye who love gewgaws and tinsel, ye who worship the glitter of golden drapery, and run wild with desire to have all your gay plumage consist of those *rare* articles of fashionable dress known and designated by the striking appellation of "Jenny Lind." To all these and their friends, we bow in humble submission, and beseechingly implore them to place the handle of a spoon (pewter if they have it) between their teeth, (if they have any,) that they may not bite their dear little tongues, while they read our description of Pauline's dress. Are you ready? Well, mind don't drop the spoon. Pauline's beautiful little feet were encased in a pair of buckskin moccasins, ornamented with beads and needle-work. Immediately above the feet might be seen an article of dress, resembling somewhat the pantalet of the present day, save that they were larger, and by a drawing string were made fast to the ankle, and, we are obliged to confess it, these were made of dressed fawn skin. Her outer dress or frock was of homespun plaid cotton, and made, not as dresses now are, like a wagon sheet, stretched over bows to conceal the greatest amount of empty space, but to fit her form, for which purpose three and three-fourth yards of one yard wide cotton was required. Around her waist she wore a leather belt, to which was pendant suitable leather sheaths, and duly filled by a tomahawk, butcher-knife, and a brace of pistols—start not, dear fair one, the ladies of Kentucky in 1790 were not as ladies very properly now are, afraid to smell gunpowder. Upon her hands Pauline wore heavy, long buckskin half-gloves, resembling somewhat fencing mittens. To a broad strap passing over the right shoulder and under the left arm, was suspended a beautiful Indian quiver filled with arrows. Upon her head she wore a black fur hat, the brim turned up in front, and made fast by a button and silken tassel, to which was made fast a bunch of black ostrich feathers which waved gracefully over all.

During this ride, Gen. St. Clair learned more of the true character and condition of the Indians on the north than he had been able to obtain from all other persons. Pauline assured him that but little reliance could be placed upon the fulfilment of treaties entered into between the United States Government and the Shawnees, so long as they remained under the pay of the agents of England, for the Indians not only indignant at the manner in

which they had been deprived of their land by American citizens ; but having once taken a bribe from the British government to harass, kill and scalp the intruders, and so long as they continued to receive the stipulated pay for each scalp, they, or many of them, would regard the violation of a treaty entered into with a third party, and that party their enemies, as an evidence of cunning and wisdom, honorable in the highest degree. Under the then existing state of things, she regarded the government as being called upon to send a sufficient force to strike terror into the whole nation and force them to withdraw their alliance from the British government, in which event the Indians would respect a treaty made with the United States.

“General,” said she, “it may be that my inveterate hatred of all the heads of the Shawnee tribe influences my opinion, but if so, I am not aware of it. I know my doom is sealed, if they can again lay hands on me ; but if the government will place under your command a sufficient force, I will engage to conduct you to every village in the Shawnee nation ; and it will only be necessary to give them one battle, burn the villages, and bring home a few prisoners as hostages, to secure a permanent peace—and all this can be done with the loss of but few lives, provided the army is conducted with Indian speed and Indian daring.”

“Your views, Pauline, accord with mine ; but such is not the opinion of the heads of our government : with them the olive branch only is popular.”

“The olive branch may secure peace, if our government will give them back their lands ; but if this is not done, and no such act of justice is now thought of, either the British or Indians must be whipped into submission.”

In the course of this interview, Pauline warned the General to be cautious in communicating his plans, as she was satisfied there was a traitor in their midst. She related the secret manner of her leaving the settlement the night before, and gave it as her opinion that her movements had been watched by some white man in the settlement, and by him communicated to Little Turtle, and hence was she pursued by one of his braves.

“Do you suppose Little Turtle had any object to affect, other than to prevent tidings reaching the fort ?” asked the General.

“That was the least important matter with him, for he well

knew that the news would soon fly in every direction ; and, besides, why, if plunder or scalps were his object, should he have passed by various cabins and attacked Captain Wilson's ? No, General ; a reward has been offered, by one of high authority in the tribe, for the person of a poor female, who they are pleased to call Queen of the Woods. Little Turtle has undertaken to win that reward, and the renown of such daring ; and hence his attack on the house in which he knew I was to be found. But little did he know that I had secretly provided, by the labor of my hands, and the assistance of Como, a secret way of escape for the whole family. At the time of the attack, the entrance to the house was well barricaded. I had ample leisure to observe the entire strength of the enemy, and notwithstanding the number of warriors, felt no alarm for the family until they set fire to the building ; when, seeing every member safely treading the secret vault which would lead them to safety, I availed myself of my swiftness of foot, mounted Selim, unknown, I am sure, to any Indian, and took the trace to the Fort ; and, as before remarked, some infamous traitor gave the intelligence to Little Turtle, who despatched one of his most experienced braves with a view to my captivity."

" Pauline, I have long regarded you as the most remarkable being of whom I have read or heard, and I would fain know more of you, if 'twere not indelicate to ask your confidence. Beneath your wild and reckless disregard of self, I have observed that you have moments of deep communion with your inward self, and I know you are not that hair-brained being you would have us believe. Did I not know your utter contempt of the plaudits of men, I might believe you were influenced by a love of applause ; but while your name is upon the tongue of all—while all regard you as the good angel of the settlement—you seem not to see or rather to avoid their praise. Were you forgetful of yourself for the sake of a few friends, to whom you owed a debt of gratitude, I could appreciate the noble impulse of your heart ; but for the stranger, as well as friend—for old and young—for all, all except yourself—you seem to live."

" General, with your knowledge of my early history, a few words in seriousness from me will solve all mystery ; and now that you have asked my confidence, you shall have it, without reserve. You know I am a child of the woods ; I love to roam among the tall

trees of the forest, for in them I behold the handiwork of the Great Jehovah, unpolluted by the touch of man. As the sailor upon the bosom of the deep holds familiar converse with the stars of heaven, and learns from the blinking moon the coming war of elements, so do I, in the freedom of thought and exemption from sin, which solitude begets, read in the wild woods the mysterious laws of nature, and, through them, hold sweet communion with Nature's God.

"You speak of my poor services in behalf of my fellow-men, and, like most others, you are inclined to award your praise. Oh! sir, could my whole life be spent in unremitted devotion to the happiness of my fellow-beings, how infinitely short of duty would all my acts prove! With the example of my Savior before me, how contemptible seem my little self-sacrifices for the happiness of others; and, besides, I make no sacrifices save to gratify my own inordinate selfishness. General, I am much misunderstood, and hence improperly praised, by the world. By those who cannot or do not read my heart, I am thought to be a disinterested and benevolent being, while, in truth, I am strictly selfish. My very soul is filled with unmixed joy, if, by any act of mine, a fellow being is made happy. But the other day, I heard there was a sick child at Squire Boon's Station. I put Selim to a canter, and in a few hours stood at the bedside of the little sufferer. My knowledge of Indian medicines, and my judgment of disease, enabled me to prescribe. The mother stood over her child, wringing her hands and weeping as if bereft of all hope. For a time, I feared to tell her there were grounds to hope, least I might falsely create that expectation, the disappointment of which would crush the heart. But at length I told her the child would recover. Oh! sir, if you could have witnessed the affecting scene—if you could have seen the heartfelt struggle in that poor woman's breast, between the known duty of thanking God for the glad tidings, and the temptation of pouring out her gratitude to me, the humble instrument; I say, if you could have seen this, and at the same time felt the thrill of joy that entered my own heart, the mystery of Pauline's benevolence would have been solved. You see me risking my life for the settlers, not for their words of praise or their noisy shouts of applause. These I indeed dislike; but oh! for a secret, silent, unobserved look of gratitude from the humblest of God's children. Believe me, General, I love not the praises so lavishly heaped upon me; but in



some lonely cabin, where there are no lookers-on, I love to see the eye of the mother grow moist when nought but a look of love says, 'farewell, Pauline.' Oh! how gladly would I pass my life, roaming the forest wild and ministering to the happiness of others, unknown to the world—but only because it ministers to my selfish craving after happiness."

"But, Pauline, you do not call such deeds of benevolence as you have mentioned, to say nothing of those far more striking ones which have come under my knowledge, the result of sordid selfishness. Such a conclusion would presuppose——"

"Hold, General; I do most certainly believe all my acts to be strictly selfish, and if you think there is a probability of my being in error, do not, I pray you, make it so appear; for, if I could believe I was prompted by a feeling so holy, as you would seem to think, I fear I should become vain of my merits, and dare to claim for myself that purity which alone can come from God. But see! see! General; what means that signal?"

"What signal?"

"I saw a red flag waved significantly, by an unseen hand, on board that boat;" pointing to a flat boat far out in the stream.

While the General had his eyes fixed upon the boat, Pauline turned, and looking down the line of soldiers, saw a red handkerchief waved by Frederick Massee. For a moment, a shade of suspicion passed through her mind; but a moment after, she felt ashamed of it, as she concluded that it was nothing more than a mischievous freak of Frederick's, feeling well assured that no improper motive would be harbored in his breast. As nothing further of a suspicious character was observed about the boat, the General and Pauline thought no more of it.

They soon after arrived at the mouth of Harrod's Creek, where they found the canoes of the Indians. The General divided his command into three companies of ten each. One was ordered to go into the upper settlement, and was placed under the command of Col. Ford, an experienced Indian fighter. The second was placed under the command of Charley Dunn, who had distinguished himself as a brave, cool and calculating subordinate officer, and having the esteem and confidence of all who knew him. The remainder were retained for the purpose of concealing themselves, and wait for the Indians, should they attempt to recross the river in

their canoes. Col. Ford and Charley received orders to discover, if possible, and report the location of the Indians; but to avoid coming to an engagement until the forces could be united. He had a private interview with Charley, in which he said—

“To you I entrust the safe conduct of the Queen of the Woods. You know how reckless she is of danger, and I charge you to see her safely at the house of some friend. You will, therefore, be careful to avoid an attack from the Indians, should you fall upon their trail, whether they be few or many, until she is in safety.”

With these orders, the two companies started, in fine spirits, on their expedition as rangers.

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## CHAPTER II.

Charley, Pauline and Frederick rode in front, that is, ahead of the others, but not abreast, for it will be remembered that there were no turnpike roads in Kentucky then—nay, there were no broad smooth roads of any kind. Traveling was done on horseback entirely, and traces or paths only pointed out the way of communication from one place or settlement to another. But our friends had not even this latter advantage, as their direction led through the forest where no paths were yet made. They had, therefore, to “take it Indian file.” They had gone about four miles, when they came to an elevated ridge of white oak land, skirted on either side by a dense undergrowth, first of oak and hickory “grubs,” then by spicewood and other shrubs, indicative of rich soil. On the left, at a short distance, might be seen a deep ravine, from which boomed up tall and stately forest trees of walnut, bur oak, poplar and elm, beneath whose tall boughs the fertile soil sent forth grape-vines and pea-vines, running over and matting together a great variety of undergrowth—presenting a mass of vegetation through which it would seem no horseman could pass.

“Hark!” said Pauline; “did you hear that owl?” The company halted.

“Yes,” said Charley; “but what mean your significant and well pleased look?”

"Charley, I have heard that black-hearted owl hoot too often not to know his name—it is Little Turtle."

"You are right, Pauline; I now remember it myself, and we must change our course."

"What! change your course, when it leads to the thing you seek?"

"Dear Pauline, wrong me not; my orders are to avoid an engagement with the enemy until our forces can be united; but, above all, the General's commands are, first to see you safe among your friends."

"Charley, I would not have you bring on a battle against too great odds, but surely you will not lose the opportunity of knowing the strength and position of the enemy; and as I am to be an encumbrance, I pray you leave me to find my way home alone—and be assured I shall have no difficulty."

"Pauline, I dare not disobey the orders of my commander."

At this moment a piercing shriek was heard. For a moment Pauline was struck dumb and motionless, and then her whole face became lighted up with a blaze of intense excitement, as her lip curled with that peculiar smile which tells of a deep resolve for deadly revenge. Her whole form swelled with queen-like dignity as she shouted, "Mary Wilson!" and headlong her pony dashed through the brush in the direction from which the cry of distress had come.

"Forward!" said Charley; and every horseman dashed wildly after her. But Pauline's superior skill as a rider, especially through a dense forest, enabled her to outstrip them all. She proudly sat her saddle until she approached a point of rocks which jutted over and formed a precipice, down which it would be impossible to ride—when, leaping from her saddle, she ran out upon the extreme edge of the rocks, from whence she saw, in the vale beneath, her friend and companion, Mary Wilson, divested of her clothing, and bound upright to a small tree, around which was a large pile of faggots. A tall Indian warrior was approaching the victim with a blazing torch in his hand. In a moment, Pauline's hand was upon her bow, an arrow upon the string, and with lightning speed the arrow took its flight, with unerring aim. The torch suddenly fell to the earth—a savage yell of pain, and the Indian lay upon the ground, pierced to the heart!

And now Charley and his men rushed down the hill in various directions, with a war-shout so deafening that the Indians, supposing they were attacked by a large force, fled and concealed themselves in the brush. Little Turtle soon perceived his mistake, and having from his concealment learned the true strength of his enemy, his strong and commanding voice was heard, ordering his warriors to rally and attack "the pale face dogs." Charley, who understood his command, and knowing the Indians numbered three to one more than his force, felt that defeat and massacre would be his inevitable fate, unless he ordered a retreat. This he could not do while Pauline and Mary were on foot and exposed; and he therefore called to the former to take Mary upon her pony, and escape with all speed, and he would protect them in their flight. Pauline had been occupied in cutting the cords that bound her friend, and in adjusting the blood-stained rags which had been ruthlessly torn from her body. At the conclusion of Charley's order, Pauline, at the top of her voice, requested him to order his men to retreat to the spot where she and Mary stood. Charley, supposing her in want of assistance, instantly obeyed her summons. When his men had all arrived, she addressed them thus:

"Soldiers! behold the lacerated back of poor Mary! See the work of these fiends! Let him fly who will, but the blood of my slaughtered parents cries to heaven for vengeance! Pauline will *not* fly!"

As if struck by some electric influence, every man leaped from his saddle and took to a tree—Pauline and Mary done the same. And now, with firm resolve and deadly hatred upon every brow, the enemies approach each other. From tree to tree, the Indian and white man nearer came. Now and then, the crack of a rifle is heard. Pauline's arrow had told upon one, and several other warriors were wounded. The Indians became enraged, and emboldened by their superior numbers, and the voice of Little Turtle was heard commanding his warriors to throw down their guns, and with their tomahawks and butcher-knives, charge upon the enemy. And now, mid the deafening shouts of the savage war-whoop, and that peculiar guttural song of triumph, flung back by the bold shout of defiance from the little band of Americans, the whole became mingled in one melee, and death and carnage raged around. Pauline, for a moment, seemed wild with very joy, and

rushed forward for the thickest of the fight; but a wall of stout hearts was planted between her and the enemy. Seeing her friends were determined to prevent her going forward, and knowing the effort would only embarrass them, she turned away with disappointment, when she thought of her friend, Mary, who was left some distance in the rear. And now, she saw several Indians approaching stealthily, evidently intending to recapture their prisoner. In a moment, Pauline stood by the side of Mary. Six warriors approached, and one of them said, in his native tongue—

“Queen of the Woods, surrender, and neither you nor your friend shall be hurt. The young chief has sent Little Turtle to bring you to his wigwam, where honor and happiness await you.”

To this speech, Pauline laughed outright, and taking advantage of the speaker’s confusion, quick as thought sent an arrow to his heart. The others, enraged at her audacity, raised their bows, and one of them said—

“Surrender instantly, or die!”

At this moment, a volley of rifle balls whistled through the leaves—two of the Indians fell, and the others dashed into the woods, and as they ran, one of them, to admonish Little Turtle of his danger, shouted at the top of his voice, in his own idiom—

“The good pale boy and white men come!”

The Indian war-whoop, and the shout of Americans, were now heard as they approached down the hill. An Indian youth was foremost in the band. The smile of triumph lighted every brow, as they bravely dashed onward to the scene of conflict. As they passed, the Indian youth paused to enquire if Pauline was wounded.

“Not a scratch!” said she; “on, Como! on to the rescue!”

And on he dashed, but ere he arrived, the Indians fled in confusion; and now the chase began with all the fury of an enraged people, whose firesides had been desecrated by the blood-thirsty savage. But the chase was not long, as the Indians soon found safety in a canebrake. And now that the enemy had fled, and Pauline and Mary were alone, they threw themselves upon their knees and sent up the outpourings of grateful hearts for their miraculous deliverance. Anon their friends returned from the chase; and Pauline’s anxious, enquiring gaze was seen to pass from one to another; and suddenly she grew deathly pale—her bosom heaved as if a pang was rending her heart. Charley, supposing she was

wounded, flew to her assistance. She saw his mistake, but could not speak ; but raising her hand, she pointed to the men, and now, for the first time, a light burst upon his mind, which sunk like a poisoned arrow into his heart. At length, with deep emotion, he said—

“Dear Pauline, fear not; I saw him a few minutes since; I am sure he is not hurt.”

“Oh! Charley, how I thank you for those words of hope; but why is he not here? May he not have fallen in your rear?”

Charley stepped forward, held an interview with his men, and upon his return, assured Pauline that Frederick had been seen unhurt and well mounted, only a few minutes before.

It was found, on examination, that five Americans and nine Indians had been killed. Several of Charley’s men were wounded, but none dangerously. Charley ordered the dead to be buried, and the men to report themselves to the General with all speed; and himself and Como took charge of the two ladies, in order to conduct them to their friends in the settlement. When they were fairly underway, Pauline related her rencontre with the six Indians, and her opportune rescue by Como. Of all this Charley had known nothing, and gently chided Pauline for not calling help.

“Help!” said she; “why, Charley, at that time you and your men needed help quite as much as I did; and, beside, I had the very liberal choice given me, to fly to the wigwam of the young chief, or send him a bunch of curls as a love-token; but as I had declined the first, a minute more would have placed the latter in their power, had it not been for my lucky star—my noble brother. And now you must tell us, Como, how it happened that you made us a visit just at the right time.”

Como modestly stated that, on his return from the Bear Grass Settlement, where he had been sent the evening before by Pauline, he was met by a number of young men, who informed him of the attack upon Capt. Wilson, and that the older men had gone out in search of the Indians. But after they left, it was ascertained that Mary was missing, and he was invited by them to take the command, and, if possible, lead them to the enemy. He stated that they followed the trail without difficulty, until they reached the white oak ridge, when he had some trouble, and was in doubt,

when he heard the report of guns in battle, to which they hastened.

"And arrived in time," said Pauline, "to knock up the trotters of a warrior, at the very moment when his arrow was pointed to my heart. And now, dear Mary, if your wounds will permit, give us the history of your captivity; for I thought your escape easy when I left."

"And so it might have been perhaps, but for my great fear for my dear mother and her little children. Soon after you left us we reached the woods, and were hastening along the path that leads to Mr. Bates', when by some mysterious agency, a traitor I believe, our flight became known to the Indians. Perceiving that we were pursued, I persuaded mother to take the path which leads to Mr. Lurton's, and with as little noise as possible, drew the children after her while I would watch the enemy. Soon after she left me, I discovered the Indians coming down the path, and fearing they would hear the children, I took a different direction making a noise in the brush, and kept up a talking which had the effect to draw them after me, as they supposed the entire family were with me. I had hoped to hide and escape from them, but while I was calculating the distance between my pursuers and myself, several of them had gone around and got ahead of me, so that I was seized without even an effort to escape. They bound me with strings of raw hide, and taking a north-west direction traveled almost in a run, forcing me to keep up by an occasional blow, occasionally assuring me that I would soon have the Queen of the Woods to keep me company. I then learned that they were apprised of your leaving, and had sent an old brave with orders to make you a prisoner, and meet them by sun rise in the hollow below the Crow's Nest, the place you found us. We arrived there about day light, when they built a fire and prepared breakfast.—Soon after sunrise Little Turtle manifested some uneasiness, which continued to increase until he finally sent out a messenger to bring tidings of his favorite old brave. About 12 o'clock the messenger returned. Oh, Pauline, I know not whether I suffered most in mind for your fate or my own, but the messenger brought tidings that he had met the horse which the brave rode away, and that there was blood upon the saddle, that he had then took across the woods to the river, got on the trail of thirty or forty horses,

and followed until he saw the pale face warriors led on by the Queen of the Woods, and gave it as his opinion, that they had found the canoes, and would endeavor to cut off the retreat of the Indians. Little Turtle smiled, and said, 'Does the pale face believe Little Turtle cannot cross the river without his *petite chearmon*\*.' Soon after a council was held, when it was concluded that they would remain concealed until night and then escape, and two reasons were urged for my death. 1st, because I would be an incumbrance to their retreat; and, 2d, that as the brave had been killed he could not start on his journey to the hunting ground in the spiritland, until his blood was avenged. I was therefore sentenced to be burned at the stake, and, dear Pauline, had they led me to immediate execution, I believe, timid as you think I am, I could have died without a murmur, for I felt proud that in loosing my own, I had saved the lives of my mother and the children, and I had just heard that Pauline was safe, but, oh, the cruel tortures they inflicted were surely more than death.—One of them, rendered more furious because the old brave was a relation of his, flew at me with a bundle of sticks in a light blaze, and placing them against my flesh, actually endeavored to force the burning ends through my body, and loosing all self-control, I shrieked aloud, and then for the first time I thought of my Redeemer's wounds, and from my soul I sent up an humble supplication for His interposition in my behalf, and—" here tears choked her utterance, at length she continued: "And God did send His ministering angel, she, who twice before saved my life at the imminent hazard of her own, she who lives on'y to save and serve others—nay, Pauline, stop me not, my soul is filled with gratitude, and I must pour it forth, I do believe God has given you a mission of love and mercy, and angel-like you are pouring rich blessings on all around. Charley, Como, you both see her frown of disapprobation, to you I appeal to say whether I am exaggerating. Go through this settlement, the Boone settlement, Bullskin, Baregrass, yea, travel the trace to Limestone, and where can you find the man, woman, or child who does not bless the name of Pauline?"

"Enough," said Pauline, "and now listen and learn how little I merit the praise I receive. You, for example, regard my inter-

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\*Small boat.



ference in your behalf to-day, as an act of disinterested benevolence, while the truth is, that I was prompted by motives which I fear are wicked, if not fiendish in their nature. That I flew to your cry of distress by some pure impulse of nature common to all human beings I will admit, but after you had been released, and it was in my power to bear you hence in safety, why did I linger and court the shedding of blood? The truth is, that the remembrance of my wrongs, and the butchery of my parents and my only brother, stirred within me a passion for revenge, which overpowered every pure impulse of the soul. I remembered not that, 'vengeance is mine, saith the Lord,' I remembered not the example of the meek and lowly Savior of man, no, but with rage I sought danger for the love of bruising my hands in the blood of those who made me an orphan. I did not stop to reflect that by my self-willed course, I was about to cause a battle which would result in the death of five of our men, I only felt that Pauline was called upon to strike with a bold hand, and wreak vengeance upon her enemies, but of this enough. I see Charley is melancholy, and I may not waste so much time in speaking of myself."

As she concluded she rode up to the side of Charley, and affectionately enquired if anything was the matter.

"Dear Pauline," said he, "I must not, cannot answer you falsely, and yet I fear to tell you the truth."

"Dear Charley, when you will conceal your thoughts from me, then have I reason to fear something serious indeed, and I must beseech you to tell me what it is—surely you do not doubt me?"

"Dear Pauline, I will obey you, though it should cost me your good opinion, but hear me through, and condemn me if you must. Pauline, for more than two years, I have regarded your society as necessary to my happiness, I have tried to understand every look, and appreciate every emotion of your heart—that I have loved you with a singleness of heart is true, but, oh, how much more is true! In my day-dreams of bliss, beyond the shores of time, thy image would ever set upon my soul as queen of my affections.—Oh, I have loved you, not as men usually love, but with that pure worship which was due to my Heavenly Father and his beautified spirits, but do not misconstrue my words. I have never loved with hope, nay, I could not fail to see that your heart was preoccupied, and I believe I had schooled myself to the task of forever

shutting up the secret in my heart, and see you the loved companion of another, but, oh, believe me, my heart yearns to know he is worthy of you, and now that I have said so much, duty requires me to say still more. I do fear, Frederick is not the man your generous nature paints him out to be, and yet I cannot give you tangible proof, nay, I have no proof, save that which a combination of circumstances clothed in mystery, indicates to my mind. He is often at the Falls, absents himself mysteriously, is sometimes seen in company with suspicious persons, who, like himself, seem to have no visible occupation, and yet they always have plenty of money; his absence to-day, which led to the discovery I have made, is to me a profound mystery, his whole conduct is mysterious. And now, Pauline, I have spoken frankly, oh, receive it kindly, for if I know my own heart, its every pulse pleads for your happiness here and hereafter."

During these remarks, tears were coursing down the cheeks of that pure and affectionate girl, and for some moments after its conclusion she could not reply, but at length she said, "Dear Charley, far be it from me to question your motives, I know your noble nature too well to suppose for a moment, that improper motives have prompted your words, and I admit your opinions are not without seeming foundation. That I love you with a pure heart, is true, but, oh, Charley, must I be forced to restrain an exhibition of that love least you might misconstrue its nature. I have long known you loved me, but, indeed, I did not dream but that it was a pure response to mine—the love of a brother. Yea, I must still hope you have deceived yourself, that you have and do love me as you would a favorite sister. Oh, let me not lose that tender regard! I have thought I had two brothers, Como and yourself, let me still so believe. Charley, since my fourteenth year, have I loved and been plighted in heart to Frederick. My poor father, like you, mistrusted him, but said when I was old enough to judge correctly, he would not thwart my wishes in a matter so connected with my happiness through life. I have ever looked upon Frederick as my destined lord, but, until to-day, I knew not that my happiness or misery was so completely within his power; but Charley, be assured, that the man does not live who is more high-minded and honorable than him. Oh, how much your suspicions wrong him. I do so wish you knew him as I do, then you would see how

pure his native goodness has been made by the inpouring of the pure religion of our Savior. Nay, start not, Charley, if you had heard him as I have, send up the humble supplications of a regenerated heart to the throne of God, you could no longer doubt, and believe me, when you know him well you will love him as a brother. I know his conduct is often mysterious, but to me he does not hesitate to explain all, and then there is no longer mystery. Indeed, I will not deny that my wilfulness is at the bottom of it all. He has long urged our union; I have postponed it from time to time, because I did not wish to involve him, or be fettered in my efforts to serve the settlers to the close of Indian hostilities. Thus have I created in his sensitive mind a fear that I may not keep my vow."

"Dear Pauline, come what may, you rest assured that Charley will never be less to you than a brother, and I will try to believe Frederick all you think he is."

"Nobly spoken, Charley, and on my part, I shall endeavor to merit all your kindness."

The morning after the events just related, the General received intelligence, that a family who had landed the evening before about two miles above the Falls, had all been massacred, save a little girl, by the Indians, and that the latter had crossed the river at the Six Mile Island, and escaped. The General hastened down the river, and found abundant proof that Little Turtle had crossed the river, but he was struck with the astonishing and singular fact, that from the Six Mile Island down to the boat, no Indian sign could be seen. On his arrival at the boat, the General questioned the little girl, who stated, that sometime before day she was wakened by hearing her father ordering some men to leave the boat, when her mother lit a candle, and a moment after, her father, who was standing on the ladder which led from the cabin to the roof, fell down, with his brains dashed out, that the men rushed down and killed her mother, and her two little brothers. She said, when she saw her mother killed, she hid under some empty barrels, and then heard the Indians break open her father's chest and take away his money.

It was believed that the murder must have been committed by a party of Indians having no connection with Little Turtle, and a scout was sent out to discover their trail. Gen. St. Clair then

went below, and found that not only were the bodies named by the girl to be found, but in a dark corner, the body of an Indian was laying.

The scout having returned, and reported that there was no sign of Indians to be found, the General's suspicions were aroused, and having the body of the supposed Indian brought out to the light, and some of his clothes removed, it was found that he was a white man, and upon washing the paint from his face, the little girl at once said, "Why that's Mr. Burk." She then stated that two days before, two men Mr. Burk and Mr. Baley, as they called themselves, came to the boat and requested her father to let them have passage to the Falls, that on landing the evening before, they left the boat, saying they were going to walk down to the Falls. She also remembered that during the attack her mother fired a pistol, and supposed she had killed Burk. The poor little orphan girl seemed distressed to think her mother had killed the man that used to play with her on the boat.

The community now became satisfied that there was a well organized band of robbers in their very midst, composed of white men, and that not only had the murder and robbery of the night before been committed by them, but that several murders attributed to the Indians, were most likely committed by the same band. The village, and indeed the whole settlement was thrown into great excitement, and the feeling of indignation was tenfold stronger than if the murders had been the work of Indians. The young men formed themselves into a company or society, calling themselves the regulators, determined at all hazards to discover and bring to condign punishment the guilty persons, or drive them from the country. Already they ascertained that this Burk had been seen several times at the Falls, and went by the name of Barker. Some of Barker's, *alias* Burk's, associates were known and now carefully watched.

[TO BE CONTINUED.]

## MASONIC COLLEGE.

We clip from the "Lexington Express," of the 22d of March last, the following gallant and praiseworthy article emanating from the students of the Masonic College.

It is but natural that men, in after life, should delight in doing honor to the school which fitted and prepared them to walk the path of usefulness, and climb the ladder of fame; but when young gentlemen, laboring under the restraints of a rigid college discipline, have the magnanimity to come forward voluntarily and testify to the soundness of the institution and the ability of the faculty, it does honor to their hearts and speaks volumes in favor of the school.

In relation to a historical fact, the students have fallen into a slight error. Brother Cameron entered the faculty with the re-establishment of the college at Lexington, but "Old Enclid," (Bro. Patterson,) is the only Professor now in the board who entered "when the light first dawned upon the Masonic College." Under President Smith, Brother Patterson was the untiring wheel horse, until the car was wheeled away from Marion. And when it was refitted in Lexington, he was again hitched in. And now while we feel assured that his co-laborers are of the same true blue stock, we verily believe if any of them should balk, he will make a whole team, sooner than see it stall; but we have no fears if the owners will only feed well.

Ed.

*Mr. Musgrove:* We, the students of the Masonic College, have observed in your paper, some highly eulogistic remarks respecting some of those who are to give future character to this young and growing institution; consequently, we defer comment upon them, only yielding "glory where glory is due."

In the first place, to the President—Mr. Shaver, came to the flourishing city of Lexington, more than a year since—and in consequence of his distinguished literary attainments and dignified deportment, he has been placed by a disinterested board of curators, in the elevated and responsible position which he occupies, with honor to himself, and great credit to the school. The Professor of Mathematics and the Languages, (Messrs. Patterson and Cameron,) came here when the light first dawned upon the Masonic College, and have exerted their indefatigable energies to cause the tender literary plant to germinate, send forth vigorous shoots, and prepare it eventually to take its place among the numerous flourishing trees of science, that protect and beautify with their verdant branches, our wide spread country. Professors Patterson's acknowledged capacity to teach the rudiments of Mathematics, together with all of its various ramifications—from the plainest and simplest equations, to the most complex and abstruse transcendental function—procured him the election to that office, which nature and education have qualified him to fill, with satisfaction to the students, and to the entire approbation of the curators and patrons.

Professor Cameron was invited to take charge of the preparatory department. But he evinced such taste for the languages and thorough acquaintance with the classics, that, the curators, notwithstanding pecuniary embarrassment in this infant school, were induced to make up a private purse to procure his services in the department, which could be filled better by none other. Since he has been acting in his present capacity, he has proved to the board of curators, by critical examinations, prompt discharge of duty, close application to study, continual vigilance and independence of character, that, their opinion and confidence respecting him, were far from being blind partiality; and to the students in his classes, (for they always rejoice at the opportunity of expressing their grateful acknowledgments,) that, if their advancement does not realize the most sanguine expectations of their parents and guardians, they alone are reprehensible.

Beholding this tender plant under such favorable auspices as is the Masonic College—planted by the Masonic Fraternity of the entire State—watered by the refreshing influence of an extensive library and apparatus—nourished by an unparalleled faculty, consisting of a president, professors, and entirely proficient tutors, can it be a vain chimera, to anticipate the period when it shall be inviting the devotees of literature to ascend to the temple of science on its vigorous branches and luxuriate on the golden fruit in reserve for the persevering efforts of well directed genius.

THE STUDENTS.

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#### MASONIC FEMALE INSTITUTE AT MARSHALL, TEXAS.

If one thing more than another is calculated to make the Masonic Fraternity feel proud of their position before the world, at the close of the half century which has gone by, it is that in every quarter of the earth where Masonry exists, its members are becoming alive to a sense of their duty to the rising generation. There was a time when our brethren thought they discharged their whole duty, if the pressing wants of the poor were so far supplied as to prevent absolute suffering. Time was, when the destitute widows and orphans of deceased Mr. Masons received but a stinted pittance, from time to time, sufficient only to prevent starvation. Aye, and this was much for Masons to do under the circumstances. Then, Masons, like all other classes of society, were laboring under an incubus, which palsied the arm and contracted the hand of benevolence. There was a time—yea, within our memory—when some Lodges, after attending to their business or work, converted their “hours of refreshment” into feasting and revelry, and, after footing the bill, but a pittance, indeed, was left for the widow and orphan. How is it now? Oh! who can answer this question truly, and not feel a thrill of joy at the remembrance, that within the last twenty-five years, a glorious reformation has been achieved; and while it has pervaded every ramification of society, its vivifying influence has been nowhere more beneficially felt than in our beloved Order. The cause of temperance has so far triumphed, that even Masonic feasts have become few and far between, and nowhere does the sparkling bowl disgrace the table. It is not remarkable, then, that Masons now have more to give in alms than formerly. But it is remarkable that, throughout the United States, England, Scotland, Ireland, and nearly all Continental Europe, a spirit of Masonic benevolence has sprung up, greatly more liberal and enlarged in its character than was ever known before. Distressed Masons are relieved, as they ever were, save only with a more bountiful hand. Widows and orphans are supported, protected and befriended, with an eye to their comfort and respectability, as well as the craving wants of nature. But this is not all—nay, it is not the most glorious fruits of Masonry at the present day. To feed and clothe the orphan is well, but how much more important and praiseworthy the

“Delightful task! to rear the tender thought,  
To teach the young idea how to shoot—  
To pour the fresh instructions o’er the mind—  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.”

The subject of education is exciting the attention of Masons everywhere. Missouri led off, by establishing the first Masonic College, and it now bids fair to become an ornament to the fraternity and the age in which we live. Kentucky followed, at first under more favorable auspices—having a large legacy, and other foreign aid to begin with—and we believe that institution is prospering. Tennessee commenced the great work, but for want of union in the Craft, has been compelled to desist, and throw the influence and means of the Grand Lodge in favor of the no less important schools established by Subordinate Lodges. The Grand Lodge of Virginia is effecting wonders by its system of education. In short, nearly all the State Grand Lodges are acting, or preparing to act, upon this important subject. But who would have supposed that a single Lodge, in the new State of Texas, unaided from abroad, would, in their very infancy, conceive the plan, and, as by magic power, bring into successful operation, a literary institute which promises to vie with the noblest efforts of the age, and shed a halo around Texas Masonry.

The extract below is from a letter of our efficient and untiring friend and Brother, J. M. EVANS, of Shreveport, La. It breathes a language which speaks to the heart and the understanding, and will rejoice our readers everywhere. From the catalogue sent us, we see that the first year of the "Female Institute" closed on the 16th of January last, with 134 pupils. This state of things speaks volumes, not only in favor of the Institute and the Lodge, but likewise of the community in which they are situated.

We beg Brother EVANS to pardon us for inserting that part of his letter which has reference to the "Signet;" but it affords an opportunity of showing how much good one man can do, whose heart is in the cause—and it enables us, publicly, to acknowledge, that while we have many very active and efficient Agents, no one of them can touch Brother EVANS with a ten foot pole!

Ed.

SHREVEPORT, March 17th, 1851.

*Dr. J. W. S. Mitchell, St. Louis, Mo.:*

DEAR BROTHER: I have just returned from Marshal, Texas. Enclosed I hand you a list of some thirty-seven new subscribers to the Signet—the fruits of my feeble efforts there some two hours. This makes my total number 127. If all your agents have procured even this number, (and no doubt many of them have far excelled me,) your circulation must be equal to any periodical published in the United States. \* \* \* \*

While in Marshal, I became acquainted with the President and some other officers of the Female Institute. They took some pains in showing me their building, and giving me some of their plans.

The Marshal Lodge, composed of some seventy members, is certainly the *star* Lodge of the *star* county (Harrison) of the Lone Star, the State of Texas—all in their infancy. Here is a little handful of seventy Brothers, who have, in a very short time, established an Institute that would be a credit to an old city. They have a large two story frame building, which is now occupied, the lower part as a School and the upper the Masonic Hall. They have also a large two story brick under cover adjoining, which will soon be finished. \* \* \*

Fraternally yours,

J. M. EVANS.

**EDITOR'S TABLE.**

WE call attention to the letter, in this number, from Professor PATTERSON, of the Masonic College. It is, perhaps, proper to say, that this letter was called forth in reply to a private communication of our own, and it may not have been the intention of the writer to see his name attached to it in print. But we take the liberty of reminding him, that he is now, and has long been, public Masonic property; that he is extensively known; that no one of his numerous acquaintances believe he would "extenuate or set down aught in malice;" and that the cause of the College calls for a statement of facts, over the signature of one in whom all may safely rely.

We have ever believed that no College can be found where the parent may, with more safety, rely upon his son receiving that parental care and watchful supervision, or where he would be likely to progress more rapidly in his studies, than in the Masonic College of Missouri; and we have before intimated, that in no community would his morals be more secure, than in Lexington. That the latter consideration is of the very highest importance, no one will deny: No parent, who properly appreciates the influence of early habits, would be willing to risk his or her son in any community where his morals would not be safe; and although we cannot speak from personal observation, never having visited Lexington but once, and then having had no opportunity of visiting in the private circles, we are well advised that Brother PATTERSON's picture of the society there is not overdrawn.

We ask our Brethren in the South, who desire to send their sons North, or beyond their own State, for a collegiate education, to institute an examination of the merits of our institution of learning; and if it shall favorably compare with the very best in the Union, to give us their influence and patronage. We will cheerfully respond to any enquiries in relation to its internal regulations, &c., that may be made by private letter or otherwise; and should any parent choose to give his son a line to us, on his way to College, we pledge ourself so to introduce him at Lexington, that he shall meet a band of friends and brothers.

To the Mason who has examined the principles of brotherly kindness and fraternal care, which characterise this School, it seems remarkable that the brotherhood, at least, do not give it the preference.

Since writing the above, we are in receipt of a letter from the able and accomplished President, Brother SHAVER, from which we learn that new students are daily coming in, and the prospects are, that the session will close with a larger number than any previous one.

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**MASONRY IN LOUISIANA.**—We are pained to learn, not officially, but from reliable testimony, that the Lodges in New Orleans, formerly working under the Scotch rite and York Masonry, have seceded from the Grand Lodge, and claim to hold under that spurious organization in New Orleans, styling itself the Grand Council of the 33d and last degree under the Grand Orient of France. We may, at some future time, examine the claims of the Grand Orient to any control over true Masonry in Louisiana. At present we will only say, we think it strange that men, professing



to be Masons, "good and true," cannot be satisfied with Masonry, shorn of the gewgaw and frippery of modern innovators. Every Mason in New Orleans does, or should know, that if he will not submit to the legal Masonic tribunal of the State, he must and will be cut off from all Masonic intercourse with the regular Masons of the United States; and, moreover, it is not probable that even the Grand Orient of France will long continue to exercise any control in any part of the United States. Indeed, that Grand Body, in its late correspondence with the Grand Lodge of Virginia, has pledged its faith impliedly, not to interfere with any Masonic jurisdiction in this country.

**GRAND LODGE OF MISSISSIPPI.**—We are officially advised that this Grand Lodge did, in its late annual communication, *withdraw* its recognition of the Grand Lodge of New York, over which Willard presided during the riot in June, 1849. This astounding news from Mississippi, remains to us unexplained, but "we shall see what we shall see." It is true, the Grand Lodge of Mississippi does not stand alone. The Grand Lodge of Ohio has taken a similar course; but at this we were not much surprised, for, in our judgment, Masonry is nowhere in such a see-saw condition as in that jurisdiction; and, we may add, that nowhere does our institution flourish with more purity than in Mississippi.

☞ We again notify our subscribers, whose year commences with this number, that if, upon its receipt, they will pay to our agent, or remit to us \$2, it will be considered full payment for the coming year. Those who do not so pay, will be charged \$2.50, as heretofore, payable within six months. Our Agents will please be governed accordingly.

☞ We have had a large number of extra copies of the "Signet" printed, and therefore expect to be able to fill all orders for the 5th and 6th volumes, as they may come in; but we again admonish our Agents not to take orders for the 1st, 2nd, 3rd and 4th volumes, as we cannot supply them complete, until we have a reprint of the missing numbers—and when that will be, we cannot now say.

☞ We hope this number will reach the Lodges in Missouri in time to remind them, that the Grand Lodge of this State will convene at Boonville, on the first Monday of this month (May.) We expect to be there, and hope to meet a Brother from each Lodge, having for us what is due, in his vicinity, for the "Signet," and also a list of new subscribers.

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# THE SIGNET AND MIRROR.

VOL. V.

ST. LOUIS, JUNE, 1851.

NO. 2.

## HISTORY OF FREE MASONRY—NO. XXXVIII.

BY THE EDITOR.

INVITATIONS having been sent to the Grand Lodges of Scotland and Ireland, and notice given throughout the kingdom, great preparations were made for a public recognition of these articles of union, and, moreover, for the very desirable end of bringing all the members of the Craft together, and thereby unite them in feelings of brotherly love. The day set apart for this purpose was Saint John the Evangelist's Day, 27th December, A. L. 5813. On that day the two Grand Lodges assembled in separate rooms, and all things in readiness, united in forming a grand procession to the Assembly Hall. The Duke of Kent walked at the head of one Grand Lodge and the Duke of Sussex at the head of the other.

Being assembled and duly seated in Masonic order, the Rev. Dr. Coghlan, Grand Chaplin under the Duke of Sussex, made proclamation, and calling attention to the articles of union, enquired, "How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify and confirm the same?" Which was responded to affirmatively by the entire assembly. Whereupon, the Rev. Dr. Barry, after the trumpet was sounded, proclaimed:

"Be it known to all men, that the Act of Union between the two Grand Lodges of Free and Accepted Masons of England, is solemnly signed, sealed, ratified and confirmed, and the two Fraternities are one, to be henceforth known and acknowledged by the style and title of THE UNITED GRAND LODGE OF ANCIENT FREE MASONS OF ENGLAND: and may the Great Architect of the Universe make their union perpetual."

The articles of union were then deposited in the Ark of the Covenant with appropriate ceremonies.

The brethren then severally approached the altar and took upon themselves an obligation to observe and keep sacred the articles.

of union, and be true to the United Grand Lodge. Whereupon, the Duke of Kent nominated his kinsman, the Duke of Sussex, to be Grand Master of the United Grand Lodge, which was unanimously agreed to by the Craft, and proclamation was then made that the M. W. Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Garter, was duly elected Grand Master of the United Grand Lodge of England. The Grand Master being duly installed, nominated the other Grand Officers, which, it will be observed, was equivalent to appointing them. The officers being installed, the United Grand Lodge was opened in ample form.

Due record was ordered to be made of all the proceedings, and letters were directed to be forwarded to the Grand Lodges of Scotland and Ireland, acquainting those grand bodies of the happy consummation of the union.

The consequences growing out of this fraternal settlement of Masonic difficulties so long existing in England, was of the very highest importance. A very large proportion of the Lodges then in the world owed their existence, and most of them still acknowledged allegiance, to one or the other of these Grand Lodges. Unceasing efforts had been successfully made by the illegal Grand Lodge to produce the impression every where that the Grand Lodge of England was composed of modern Masons, who had made such innovations in the body of Masonry as tended to the overthrow of all the sacred rites which, from time immemorial, had been regarded as essential to the well being of the Order; and although this charge was unfounded in fact, it was nevertheless true that the Grand Lodge of England had introduced slight changes in some of the ceremonies of the ritual, which were not necessary or proper; and thus the charge, ill-natured, exaggerated and false, gained belief because the fact was known that the unimportant changes spoken of had been made. The Grand Lodge of Scotland, for more than a quarter of a century, were taught to believe by the Duke of Athol, Grand Master of the illegal body, that the Grand Lodge of England was not entitled to the fellowship and fraternal regard of Ancient Free and Accepted Masons. The Grand Lodge of Ireland held itself aloof, under an impression that the charge was well founded. Masons in America had imbibed the same ill-founded views, and hence nearly all the char-

ters applied for by the Colonies from 1772 to the close of the Revolution, were demanded either of the Grand Lodge of Scotland or the Grand Lodge of *Ancient Masons* of England. We can, perhaps, introduce no testimony more clearly going to show how deeply rooted was the prejudice of American Masons against the Grand Lodge of England, and the culpable ignorance which then and still prevails in the United States in relation to the history of Masonry, than the fact that, as late as 1849, after the notorious and disgraceful riot in the Grand Lodge of New York, men were found, claiming to be profoundly learned, but who were so profoundly ignorant as to state, over their own signatures, that Lodges holding under or originating from the Grand Lodge of England, might justly be regarded as modern and irregular Masons.

It is truly said that a rose by any other name would smell as sweet—but we have been so long an observer of the current events of life as to know that men are too often led astray by fascinating or high-sounding names. The false war cry, for “Liberty and the peoples’ rights” have led millions to bow their necks and receive the yoke of oppression and the chains of slavery. In like manner thousands were won over to the illegal Grand Lodge of England by its assumed name of the “Ancient Masons.” That the time was approaching when these errors would have been eradicated and the Grand Lodge of England assume the proud stand to which she was entitled, even had the union not been effected, cannot be well doubted. Scotland had become enlightened and had changed her ground—Ireland had also denounced the irregular Grand Lodge. The Grand Lodges in the United States were being set right upon the subject—but still was the union a glorious event, an era in the history of Masonry; for that union was the result of concession and compromise. The Grand Lodge of England receded from its slight innovations, or rather additions, to the ancient rituals, and went so far as to commit even a worse blunder, by admitting some new rules introduced by the irregular Grand Lodge, one of which is now being productive of great evil in the United States, viz: the right, by legislative enactment of Past Masters to a seat in, and a life membership of, the Grand Lodge. On the other hand, we know of no important yielding of the irregular Grand Lodge, except to throw away their ill-gotten and garbled book of constitution, having the imposing name of the “Ahiman

Rezon," and fall back on the highest and only extant code of laws contained in Anderson's Constitutions. But this was a great triumph for Masonry throughout the world, for since the union, no man who has searched for the precious jewels of antiquity, need stray from the right path; no man who would separate the gold from the dross will go to the amalgamating and corrupting laboratory of the Ahiman Rezon. Anderson's Constitutions and Ancient Charges, as collated by order of the Grand Lodge of England, adopted in 1722, and published in 1723, is everywhere regarded as the highest written authority, and that the Ancient Charges, or "Old Regulations," contained in that book, are to be regarded as containing all the ancient landmarks proper to be written, to which there can be no additions nor alterations, nor can any of them be violated with impunity. We dismiss this interesting subject by expressing the hope that no attempt will ever be made again to mutilate, alter or amend our fundamental laws.

We have examined with great care the writings of those who have undertaken to draw a line of distinction between true and spurious Free Masonry, without being able to rise from our studies much enlightened. We confess that our mind is so obtuse that we have not been able to learn what spurious Masonry is, notwithstanding we have had the advantage of the learned writings of Dr. Oliver. We cannot, for our life, see how a system so perfect and so unlike anything else ever conceived by man, could be counterfeited—nor do we believe it has ever been or ever will be counterfeited. That system which is not Masonry is certainly unlike it in the most essential particulars, and cannot therefore be regarded as anything more than an *attempt* at a counterfeit. We hold there can be no counterfeit Christianity. There are spurious religions, and men may wear the externals of Christianity, and even counterfeit a Christian—but if the religion of our Savior is a religion of the soul, there can be no religion devised which will counterfeit its impress upon the soul. And Masonry, like Christianity, has never been counterfeited, though thousands have attempted to imitate it. The most daring attempt of which we have an account, originated in London with an obscure and illiterate man, who established what he was pleased to call a Lodge of Free Masons, for purposes of emolument. His ceremonies were secret and imposing, his rites were mystical and solemn in their character; he had

his Entered Apprentice, Fellow Craft and Master's degree; but upon examination they bore so little resemblance to Masonry that every novice could at once detect the fraud and see that it was merely an imposition, and not spurious Masonry.

In January, 1815, an action was brought in the Palace Court, Westminster, by one Thomas Smith, a copperplate printer, against William Finch, to recover £4 2s. for printing done for the defendant. Finch did not dispute the account, but set up as plea that the plaintiff was justly indebted to him in the sum of £16 19s. 6d. for making him a Mason and giving him instructions in the various degrees conferred in his self-constituted and independent Masonic Lodge, at his own house, near Westminster bridge. It was proven by several officers of the Grand Lodge, men of known integrity, that Finch was not authorized to make Masons; on the contrary, that his whole system was an imposition on all who could, by his misrepresentations, be induced to submit to his process of initiation, and that even had Finch been competent to confer degrees in Masonry, no man had a right to do so for his own emolument. His trial, we are told, occupied considerable time, and the facts were fully elicited. From all the testimony, the court charged the jury that it was clearly proven that Finch not only had no authority to make Masons, but that the Fraternity disowned him as having any knowledge whatever of the peculiar rites of the institution; in short, the testimony left no doubt of his being an imposter. Whereupon the jury, without leaving their box, gave a verdict against Finch for the full amount claimed by Smith. Now, we suppose Dr. Oliver would call Finch's miserable attempt spurious Masonry.

From the period above referred to, although Masonry flourished throughout the British empire, we have no remarkable events to record until the death of King George III., in the beginning of 1820. It will be remembered that the Prince of Wales was long the Acting Grand Master of the Grand Lodge of England, and continued to fill the Oriental chair until he was called, by reason of the great age of the king, to the regency of the kingdom; at which time he was tendered, by the Grand Lodge, the office of Patron—which he accepted and filled until, by the death of his father, he ascended the throne—which, it seems, by the usages of the Grand Lodge, released him from his care over the Fraternity;

and hence it was deemed proper by the Grand Lodge to address him a letter of condolence on the death of the king, his father. This address, and the events which followed, must forever put to shame the unblushing charges made by Barruel and Robison—that Masonry is the cradle of treason, insubordination and revolution. The address fraternally requested George IV. to continue at the head of the Fraternity by holding the office of Patron, which was accepted by him, and which distinguished position he occupied until his death.

About this time, some evidence of insubordination made its appearance in Liverpool—confined for a time mostly to Lodge No. 31. It seems to have arisen from a very laudable desire on the part of said Lodge to have, through the Grand Lodge, some of the ancient regulations so defined that all Lodges might act consistently and with uniformity. Lodge No. 31 sent up a memorial charging that some Lodges had undertaken and did transact Masonic business with an insufficient number present, and desiring the Grand Lodge to give definite instructions as to the constitutional number to form a Lodge. Other complaints were made, and some of them were clothed in indecorous language. This communication, it seems, was not replied to, nor is it likely that it ever reached the Grand Lodge; but as early as December, 1818, the Provincial Grand Secretary for the Liverpool jurisdiction communicated to the Grand Lodge some facts in relation to the condition of Masonry in Liverpool, and suggested the propriety of the Grand Lodge fixing a rule as to the number necessary to form a working Lodge, &c. To this communication the Board for General Purposes, prior to the meeting of the Grand Lodge, replied that the subject had long engaged the anxious attention of the Grand Lodge; that having found the Ancient Charges silent upon that point, it had been deemed most prudent, in forming a new code of laws for the government of the Grand Lodge, to leave that instrument silent upon the subject also.

This we must regard as extremely singular in the Grand Lodge of England—for it would seem that no subject called more loudly for the interposition of the Grand Lodge, for the simple reason that the “Old Regulations” did not settle the matter. If the Grand Lodge had undertaken to act upon no subject about which the Old Regulations were silent, then, indeed, the Grand Lodge of England

could never have had a constitution of its own making; for the Ancient Charges makes no provision for the creation of such an instrument. But the Grand Lodge not only adopted such of the old rules as were deemed applicable, but declared that the Grand Lodge should have power to alter, amend, or add new regulations for the government of the Craft; provided, in no case, could it remove an ancient landmark—in other words, violate any of the ancient charges; and certainly it would seem within the power of the Grand Lodge to make a wholesome rule designating the proper or smallest number which could legally form a Lodge for work, &c. This was the origin of the disruption in Liverpool; but the insulting circulars published and circulated by Lodge No. 31, setting at defiance the Grand Lodge and its edicts, and the repeated efforts of the Pro. Grand Master to restore subordination having failed, the Grand Lodge was left no alternative but first to suspend, and afterwards expel, twenty-six of the brethren, and strike Lodge No. 31 from the registry. The number suspended by the Grand Lodge were about sixty-eight, but previous to the final action, all but twenty-six were by petition restored. These not only persisted in their open rebellion, but actually endeavored to get up a meeting of the Craft in Liverpool for the avowed purpose of setting at defiance the Grand Lodge and form a separate governing head for the city of Liverpool and so much of the surrounding country as they could get to join them; but failing in this, we hear no more from them until 1823, when it seems some of these expelled brethren had been admitted into the Sea Captains' Lodge No. 140, at Liverpool, and had actually acquired control over it—for a petition was sent up from that Lodge to the Grand Lodge, signed by the Master and Wardens, two of whom were of the twenty-six expelled Masons, in which they stated that it was the determination of Sea Captains' Lodge to withdraw from the Grand Lodge unless the expelled brethren were restored, and other important concessions made by that Grand body. The Grand Lodge took prompt steps, and in due time Sea Captains' Lodge was stricken from the list of Lodges, which put an end to the rebellion.

With a view of showing in what estimation Free Masonry is, and has long been, held by the royal family of England, we subjoin a brief sketch of Prince of Wales Lodge, London.

In 1787, the Prince of Wales, Sir Samuel Hulse, Col. Stanhope,



Lord Lake, and others, petitioned the Duke of Cumberland, then Grand Master, for a warrant to constitute a new Lodge to be called Prince of Wales Lodge, which being granted, Sir Samuel Hulse was named the first Master, Col. Stanhope and Lord Lake as Wardens. But it seems the Prince of Wales was soon after made Master of the Lodge, and in 1792 the Dukes of York and Clarence were made Wardens by election, which offices they filled until the Prince of Wales ascended the throne. Soon after this event, the Lodge addressed a memorial to George IV., their late W. Master, in which, after the usual salutations, they entreated his Majesty to continue his protection by consenting to become the Patron of the Lodge, to which he cheerfully gave his consent. The Lodge then addressed a letter to the Duke of York, then acting Senior Warden, setting forth the happy termination of their appeal to the king, and urging the necessity of having an acting W. Master, as it would not comport with the duties of the king to fill that chair; they therefore fraternally requested the Duke to give his consent to fill that office, which he cheerfully agreed to. The Lodge then made suitable preparations for the installation of his royal highness, which took place on the 22d of March, 1824. The Duke of Sussex, Grand Master, attended and performed the installation service. After the officers were all appointed and installed, the company, about ninety brethren (some forty of whom were officers or past-officers of the Grand Lodge,) sat down to a sumptuous dinner.

About this time the widow of the celebrated traveler and antiquarian, Belzoni, applied to the Fraternity for relief. The M. W. Grand Master brought the subject before the Grand Lodge. He stated that Bro. Belzoni, who lost his life in Africa, was initiated at Cairo, in the Lodge of Pyramids, and during his residence at Cambridge had become a member of the Lodge of Plato, in that place, and as notice had been given that his widow was in distress, he moved that the United Grand Lodge of England, deeply sympathizing with Mrs. Belzoni on the irreparable loss which she as well as the lovers of science and literature have sustained by the premature death of the late Bro. Belzoni, do contribute the sum of £50 out of the fund of benevolence, in aid of the public subscription in her behalf. This motion was unanimously carried, and affords a significant commentary on those Grand Lodges in the

United States (Ohio for one) who have gravely decided that a Grand Lodge of Free Masons cannot consistently be an alms-giving body. But this instance of voting relief is by no means an isolated case; the Grand Lodge of England was ever, and now is, a dispenser of charity; and until recently, we supposed every Masonic body, whether Grand or Subordinate, was so. Yea, if it is not so, we have learned Masonry in vain. In every land, on every sea where Masons are to be found, the hailing sign of distress is hearkened unto.

A Scottish paper, the *Stirling Journal*, contains the following statement.

“At a meeting of the Leith and Canongate Lodge, on Thursday evening, March 5th, 1829, a visitor, who was the captain of a ship, stated that when sailing in the South American Seas, he was boarded by pirates, whose numbers were so overpowering as to render all resistance unavailing. The captain and several of the crew were treated with rudeness and were about to be placed in irons while the plunder of the ship went on. In this situation, when supplication and entreaty were disregarded, the captain, as a dernier resort, made the mystic sign which none but Craftsmen ever knew. The commander of the piratical crew immediately returned the sign, and gave orders to stop proceedings. He grasped his newly discovered brother by the hand with all the familiarity of an old acquaintance, and swore he should sustain no injury. Mutual acts of kindness then passed between them; every article that had been seized was restored to its place, and the two ships parted company with three hearty cheers.”

And shall it be said that while an abandoned pirate will forget his love of gain and fly to the relief of a distressed brother, a Grand Lodge will be found too busily engaged in making and unmaking laws, to respond to the mystic sign, or listen to the ominous cries for help. No, brethren, no! Let there be no Lazarus standing at our gates pleading in vain for the crumbs which fall from our table. It may be, and is true, that the subordinate Lodges can best dispense alms generally, but no Grand Lodge should be without its charity fund, to be dealt out with a liberal hand in case of need.

In 1827, Humber Lodge No. 73, in Kingston-upon-Hull, laid the corner stone of a new Masonic Hall, and as there is something beautiful and new to us in the ceremony (as recorded by Preston) used on that occasion, we proceed to insert the questions and answers to which we allude:

“I hereby, in the presence of all these Worshipful Masters, Wardens and Deacons, and in the presence of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you and of your company, if you know yourself at this time to have done anything contrary to the laws of Masonry, which has not been told to the provincial authorities, and whereby you should be suspended from your work?

The W. M.—“We are good Masons at this very time.”

The D. P. G. M.—“Have you amongst your company any brother guilty of brawlings, strife, and disobedience in open Lodge?”

W. M.—“We have none, Right Worshipful Master.”

D. P. G. M.—“Have you amongst your company any brother who in open Lodge is guilty of drunkenness, common swearing, or profane words?”

W. M.—“We have none, Right Worshipful Master?”

D. P. G. M.—“Have you authority to do this days’ work?”

W. M.—“We have, Right Worshipful Master, and with your permission will here read it.”

The authority was then read, the procession formed, and the corner stone laid in ample form.

Brother Preston states, in a note, that he was present on this occasion, and therefore states accurately the proceedings.

There were some other peculiarities in the ceremony of laying the corner stone which will be interesting to many Masons in the United States. The D. P. Grand Master annointed with oil the working tools before delivering them to the builders. The stone, after being lowered, received from the hands of the D. P. Grand Master not only corn, wine and oil, but some grains of *salt*. The use of the latter article in the ceremony is unknown in this country, we believe, nor have we observed any account of its use on other occasions in England.

The Duke of York died in 1828, when his brother, the Duke of Clarence, was chosen and installed W. Master of Prince of Wales Lodge by the Grand Lodge, the Duke of Sussex, Grand Master, presiding.

In 1828, the Grand Lodge of England, in order to raise a fund for the relief of poor brethren, their widows and orphans, required the following fees to be paid into the Grand Treasury: For registering a Mason within the London District, one guinea; for a Mason made out of the London District, ten shillings and six pence; affiliating fee for a brother made out of the London District, five shillings, and two shillings and six pence elsewhere; one shilling per quarter to be paid by every brother in London, and six pence per quarter for those out of that District; and so rigid was the Grand Lodge in requiring the Lodges to see that these fees were paid, that fifty-nine Lodges had their charters arrested and their names stricken from the list, at one session, for failing to comply.

In 1830 King George IV. died, and was succeeded by his brother, the Duke of Clarence, as William IV.

The custom of the Fraternity in England has ever been to con-

sider the king, if a Mason, Grand Master or Patron of Masons, and on the death of George IV. the Craft requested William IV. to fill that station, to which he cheerfully gave his assent, as follows :

“WHITEHALL, July 28, 1830.

“SIR : I have the honor to inform your Royal Highness that his Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

“I am, Sir, your Royal Highness’ dutiful and ob’t serv’t,

“ROBERT PEEL.

“His Royal Highness the Duke of Sussex.”

In 1833 Lord Dundas, D. Grand Master, in behalf of his Royal Highness the Duke of Sussex, G. M., presented the Grand Lodge with a marble bust of William IV. and three elegant gilt silver trowels, used by the Grand Master in laying the corner stones of the London University, the Licensed Victuallers’ Asylum, and the Charing Cross Hospital.

During the reign of King William IV., Masonry flourished in England. The noble achievements of the Grand Lodge in creating a fund for benevolence, the school it had established, and the great attachment for the Order manifested by the best and most distinguished men, did not fail to give the lie to the foul charges which had been brought against the institution, and as, in everything else, persecution but tended to purify and enrich it. Nor was the prosperity of the Craft confined to England. Throughout Europe and America a new impetus might be seen in its incipency ; Masons everywhere were beginning to awaken from their lethargy. The Jacobins in the old, and the Anti-Masons in the new world, had failed in their end. The indignation of an insulted people was aroused, and men were no longer hoodwinked by the cunningly devised fables of demagogues and hairbrained fanatics. The fire of persecution which had swept like a simoom over the land, was staid by the hand of Him who doeth all things well. Yea, intelligent men awoke as from a dream, and wondered that they had been dragged into the whirlpool of bitter invective and insane denunciation against a society of whose internal regulations they knew nothing, and against which they could say nothing but at the expense of truth.

Brethren, we should be cheered by the soul-strengthening reflection that our Supreme Grand Master has said, “whom he loveth he chastiseth,” and truly has this been applicable in our case. Masonry now, in all its essential worth, is as gold purified seven

times, and it occupies a niche in the temple of fame more nearly allied to its primitive purity than in any age of the world since, "with shouting and praise," the great cap-stone of the house of the Lord was celebrated before an admiring world. Aye, and if we look not back—if we halt not in our onward march to glory and renown, the widow's tears, and the orphan's cries will ascend to the most high and holy place, and once again the fire will come down from heaven and fill our house with the presence of the Lord.

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[For the Masonic Signet and Literary Mirror.]

## THE FRATERNAL MARRIAGE.

A NOVEL INCIDENT.

SOON after the termination of hostilities between this country and Great Britain, the placid aspect of the political horizon induced me to visit Europe. The broad Atlantic, four weeks and three long days had all passed away, when the white cliffs of Albion rose before the eager gaze of the denizens of the deck. With what peculiar emotions we viewed the land of our ancestors and the grave of our fathers for ages. What strange phantoms of historical record rise from the misty past on the imagination, emerging from the dim twilight of memory into the bright and glowing shadows of reality. Here landed the steel-clad warriors of Rome, whose haughty legions seem to sway in doubtful conflict with the Celtic hordes, while the stern commands of Julius Cæsar echoed from these veritable hills. Here the noble mind and bearing of Caractacus was reared: there, the songs of Selma still smoothly flow from the harp of Ossian in the cave of Fingal. The waves still play their doleful requiem on the basaltic organ of the sacred isle, and the Druids' blood still reeks on the shores of Mona. The careering prow of Norse and Norman galleys dot the Northern sea—the conflict of the rival roses, blooming freshly in the mind—

Magna Charta wrested from a recreant king—Spain's proud armada scattered by the waves and winds—while Shakspeare sings, and Milton soars triumphant through the ærial space in bland sublimity, were all vividly daguerreotyped on memory's tablet.

As we approached the bustling mart of commerce, expanding its peaceful wings to every clime, embracing every sea, our transatlantic ears were stunned by the startling sounds of war's hoarse clarion. The measured tread of infantry, the clash and clang of armed cavalry, the rumbling thunder of artillery carriages and powder tumbrils struck on our anticipations with little gratification. The Exile of Elba had left his prison, and Louis XVIII had evacuated the realm of his ancestors. *Viva l'Empereur!* ever potent, paralyzed the arms of the son of Bourbon, but renovated, as if by magic, under the auspices of the son of Austerlitz, the old Imperial Guard marched triumphant to the capital—the capital of *La Belle France*. The reign of "The Hundred Days" had commenced. The last beams of the sun of Austerlitz radiated the corse-clad field of Mount St. Jean, on the fatal eve of Waterloo—the fortunes of the hero sunk in darkness, and the Empire of Napoleon I. was obliterated forever from the catalogue of nations, and permanent tranquility succeeded.

The illuminated ecstasy of the British metropolis, and the *Te Deum* of Catholic Europe had not yet subsided, when I found myself, in company with the conquerors of Napoleon, promenading the Boulevards of Paris. The great triumphs, the late defeat, future destiny, and the prospects of France, were the main topics of the speculative residents of the capital. Leaving these, with the ostentatious pride of victors and military triumph, admissible on parade, but disgusting in the saloons of civil life, I entered the Swiss region of the Alps. I crossed the Simplon and made my descent upon the lakes of Maggiore and Como; visited Milan, Pavia, Placentia, Florence, Rome and Naples, on my way to the extreme point of my intended peregrination, the lagoons of the Adriatic. Venice, with all its noble structures, antique monuments, stagnated thoroughfares, was apparently oppressed by an incubus of apathy or ennui, disturbed only by the gliding gondolas, the screeching sonnettas of improvistors, singing the downfall of the tyrant and the resuscitation of Venitian splendor and the guardian care of St. Mark. The tide of her prosperity was on the decline

and passing away. Like Rome, her grandeur is most conspicuous in the melancholy aspect of decay, and her dilapidated memorials of the past.

Here, I suppose, the contaminating influences around me affected my health so seriously that my medical advisers induced me to visit the Tyrol. As the season was far advanced, I hastened to the mountains. Ascending the valley of the Brent, I found myself among an interesting people in many respects; they neither affected the effeminate airs of the Italian or the grotesque manners of the German. From the vale of the river Brent, I struck the route for the Rhetian Alps, intending to return to Paris before the season commenced winter operations on the mountains. Crossing the Adige river some distance above Botzen, the direct road for Innspruck was obtained. Although invigorated by the pure mountain air, I was still unable to continue my journey without great suffering and fatigue; I therefore determined to spend a few days in this, to me, delightful region. Riding for recreation on an interesting tributary of the Adige, I was surprised to hear my name called from an elevated cliff far above me. I halted and awaited the rapid descent of an athletic young man, accoutred in an elegant hunting dress, with a richly mounted yager in his hand. Seeing my surprise at being thus accosted, he bounded forward with outstretched hand and a smile upon his handsome countenance, giving me a hearty Tyrolese welcome to the vale of Kelteranstein. So unexpected an adventure kept me in suspense for some moments, when I recognized in his person a young Bavarian officer I had formed some intimacy with in Paris. A pressing invitation to his father's chateau followed, and in an hour afterwards I was cozily domiciled in the castle of Kelteranstein.

I was introduced as a native of the new world to a large, genteel company, that seemed to be congregated for some special purpose. All eyes were directed with curiosity towards me, being the only American most of them had ever seen. I became the protege of a rosy-cheeked, jolly-countenanced gentleman, who assumed to himself, good naturedly, a knowledge of all things human and divine. Among his other qualifications, he was at home in the nomenclature of pharmacy—I was, therefore, the object of his and the ladies' peculiar attention—being an invalid. I was then the real lion of Kelteranstein.

My baggage was brought from the roadside inn at which I had halted, and I became one of the family for the time being. I had retired to my apartment after having witnessed scenes near akin to the old baronial extravagances of romance. The Gothic style of the buildings, and all else by which I was surrounded, was the reality of what is written as fiction. Religion, too, forms a part of the routine of diurnal duties, for the vesper bell told the hour of the evening hymn, the sound of which fell upon the ear like a fragrant balm to soothe all care away in slumber, and the winged choristers began to chirp their matin song ere I awoke. The joyous florid man paid me an early visit, and a compliment for my knowledge of the world and my desire for mental improvement by traveling. I endeavored to gain some information from him concerning the castle and its inmates; but he adroitly avoided the subject; saying that I was under the protection of my friend, and recommended me to be quiet for a few hours, when he hoped to be able, with propriety, to gratify my curiosity.

A salvo of young artillery shook the walls of the ancient fortress, while the tolling of the large alarum bell, and the whole family of smaller ones, tinkled away with a merry peal. I hastened to the hall where I had met the crowd the previous evening to ascertain the cause of my surprise. The saloon was occupied by females only, who neither spoke nor understood the French language. I was still bewildered, as I did not understand the Tyrolean idiom—no, not even Italian—which might have served me on the present occasion. We had some amusement, however, perhaps at my expense, in a play on the language of flowers, which I, at least, affected to comprehend. The ladies soon left the apartment, and a young Tyrolese conducted me, *sans ceremonie*, to the chapel, which was tastefully decorated with various colored foliage, ever-green shrubs, flowers, and drapery of mazarine blue and white, interspersed with spangles and stars of silver. In the eastern part of the main aisle, the sun, moon and stars were elegantly wrought in gold and gems on a curtain of blue silk bordered with a light foliated silver lace. A large triangular plate of gold, in the centre of which were lines of brilliants representing rays emanating from a gem of large dimensions, also adorned the curtain, which, when the wax tapers were properly arranged, diffused such an excessive ray as to defy the gaze of the audience. This, I sup-



posed, was intended to represent that All-seeing Eye, which the sun, moon and stars obey, and under which the comets perform their mysterious evolutions. This figurative picture was surmounted by a magnificent canopy or dome of crimson velvet, ornamented with a ball of gold on the centre pinnacle, and a heavy fringe of the same material round the lower projections. From the top, or keystone of the Gothic arch of the main aisle of the chapel, and about twelve feet from the canopied emblems, was suspended a Floral crown of large dimensions. Below this stood a white marble pedestal; on the top or tablet lay a large volume, which I was about to examine, but was deterred from gratifying my curiosity by the entrance of some elderly females.

People began to collect, while a solemn sound of distant music broke softly on the listening ear. A procession of gentlemen, decked with white aprons, ornamented with spangled emblems or handsomely embroidered, with scarfs of various colors and insignias. I would certainly have supposed it to have been an assembly of Free Masons, such as I had often seen in the United States, but this was a Catholic country, and under a despotic government, irreconcilable to the existence of secret societies since the developments of the Illuminati. Following these, entered files of young girls, tastefully adorned in white, with blue waistbands, and roses wreathed in their flowing hair. These composed the choir, and the cadence of their voices caused the chapel to ring with melody. They filed to the right and left, halting and facing each other from each side of the main aisle. Next came the elder matrons, succeeded by the juvenile beauty of the valley of Kilteranstein—one of which I distinguished, perhaps by the peculiar taste and richness of her attire, the attractive beauty of her countenance, handsome features, dignity and majesty of mien, without the apparent arrogance of either, with her companions of little inferior attractions, moved gently up through the open ranks or avenue formed by the sylvan nymphs, whose song and music was now the full embodiment of very ecstasy itself:—

“Choral voices float around us, music on the night air swells;  
Hill and dale resound with echoes of the gleeful marriage bells!  
Usher'd thus, we haste to enter on a scene of radiant joy—  
Listening vows in ardor plight, which death alone can e'er destroy.  
Passing fair the bride appeareth, in her robes of snowy white,  
While the veil around her streameth, like a silvery halo's light;  
And amid her hair's rich braidings rests the pearly orange bough,

With its fragrant blossoms pressing on her pure unclouded brow.  
Love's devotion gilds the future with young Hope's resplendent beam,  
And her spirit thrills with rapture, yielding to its blissful dream."

My young Bavarian friend stepped forward from the ranks of the fraternal band, dressed in the insignia of the Order. After a very graceful salute, the fair damsel leaned upon his arm, and they took their positions on the right and left of the pedestal, by which lay two velvet cushions. The volume on the tablet was now open; on the expanded leaves lay a piece of unique jewelry in the form of a cross of golden workmanship, interspersed by inlaid pearls and aqua-marine. On the intersection of the transverse parts of the crucifix, a square and compass, enclosing a radiant sun in the centre, was ingeniously wrought in brilliant jewels. I was startled by another (to me) inexplicable enigma, when I heard the voice of my florid jolly physician issuing from the mouth of a full robed priest. A solemn invocation to the throne of Jehovah was made by the acting padre, after which a benedictive hymn was sung by the congregated assembly with a pathos peculiarly adapted to the solemnity of the occasion.

The institution of marriage, the nature of its engagements, and the sacred character of the hymenial vow, were explained with apparent eloquence, when the interested parties at the pedestalic altar, kneeling on either side of it, their hands joined over the sacred volume, the holy cross, and the fraternal symbols, were individually interrogated whether their assent to the sacred vows they were about to take was voluntary and of their own free will and accord. The irrevocable fiat was then pronounced by the priest, and the culverins on the battlements announced the union to the distant hills. A flood of harmony burst overwhelmingly on the senses from a massive organ and the sweet voices of the charming choir. The Floral crown that hung over the happy pair, as if electrified by the shock of the sublime song, cast loose its feeble fastenings and strewed its flowery riches on their heads, while their pathway was literally covered by the large bouquets of the attending nymphs. The padre, taking the fair lady by the hand, and addressing his symbolic auditors, said, "Brothers, behold your sister!" at the same time raising the rich long veil from her face. Turning to the gentleman, and addressing the other sex, he said "Sisters, behold your brother!" The band of brothers formed to retire through the middle aisle, the padre descended, followed

the newly united pair, when the Fraternity, facing the great entrance, joined their upraised hands over the Floral pavement and formed an arch, under which the priest and the young couple, followed by those nearest, two-and-two, proceeded, by music, to the banquet hall—a description of which you will please excuse for the present, though for the nonce,

—“The key of harmony  
Has turned the rusted lock of memory,  
And opened all its secret stores to light,  
As by some wizzard sprite.  
But now the charm is past,  
My heartstrings are too deeply wrung at last,  
The harp-cords stretched too far, refuse to play  
Longer on the pleasant lay.”

At what time the “Band of Tyrolese Brothers” was instituted I could not learn. The invading army of France found them a formidable and determined body of men—implacable enemies, constant in their affections, to strangers hospitable, true to their country, to each other, and the arcana of their Order. The significant Hebrew words, *Ahiman Hobah*, on their banner, evinces the character of the society, though little else is known.

DUGALD, P. R. S.

*Orizimbo, Texas, March, 1851.*

*Jacksonville, East Florida, March 4, 1851.*

BRO. MITCHELL: Your February number of the Signet has reached me this day, and before cutting the leaves, my eye fell upon the poetical lines of Charles College, (from the Waverly Magazine.) Though beautiful and chaste, in style and conception, yet I differ with him in sentiment. With that feeling, I have, *impromptu*, written a parody, which I send you upon impulse.

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PLANT SWEET ROSES O'ER MY GRAVE.

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Oh, plant sweet roses o'er my tomb,  
Let every bud its petals spread,  
And from each calix sweet perfume,  
Exhale, around me, though I'm dead!

I want each idle passer by  
To stop, and marvel at the care  
Of her who watches, ever nigh,  
And still doth love the ashes there!

Though no proud marble o'er my head,  
Erects its obelisk on high,  
Oh! let sweet roses strongly shed,  
Their purest odors to the sky.

Though those who love will not forget,  
The place where loved ones quiet rest,  
Yet dear to every friend I've met,  
'T will be to see my grave thus drest.

Nay, tell me not wild grass is found,  
Upon the spot where loved ones sleep,  
Oh, no! upon such sacred ground,  
True love will better vigils keep.

Place Parian marble o'er my tomb,  
And on it, simply carve my name,  
Then let perennial roses bloom,  
And I'll not ask a higher fame.

J. W. B.

For the Masonic Signet and Literary Mirror.

## THE QUEEN OF THE WOODS.

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### A TALE OF THE EARLY SETTLERS OF THE WEST.

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#### CHAPTER III.

THERE is more of romance and chivalry connected with the early history of Kentucky than any other portion of the United States. All who have read Marshall's, Butler's, or any other historical accounts of the adventurous settlers of the "bloody ground," will bear us out in saying that the wildest tales of fiction scarcely rivet the attention or so absorb the feelings as does the simple relation of facts in this case. We marvel not that men will voluntarily leave their homes and firesides to expel the intrusions of a foreign foe, but how strange it appears to us that men with their wives and children, would leave the comforts of a good home and the blessings of society, and wend their way to a wilderness known to be infested by a savage foe, unceasing in his efforts to expel the intruder. No portion of our country has been settled at the cost of so much blood, nor did the natives of the forest so long annoy and harrass any people, as they did the first settlers of Kentucky. It was the common neutral hunting ground of the Shawnees on the north and the Cherokees on the south. Shortly after it was visited by Daniel Boone, in 1769, immigration began to pour in and occupy it. No purchase or treaty with the Indians was entered into whereby the citizens of the United States acquired even the semblance of title. Virginia, it is true, claimed the territory, but only by an arbitrary law of her own making. The Indians had been driven back, back, until they rightly concluded the "pale face" would not leave them a home undisturbed on the continent. It is not, therefore, wonderful that they should take up arms in defence of their rights.

From 1772 to 1773, scarcely a year passed that was not marked by the most cruel assassinations on the one hand and bloody retaliation on the other. During the war of the Revolution, England,

to her eternal disgrace be it recorded, offered, and actually paid the northern Indians a stipulated price for every scalp taken from the head of an American citizen, man, woman or child. The agents of the British government, whose head quarters were in Canada, mingled freely with the Indians, and used every device to stimulate the savage to deeds of cruelty. By means of these minions of a merciless tyrant, the bitterest feelings of deadly hatred were engendered against a people who had sprung from English stock—who were bone of their bone and flesh of their flesh—but who had forfeited all right to the sympathy of the “most free and enlightened nation on earth” by daring to assert their independence and set up a government of their own. But history has but half recorded the catalogue of crimes which must ever stain the escutcheon of Britain’s honor, when a full detail of the revolutionary war is given. Long after peace was declared and the independence of the colonies acknowledged—long after the honor of the British crown was pledged to stay the ravages of war, a part of the British army lay quartered among the Indians, under the specious pretence of protecting their allies, i. e., their hired assassins—but the sequel is more damning to a civilized and Christian people than aught else that has been told.

This army of enlightened England continued to purchase scalps and to suborn the red men to violate their treaties with the American government. At the period to which our historical romance refers, all the Indians in the north had become tired of war; even the Shawnees, the most hostile, if not the most treacherous enemies which Kentucky had to encounter, were inclined for peace; but the powder and lead, the blankets and trinkets, still tendered them for scalps, failed not to enlist the more reckless and restless of the tribe. Among these, the most prominent chief was Little Turtle, whose consummate cunning and daring courage enabled him to exercise a controlling influence with a portion of his nation.

In the character of Little Turtle there were some traits of an opposite nature. That he was cruel, blood-thirsty and revengeful, we have the most ample proof; and yet when his honor, or what he esteemed his honor, was appealed to, no man was more prompt to do a noble and praiseworthy deed. As illustrative of this fact, and with a view to place on record an event gratefully remembered

by the family of the author, the following details are for the first time offered to the press.

The parents of the author were among the early settlers of Kentucky. The family, consisting of children and negroes, was large. Our father won the hatred of the Indians, and he in return as bitterly hated them. He believed them all to be treacherous, and therefore endeavored to be prepared at all times for an attack. The little spot of ground first cleared by him, was cultivated while his wife sat upon the fence with a loaded rifle, watching for Indians. In front of the cabin forks were driven in the ground, round poles laid on them, and brush thrown up, thus enclosing a yard which served as a calf lot and to keep other stock from the door.

The year is not remembered, but on a beautiful day in June, the family had partaken of a backwoods dinner, consisting of game, corn bread, milk and honey. The children were playing in the yard, their mother was clearing away the table, and their father was smoking his pipe, when the children, screaming with affright, ran into the house, and the dread warwhoop of the Indian was heard. Our father sprang for his rifle, which was resting on forks above the fire place. As he took it down his wife threw her arms around him and entreatingly said, "My husband! we are all lost if you fire that gun! Obey me this once, and let us trust in God for the result."

As she spoke she hastily pushed him out at the back door and closed it, took from the table a pewter basin of milk which had in it a single table spoon, and as soon as the Indians reached the door with uplifted tomahawks and wearing a look of vengeance, she met them with a smile and tendered a basin of milk. Little Turtle, who led the party, seemed confounded. He stood as if transfixed and uncertain what to do. Oh! what a moment of suspense to the wife—the mother! She saw the lives of all she held dear suspended by a mere thread—upon that stern warrior's will. Her husband had not failed to see that from the number of the enemy, resistance was vain, and that his wife was right in trusting to some other expedient, and relying upon her presence of mind, had yielded to her entreaties; and now, upon one knee, with his gun through a crack of the cabin, in breathless suspense he awaited the decision of the chief—ready to fire on the first hostile demonstration, and there to die with his family. But God willed otherwise. Wo-

man's smile, which seldom fails to win, had disarmed the savage, and he took the peace offering. The chief spoke to his warriors, and they all seated themselves in a circle in front of the cabin door. The leader took a sip and handed the spoon to the next, and thus it passed round until our mother brought another basin of milk, more spoons, and a pone of corn bread. Of this simple repast the Indians partook largely, ever and anon showing their gratitude by rising, one at a time, and extending their hands, using the words, "good squaw! good squaw!"

After they had finished their meal, they arose, went to a distant part of the yard and deposited their knives and tomahawks, when they returned, and Little Turtle, in broken English, desired to see "White Bear," the name they had given our father—and on being assured they wished to smoke the pipe of peace with him, his wife opened the back door and he entered. The right hand of friendship was tendered by the chief, and then by the warriors in turn. Little Turtle then prepared his pipe and kinikinik, which was passed round, and thus was the Indian pledge of friendship given. And now long years have rolled away since the writer heard a detail of this and similar events, from the lips of his mother, and yet do they occupy the greenest spot upon the table of his memory. Aye, and though there is no probability that the descendants of any one of that little band will ever hear of this statement of facts, it nevertheless affords us pleasure to bear testimony in their behalf. These Indians not only kept their plighted faith by abstaining from any depredations upon our family, but on two occasions saved us from the scalping knife of other parties. Nor did their friendship burn less brightly as time rolled away into the gulf of the past. Long after peace was restored, and when intercourse became frequent, these savage men visited the house of "the good squaw," and gave proof of their kind remembrance. Within our memory every member of the family had some silver trinket given as a token of friendship.

The Indian is treacherous if judged by the standard of civilized men, but they are less so than the whites, if judged by their own usages. With us it is a crime to steal, whether from friend or foe, while with them it is regarded as a mark of distinction, and in the highest degree honorable to be able by cunning and daring to rob their enemies. With civilized nations it is considered not only



cruel, but dastardly to torture a prisoner of war ; while the Indians, if they have lost one of their number in battle, believes he can never start on his journey to the spirit-land until his blood is fully avenged—and the more cruelty practiced towards a prisoner, the more speedily will the dead warrior travel to the great hunting ground. They regard it as a mark of great cowardice to avoid a participation in the most cruel tortures of their prisoner ; but aside from these barbarous traits in the Indian character, which is the result of early training, superinduced, for aught we know, by the traditions of their fathers, running back to the “Lost Tribes,” we feel called upon to bear testimony that they are not less faithful to their plighted words than the white race, and that no people are less chargeable with ingratitude. But as we did not start out to write the history of Indians, nor to examine, metaphysically or otherwise, their claims to moral excellencies, we shall proceed to give something of the early history of the father and mother of our heroine, Pauline.

John Williams was a native of Virginia—from one of the “first families,” of course. No two seemed better fitted for each other ; none were more sincerely attached, and no obstacle appeared likely to intervene to prevent a long life of happiness. Young Williams had early imbibed a love of adventure, which for a time, however, was only manifested in the chase ; but soon after his marriage he was seized with a longing desire for a larger field and a wider range in which to indulge his love for the chase ; and having obtained the consent of his young wife, sold his estate and wended his way to the Wheeling hills, near the Ohio river—about as far west as was deemed safe from the savage foe. Having brought his negroes with him, he soon opened a large farm, and in his new location ample opportunity was afforded him to indulge his love of the woods. Many parties of Indians had visited his house and encountered him in the forest, but such was the favorable impression made by his kind and benevolent conduct towards them, that he was regarded as entirely safe from any molestation in that quarter. Pauline was his first born, and as she grew up, beautiful as she was, it was found she was as amiable and good as she was beautiful. When she was four years old her mother presented her a little brother. To these children the parents were devotedly attached. Pauline being the eldest, would often accompany her

father on a short hunting excursion, and her fondness for the woods became so powerful that her mother, an accomplished and highly educated lady, was forced to use her utmost authority to keep her within doors—and the more effectually to accomplish this object, she turned her attention early to the education of her daughter.

When Augustus was about two years old, his nurse wandered away with him down the banks of the Ohio to gather shells and pebbles, when a party of Indians rushed out of a thicket and seized the child. The negro girl, in great alarm, ran with all speed to the house, and was so frightened that she fell senseless in the doorway. Poor Mrs. Williams!—she knew some calamity had befallen her little boy, but she could not get the girl to speak, nor did she know in what direction she had been with the boy. The horn was blown with a loud blast, and the hands came running from the fields. Mrs. Williams was screaming and piteously calling her child. Her husband heard the horn, and with Pauline behind him, put his horse to the top of his speed, and reached home to witness the most heart-rending scene of distress. The girl had recovered, told the facts, the negroes had ran to the river, seen the Indians land on the opposite shore and take to the woods, but saw nothing of little Augustus. Williams hastened with the negroes, under the guidance of the nurse, to the place where the child was seized, and after a search, the boy's cap was found with clotted blood upon it, and some distance below another article of his clothing was found lodged against some drift-wood. A quantity of blood was found near the water's edge, and from all appearances it was evident the child had been murdered and his body thrown into the river.

Mr. Williams in the meantime had sent runners through the sparsely settled neighborhood, and soon a dozen bold and daring pioneers presented themselves on horseback, armed for battle, and called upon Williams to lead them in pursuit of the Indians—and willingly did he take the command, for a new fire had kindled in his breast. No tear had moistened his cheek—he had uttered not a word of lamentation, but his soul burned for revenge. They crossed the river, dashed into the woods upon the Indian trail, but soon found that they had subdivided and were traveling in different directions. Williams divided his men and the chase continued until night overtook them and they could follow no further. When

the party in which Williams was were all aslee, he stole away and continued to range the woods, well judging that the Indians could not be far distant. After walking about two hours he saw a light ahead, which he felt assured was the Indian camp. A struggle in his mind commenced as to what course he should pursue. To capture or kill all three, it would be necessary to return for his friends, but a hope still lingered in his bosom that his dear little boy might still be alive and in that camp, and he so feared they might escape before his men could be brought up, that he resolved alone to look into the camp for his child. Indian like, he stealthily crawled for some two hundred yards, and got within ten steps of the camp unseen and unheard. He distinctly saw three Indians, two of whom were lying down and probably asleep, and the third was sitting a little way off, shaded from the light of the fire, and evidently acting as a watch over the sleepers. Williams thought of his boy, and, fired with vengeance, he no longer hesitated, but taking deadly aim with his rifle, fired and instantly rushed into the camp, and before the sleepers were fairly aroused, his tomahawk was buried in the skull of one, and the other barely escaped by flight. Williams, aware of the danger of long remaining within range of the fire-light, withdrew far enough to watch in safety for the remaining Indian, should he return to the camp, and thus he remained concealed until daylight, when he hastened to his men, who proceeded back with him to the Indian camp, and found the bodies of the two he had killed. The trail of the third was followed until it was lost in a cane-brake, when further pursuit was deemed useless. On the return of Williams to the river, the other parties had come in, having failed in their efforts.

Captain Williams, as he was now called, no longer hunted the wild deer—his hounds no longer followed in the chase—yet most of his time was spent in the woods. For days together would he roam the woods on foot and alone, and generally returned with the “top-knot” of an Indian. He had conceived a deadly hatred for the whole race of red skins, but especially the Shawnees. To his family Captain Williams was devotedly attached, and now that he had no son, his affection grew stronger for his daughter, and the more so because he had discovered that she had inherited his own love for the excitement and adventure of a forest life. He took great pains in instructing her in the use of the bow, the tomahawk,

willingly indulge. But 'tis nothing; and now how shall I reward the noble being to whom I owe my life?"

His manner was so serious, and his look so full of tenderness, that Pauline stood drinking in his looks, but scarcely regarded his words. At length she enquired whither he was bound, to which he made answer that he was on his way to Mr. Williams's.

Pauline had now somewhat recovered control of her feelings, and resuming her playful manner, said, "Then, Sir Nimrod, surrender at discretion, and as my prisoner, I will conduct you to the Captain's."

"Dear lady do not jest; there is something in that look that penetrates my soul with emotions such as I never felt before. I do indeed surrender at discretion, but feel that my appropriate place is at your feet a suppliant for mercy. O, favor me with your name and permission to see you once more after you put me on my path to the Captain's."

Poor Pauline! his first words had thrilled through her young heart like the vibrations of soft, plaintive music; but now a gush of joy so pure, so holy, pervaded every avenue to the soul, that no wonder her cheek grew pale and her bosom heaved with emotion. O, who has not felt the deep, the powerful, the painful pleasure of a first, fond, devoted love!

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#### CHAPTER IV.

Three weeks after the event related near the close of the last chapter, Mr. Massee, the young gentleman there spoken of, was still on a visit at Capt. Williams's. Again and again he had appointed a time to leave, but as often did he defer the time. And no wonder he lingered—for he had wooed and won the beautiful wild flower of the forest.

About this time some movements which were on foot in Kentucky against the hostile Indians, induced Simon Kenton, a celebrated Indian fighter, to visit Captain Williams and ask his co-operation. Kenton had located a landclaim about four miles from Limestone (Maysville) where the town of Washington is now situated, and erected a fort called Kenton's Fort. In his interview with Williams he gave a glowing account of the soil in that region, as also of the game, and, above all, the rare sport of having a bout with the red skins every week or two. Captain Williams became

and the rifle. When she was but twelve years old she would steal off from her mother and spend the entire day in the woods—in short, she became a hunter of wild game, as her father had once been. Thus was her time divided between her studies at home and the wild sports of the woods, until fifteen summers had developed the fine muscular form of a beautiful woman.

Captain Williams had become a noted Indian fighter; no expedition went forth against the red men that he was not foremost in the band. On one occasion when he was out commanding a company, Pauline was indulging her favorite amusement of hunting: she had roamed from hill to hill, already having taken more game than she could carry home, but still unwilling to return, she ascended a lofty hill for the purpose of enjoying the grand spectacle of a setting sun as it flung back its golden smiles on the tops of the tall forest trees, ere it sunk beneath the far off western horizon. She had indulged her admiring eyes in a fond gaze upon the vast and beautiful scenery around, when she heard the sharp crack of a rifle at the foot of the hill, and, not dreaming that any human being was near, she at once became curious to know from whom the shot came, and with this view bounded down the steep declivity. Ere she reached the valley, she saw a wounded bear chasing a young man, who was endeavoring to load his gun as he ran, but finding the infuriated animal would overtake him before he could succeed, he halted and turned to defend himself as best he might; but his pale countenance too plainly told how little hope animated his heart. The bear approached within a few steps, halted and prepared to spring upon its victim, when a rifle shot echoed through the wilderness and the bear fell dead with a ball through his heart. Pauline immediately made her appearance, and as she approached the young man she commenced in her usual mild and playful manner addressing him:

“Halloo! my noble Nimrod, you must forgive me for depriving you of a loving embrace from old bruin, there, but the truth is, young gentlemen are too scarce in this settlement for any young lady to consent to their being made love to by a bear—but—what means that start of surprise?”

“Pardon me, dear lady, but the sight of your face awakened the remembrance of other days, and called up emotions I would not

fascinated with Kenton and his location, and soon obtained the consent of his wife to pull up stakes and remove to Limestone. The Captain speedily effected a sale of his surplus property, and leaving his farm and hands under the control of a competent and honest overseer, was soon on board of a flat boat, with his wife, daughter and two house servants, floating down the beautiful Ohio.

On the evening of the second day the boat was tied up for the night. Pauline had a private interview with her father, when she told him that a short time before the boat was landed she had seen an Indian canoe run into shore on the Indiana side. They both concluded that probably nothing was to be feared, and that it was best not to alarm Mrs. Williams by speaking of it. About midnight, the Captain and Pauline, who slept like a cat, easily awakened, heard footsteps on the boat going stealthily towards the entrance to the cabin in the stern. Pauline and her father were instantly up and aroused, but suddenly all was still on the roof. The Captain stole softly up the ladder, and, unobserved, saw so large a number of Indians that he concluded resistance was vain and would only hasten the death of all on board, and therefore assumed a bold and friendly manner and made his appearance above. Before he had time to put his foot on the roof, a lasso or rope was thrown around him, he was seized by as many as could get a hold upon him, and together he and three Indians fell into the cabin—and then commenced the work of death. All on board were quickly up, but as yet there was but one prepared to act. Pauline's hand was steady, and every blow told of a death-wound. Her tomahawk had cleft the skulls of two warriors who fell with her father, but ere she could cut the cord which bound him, other Indians came pouring in; she struck down another; and raised her arm to strike again, when from behind she was seized and bound. Two white men, hands on the boat, also fought bravely, but the struggle was of short duration, as they were overwhelmed by the numbers of the enemy. The attack of the Indians and their whole conduct thus far seemed mysterious, as they had evidently avoided taking life. The two white hired men and the negroes were taken on shore and bound to trees; Captain Williams, his wife and their daughter were placed in canoes, conveyed to the Indiana shore and put upon a forced march in a northern direction. Thus, for seven days and nights, were the prisoners forced to traverse the forest,

stopping only at night for food and sleep. Captain Williams and his wife were permitted to take but little food, and were goaded and beaten unmercifully on the route, while strange to say, Pauline, who alone had deprived them of a part of their band, was treated with great tenderness and supplied plentifully with food. The prisoners were not kept apart, nor was any attempt made to prevent their talking with each other. One evening while the Indians were preparing their supper, Captain Williams said to his wife and daughter that they were near their journey's end. "Oh! my dear wife," said he, "have you courage to hear the worst? May I talk to you of death?"

"My own kind husband, I am indeed prepared for the doom which awaits us. I do not expect, and scarcely desire, to live. We have been scourged until it would seem death will be a relief to both of us—but oh! my poor child!" Here the poor woman's pent up feelings burst forth in a flood of tears.

"Cheer up, dear wife—grieve not for Pauline, for be assured she is not designed for the stake. I know not for what purpose or for whom she is designed, but their tender and respectful care of her proves their intention to spare her life. My sweet child, weep not; death must sooner or later be the portion of all; bear up under this heavy affliction—call up your indomitable courage, and let not the dastards behold a tear in your eye. Pauline, you are most likely designed to be made the wife of a chief. O, I cannot advise you, for life is sweet to one so young, and—"

"Hold, father! Let not your pure spirit be troubled with such a thought. Pauline may be scourged, tortured, and burned at the stake, but the wife of a Shawnee she will never be. No, father! no! But be assured that I will some day return to our people even as pure as now, or this true hand shall send my spirit home to God who gave it! But why should you fall victims to their love of blood? I alone have offended—I alone sent some of their band to their long account, and surely they will not pass by me and take vengeance of my innocent parents. No, father, you shall not die; let them lead me to the stake, and they shall see how unmoved I can meet my doom."

"My brave girl, deceive not yourself. I am an object of hatred to the whole tribe, and not without cause. I have taken sore vengeance on them for my poor innocent boy; aye, and I took pains

to let them know whose hand dealt the blows. They will not spare the life of him they call the White Bear. My dear child, this is probably the last time I shall have an opportunity to speak with you; and now that I know your firm resolve never to unite with the tribe, I charge you never to make an effort to escape until the field is clear, for a failure will be fatal. Assume to be contented with them until they shall cease to watch you; then endeavor to reach Wheeling, where you will inherit a large estate, and may accept a companion for life—and though I much doubt young Massee, I will not attempt to thwart your will. But wait, Pauline, until you are older and know him better.”

Previous to the arrival of the party at the Indian village, a runner was sent forward to announce the news. Men, women and children were soon assembled, and when the war party reached the town, the chief who headed it proceeded with his prisoners to an elevated spot, and at the top of his voice exclaimed: “Behold the White Bear! He who has long been upon the war-path, and has so often sent death and mourning to our tribe, is now a dog at the feet of the Shawnees.”

A shout of triumph went up, and the whole expressed their savage joy by dancing and uttering a peculiar guttural sound, midway between the grunting of a hog and the singing of a human being.

That night a council was held. Williams and his wife were unanimously condemned to die at the stake. Next the case of the White Bear’s daughter came up. It was urged that she could not be spared, because she had killed three of their tribe. On the other hand, the chief who had made her a prisoner stated that in order to effect the capture of Capt. Williams he had pledged the faith of the nation that the daughter should be protected and treated with kindness, and concluded his speech by saying: “Warriors! Little Turtle seldom promises to spare the life of a pale face, but his word is his honor. He has spoken!”

This speech had the effect to divide the council, but still a majority were in favor of passing sentence of death, when a tall, well formed, noble looking chief, the future Sachem of the nation, and who had recently distinguished himself in battle, rose and thus addressed the council:—

“Chiefs, braves and warriors! The Great Spirit is kind to the Shawnees. He has sent us our enemy to die at the stake, and at



the same time an angel of beauty and loveliness to dwell with our tribe. Who has looked upon that budding flower that does not feel convinced it has sprung from the garden of the good Manitou? She is not of the pale faced tribe—she is not of earth—we cannot harm her if we would. Break up the council—consult the Prophet, and assemble again to-morrow night. Tecumseh has spoken.”

The speaker prevailed—the council was broken up.

At a late hour that night, Pauline, who was placed in a wigwam with an old squaw, felt a hand gently touch her shoulder, and a voice, which she thought she had heard before, in good English, hurriedly said: “Pauline you must away—another night in this village will cost you your life. A horse and guide awaits you—come with me, and quickly.”

“Sir,” replied Pauline, “as you have a soul to be saved, grant me one request. Suffer me to die at the stake in place of my dear parents, and my last breath shall be a prayer for your happiness.”

“It is utterly impossible to save them by any means,” replied the voice.

“Then I will stay and die with them! O God, have mercy—”

“Pauline, I have a sufficient force at hand—if you resist you will be gagged, that you may not make a noise. Go you must.”

The execution of Captain Williams was preceded by tortures so cruel as to bear more the appearance of the work of fiends than of human beings. The Indians first wreaked their vengeance on Mrs. Williams, compelling her husband to be an eye-witness to her sufferings and death. She, noble as she was brave, clenched her teeth and would not suffer a groan to escape her lips, lest it should send an additional pang to the bosom of her husband. With upturned eyes, and lips moving in prayer, she expired in the flames.

We deem it proper to state that nearly all our characters are real and not overdrawn, and though in some cases we have changed the names, it will not be difficult for those who are familiar with the history of the times to recognise the portrait. Turn to and read Doddridge, pages 272 to 80—Sparks’ Washington, vol. ii., p. 346—Marshall’s History of Kentucky, volume 3d, and you will find a description of the revolting scene above referred to, and especially of the cruelties resorted to in the murder of Capt. Williams—some idea of which may be drawn from the following extract from Monett’s “Valley of the Mississippi:”

"After the Colonel was conducted to the place of execution, a post about fifteen feet high was set in the ground, and a large fire of hickory poles was made about eighteen feet from it. He was stripped and ordered to sit down, when he was severely beaten with sticks, and afterwards tied to the stake by a rope just long enough to enable him to walk two or three times around the post and then back again. The torture began by shooting a great number of loads of powder upon his body from head to foot. Next they applied the burning ends of the firebrands to different portions of his body, with fiendish mirth at the agony produced; at the same time the squaws amused themselves by pouring hot embers and coals over his naked body until the ground within the limit of his tether became covered with live coals and embers, over which he was compelled to walk barefoot.

"In the midst of his protracted sufferings, he cast an imploring look at the notorious Simon Girty, whom he had known many years before, and entreated him to take pity upon him and in mercy shoot him. But Girty, true to his savage nature, taunted him, and with a fiendish smile bade him entreat some one else.

"After three hours of this kind of torture, he became faint and fell upon his face; an Indian stepped up and scalped him, after which an old squaw threw a quantity of burning coals on the raw and bloody skull from which the scalp had been torn. After this he rose and walked once or twice around the post and soon after expired. His body was thrown into the flames and consumed to ashes."

(TO BE CONTINUED.)

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THE Ladies are on the skirts of a reform, or on a reform of skirts. Since Amin Bey came to this country, they have talked much of Turkish trousers and short robes. Two ladies have promenaded Broadway recently in this Eastern style. Some, more daring, have gone a little further. They have taken to the frockcoat and pantaloons. Mrs. Kemble, two years ago, set the example on horseback, which has been followed by Miss Bloomer, of Seneca Falls, and others. Mrs. Swisshelm, of Pittsburgh, jumps into this style also. In Syracuse it is quite the rage, and in fact in several parts of the country ladies of some distinction have put a foot forward in this reform, which transforms the female appearance entirely.

## GRAND CHAPTER OF MISSISSIPPI.

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We have received a copy of the printed proceedings of the Grand Chapter of Mississippi, held at Jackson, in January, 1851. We published the name of the officers elected some time since.

There were twenty-three chartered Chapters, and nine working under dispensation. R. A. Masonry is no where in a sounder condition or more prosperous than in this State. We make the following extract from the M. E. Grand High Priest's address:

"At the suggestion also of several distinguished and enlightened Royal Arch Masons of Mississippi, and in conformity with the sentiment of your G. Chapter in 1849, I offered a resolution that a committee be "instructed to inquire into and report, as to the propriety and expediency of abolishing the General Grand Chapter, and of recommending the adoption of the same course by all other General Grand bodies in the United States, with the view of establishing in their place a General Convocation of Masonic Delegates, representing all State Grand bodies, to meet annually or triennially, at some central location, for the purpose of exercising a general legislative jurisdiction over all Masonic bodies in the U. States." This resolution was laid upon the table, and no further action had upon it.

"Reflection has but confirmed me in the conviction, either that some important amendments should be made to the Constitution of the General Grand Chapter, or that a General Convocation of Masonic Delegates should be substituted, as contemplated in the above resolution. It must be apparent to all, that the great and leading objects of a General Grand body are, to preserve uniformity of work, and to guard the ancient landmarks of Masonry. To this extent and for these objects, such bodies are evidently proper and necessary. But all other matters of local legislation, particularly all matters of finance, should, in my opinion, be left exclusively to the control of the several State Grand bodies. I therefore, without going into detail, respectfully commend this subject to your deliberate consideration, and trust that previous to the next triennial session of the General Grand Chapter, the attention of the several State Grand Chapters throughout the Union, may be called to the subject, and that the requisite reforms in their organic law may be ultimately adopted."

The committee to whom this portion of the address was referred reported as follows:

*To the M. E. Grand Chapter of the State of Mississippi:*

The committee to whom this Grand Chapter referred the matter contained in the address of the M. E. Grand High Priest, in relation to a resolution introduced at the last triennial session of the Grand Chapter of the United States, to abolish the said General Grand Chapter, and the Grand Chapters of the several States, beg leave to state that they have had the same under consideration, and owing to the importance of the subject, and the vexed questions which it involves, your committee would respectfully request that they have further time to report, and that they be allowed until the meeting of the next Grand Annual Convention to consider of the propriety of said resolution.

In relation to the recommendation of the M. E. G. High Priest, to provide for a

conference on the part of this Grand Chapter, with one or all of the four Grand Officers of the G. G. Chapter, who have been appointed to establish a uniformity of work in the Chapter degrees, your committee would beg leave to offer the following resolutions for adoption:

*Resolved*, That the Grand High Priest shall have power to confer with and receive from any or all of said officers the work which they may adopt, and report the same to the next Grand Chapter; and in the event the said G. H. P. shall not find it convenient to perform the duty thus imposed, he may appoint some well informed and discreet Companion to act in his room and stead.

*Resolved*, That the sum of two hundred dollars be, and is hereby appropriated, to defray the reasonable expenses of the Companion in performing the duties assigned under the foregoing resolution.

CHARLES SCOTT, *Ch'n.*

The above report was received and adopted.

We make the following extract from the report of the Grand Secretary:

"By a resolution of your worthy body, your Grand Secretary was directed to subscribe for a copy of the Masonic Signet, from the first issue, for the G. Chapter, and one for each subordinate Chapter, from the 1st December, 1848. Verbal instructions were also given to subscribe for no Chapter in arrears to the Grand Chapter, but before I had an opportunity to ascertain this fact, or time to write to the Chapters, Companion Mitchell, the editor, had commenced sending the work to every subordinate Chapter in the State, and immediately forwarded his bill to the Most Excellent High Priest for payment. I wrote at once to Comp'n Mitchell, stating to him my instructions, and that he had unexpectedly commenced sending his Magazine before receiving any information from the proper source of the number wanted, and that I felt bound to remark that his course was *unbusinesslike*.

The Signet has not reached this office very regularly; but such numbers as have been received are herewith submitted for your inspection and perusal.

Respectfully submitted,

"D. N. BARROWS, *Grand Sec'y.*"

When a Grand Chapter suffers one of its officers to spread upon record and send forth to the world a direct or implied censure against an absent individual, without giving an opportunity for him to be heard in his own defence, it will not be thought indelicate or presumptuous in him to resort to such means for his own vindication as are properly within his reach; and should the shoe pinch in a quarter believed to be invulnerable, it should be borne with becoming meekness.

We state that we were present at the convocation of that Grand body, in January, 1850, and by it treated with great courtesy and fraternal kindness. During the session a motion was made that the Grand Chapter order two copies of the Signet; before it was put to vote we advised the Chapter to order but one copy, and that with the understanding that it would be filed, which suggestion was adopted by the mover and so voted. Afterwards Companion Youngblood, of Fayette, made a motion that the Grand Chapter

order one copy of the Signet, commencing with the number containing the Ancient Charges, for each subordinate Chapter, and prefaced his motion by stating that the Grand Chapter had some surplus funds which he thought could not be better used, &c. His motion was carried, only one Companion objecting—at least by any remarks—and that Companion was the Grand Secretary, who seemed to feel indignant at the proposition. Now, lest it might be thought we had a hand in getting up this motion, we state, and call upon Companion Youngblood and all others there present to testify, that we had nothing whatever to do with it. The truth is, the motion gave us the first intimation of such a design being in the mind of any one.

Soon after the adoption of the motion, some Companion furnished us with a list of the Chapters and their location, and several Companions in and out of the hall expressed a desire to see a copy of the Ancient Charges and Ancient Constitutions, as republished from Anderson's old Book of Constitutions, and urged us to order them to be forwarded without delay. This we promised to do, and this we did do. Amongst the members requesting, defective as our memory is, we think we can safely name Companions Spann, M'Million, Youngblood, Hawkins and Rowe.

We presume there was not a Companion present who was so technically a *businesslike* man as to believe it necessary for the editor of the Signet, who was present when the resolution or motion ordering a copy to be sent to each subordinate Chapter was adopted, to wait for an official order from the "businesslike" Grand Secretary—for certainly no one supposed that either him or the M. E. Grand High Priest would attempt to stultify a plain and specific order of the Grand Chapter by arrogating to themselves the power to limit the subscription to such Chapters only as had paid their dues. As well might the Grand High Priest have given "verbal instructions" that the Signet should be sent to no Chapter having more or less than ten members, or to none whose delegates had not sustained the election of those two officers—in short, any other pretext would have been as valid as the one now openly proclaimed.

After the adjournment of the Grand Chapter, we remained several days in Jackson, saw the Grand High Priest and Grand Secretary several times, neither of whom suggested any contingency

about to be tacked on, *ex officio*, to an edict of the Grand Chapter, and we heard no more about the matter until Comp. Hawkins, and we think also, Comp. Scott, advised us to draw the pay for the Signet, as the money would be of great use to us and would not be used by the Grand Chapter. We left instructions with Comp. Hawkins to consult the Grand High Priest upon the subject, and perhaps addressed him a note, but we did not receive the money for several months afterwards, and it was then preceded by a delectable *billet* from the Grand Secretary, informing us that the G. High Priest and himself had arrived at the grave conclusion that "our course, to say the least of it, had been unbusinesslike."

Thus have we been made to figure in the printed proceedings of the Grand Chapter of Mississippi, and we cheerfully award to those who have had the distinction of getting it up, all the glory it bequeaths.

In relation to the non-arrival of some of the numbers, spoken of by the Grand Secretary, we can only say, that after the first package of back numbers was sent, we can prove that the copy for the Grand Chapter was invariably put up in the same package containing copies for our other subscribers in Jackson, and we have heard of no complaint from any one of them.

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EXPULSION.—Bro. Robert Voeth, Secretary of Herman Lodge No. 39, Quincy, Ill., has sent us for publication, by authority, a notice announcing the expulsion of JAMES SHORT, a Master Mason, from all the rights and privileges of Masonry, for gross unmasonic conduct. The action of the Lodge took place on the 22d April, 1851.

## DR. OLIVER'S WRITINGS.

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IN a letter from M. W. Wilkins Tannehill, of Tennessee, to Bro. F. M. King, editor of the *Masonic Union*, Auburn, N. Y., we find the following :

\* \* "I have read the controversy—if I may so call it—between you and Bro. Mitchell of Missouri. If I can carry it out, I contemplate writing and sending to you a full notice of Dr. Oliver's works, of which I have *seven* volumes."

Bro. King then remarks :

"Bro. Tannehill's views of the writings of Dr. Oliver will be *welcome* to the pages of the "Union." In the discussion which has been going on between ourselves and the Past Grand Master of Missouri, we have taken occasion to refer to our eminent brother and correspondent of Tennessee, as being *in pari delicto* with ourselves in the endorsement of Dr. Oliver's general views. We trust and believe that we have not done injustice to the opinions of Bro. Tannehill in thus quoting him ; yet we shall be happy to allow him, through the pages of the Union, to speak for himself. We have no hesitation in awarding this eminent Mason, and we believe Bro. Mitchell, through the pages of the "Signet," has allotted him the highest niche in the temple of Masonic erudition in the United States. Now if Brother Mitchell will accept of a proposition that may be satisfactory to him, and it will be to ourselves, and may be to the readers of both our journals, we will make one. It is, as between Bro. Mitchell and ourselves, that Bro. Tannehill shall decide the merits of Dr. Oliver's writings upon the institution of Masonry. What do you say, Bro. Mitchell?"

We confess we feel surprised that the foregoing proposition should come to us from Bro. King. The facts are briefly these : Bro. King commenced publishing with commendation, portions of Dr. Oliver's History of Masonry, dating its origin back to the Garden of Eden, &c. We, through the Signet, expressed our regret that the brother had lent the influence of his journal to the propagation of what we believed to be false history, and asked if he had any testimony, traditional or other, that went to sustain the opinions of Dr. Oliver. To this he replied, and expressed his surprise that we should call him to account for doing the same thing which Bro. Moore of Boston, Bro. Moore of Cincinnati, Bro. Tannehill of Nashville, and others had done. In our number for last February we answered his article, and informed him that, distinguished as those brethren were, we, in a matter such as this, would not be governed by the weight of names. We admitted that Bro. Tannehill had republished portions of Dr. Oliver's History of Masonry, and all we claimed in extenuation of what we conceived to be

a great error in one of the ablest Masonic writers in the United States, was, that Bro. Tannehill had admonished his readers that Dr. Oliver was "rather a visionary writer." Now after all this, Bro. King asks us to submit the question at issue, as he says, between ourself and all these distinguished writers, to one of the very men whose opinions he claimed to be hand-in-hand with his own. Yes, to one of his *interested* witnesses. We say interested, because Bro. Tannehill must be a greater man than even we have believed him to be, if he can bring himself to unsay what he has said, or admit that the very opinions republished by him from Dr. Oliver were entitled to no credit. We declared in our February number that we did not expect to convince any editor of his error who had republished the Doctor's opinions without censure, and we stated our reason to be, that the self-pride, inherent in the hearts of all men, precluded such a hope. And how, after all this, Bro. King can bring himself to make the proposition he does, we are at a loss to conceive. Why, brother, this is absolutely worse than was your effort to kill us off by the weight of names! Now a few of the most distinguished men in this country have, through private letters, paid us the very highest compliment, for, in their opinion, exposing the glaring and dangerous errors of Dr. Oliver in our "History of Free Masonry." Two of them were pleased to say, that the history of our Order had never been divested of its flummery before, and a third declares that the history of Masonry had never been truly written until we undertook the task. Some of these letters we shall publish at the proper time; but would Bro. King, or any one else, think it either liberal or fair in us to propose to submit the point at issue between that brother and ourself to either of these men, who, we contend, stand committed in our favor?

Bro. King thinks our acceptance of his proposition would satisfy the readers of the "Union" and the "Signet," while we as firmly believe the very reverse is true. We think our readers would rather we should do our own thinking.

A brother, on reading Bro. King's proposition, related an anecdote just in point:

An old lady was charged, by an opponent in argument on the subject of religion, with believing certain dogmas. In reply, she



stated that she did not know whether she did or not, but the next time she saw her minister she would ascertain.

Now Bro. King proposes to call in his minister, not, perhaps, to ascertain what *his* opinions really are, but to learn whether our or his opinions are correct.

No, Brother King: we cannot accept your proposition. For as high as we esteem the learning and talents of Bro. Tannehill, if he can underwrite Dr. Oliver's opinion that LUX, MASONRY, GEOMETRY, and the TRUE RELIGION are one and the same thing—that Masonry originated in the Garden of Eden—that God communicated *the secrets* of Masonry to Enoch, &c., &c., we shall regret it, because his opinions will have great weight with the Fraternity; but we must be left at liberty to denounce them as errors so gross as to be calculated to bring our institution into ridicule and reproach.

We thank Bro. King for giving our article in February's "Signal," in reply to his, a place in the "Union," and for the high compliment he was pleased to bestow upon it in his previous number. We trust and believe a right spirit is growing up between him and ourself; and if this discussion shall have the effect to wake up and reanimate such men as Bro. Tannehill, our readers will be well rewarded.

ED.

GRAND LODGE OF MISSOURI.

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WE have just returned from the Annual Communication of the Grand Lodge of Missouri, held at Booneville, on the 5th of May. The number in attendance was larger than last year, yet many Lodges were unrepresented.

The Grand Lodge instructed its subordinates that no appeal can be taken from the decision of a Master of a Lodge, except to the Grand Lodge.

We are happy in being able again to announce that the Masonic College is entirely out of debt, and in a much more flourishing condition than at any former period. Upwards of one hundred pupils are now in attendance, and the number increasing. The report of President Shafer, and that of the Board of Curators, exhibits the most satisfactory proof of entire harmony and good order throughout the whole. We are sure we do not exaggerate when we say that in no other college are the students so much attached to the faculty and so rapidly progressing in their studies. We know this is saying much, but it is nevertheless true. The truth is, that the beautiful network of Masonry is brought to bear in the government of this school, and the happiest results are being produced; and yet, strange to say, we have the evidence that some who have stood foremost in establishing the college, and who still profess to be devoted to its interest, throw their *patronage* elsewhere. Such brethren are better at precept than example. We fraternally appeal to our brethren everywhere so patronize this college. The price of tuition is reduced to eight dollars in the preparatory department. In the college proper, the tuition fee is fifteen dollars per session. The Grand Lodge has authorized the sale of one thousand additional scholarships at twenty-five dollars each—the purchaser having the right, at any time within twenty years, to send a pupil four years to the college. We sincerely hope the Curators will not permit these to be sold within the State of Missouri. The amount of scholarships sold up to this date is something over \$18,000.

We shall make a more extended notice of the general proceedings of the Grand Lodge in our next number.

The following are the Grand Officers for the ensuing year :

B. W. GROVER, Grand Master.  
 E. S. RUGGLES, Deputy Grand Master.  
 S. F. CURRIE, Senior Grand Warden.  
 J. H. TURNER, Junior Grand Warden.  
 JAS. T. JOHNSON, Grand Treasurer.  
 C. W. D. JOHNSON, Grand Secretary.  
 W. PIGGOTT, Senior Grand Deacon.  
 S. H. SAUNDERS, Junior Grand Deacon.

DISTRICT D. G. MASTERS.

1st District—J. H. TURNER, Glasgow ;  
 2d     “     Isaac B. Allen, Trenton ;  
 3d     “     Edward A. Lewis, Richmond ;  
 4th    “     M. H. M'Farland, Louisville ;  
 5th    “     D. W. Campbell, Paris ;  
 6th    “     Edward Searcy, St. Joseph ;  
 7th    “     R. T. P. Ridgley, Weston ;  
 8th    “     L. S. Cornwell, Columbus ;  
 9th    “     S. H. Saunders, Georgetown ;  
 10th   “     Joseph Maguire, Booneville ;  
 11th   “     J. R. Boyce, Columbia ;  
 12th   “     Chas. Levy, St. Louis ;  
 13th   “     E. T. Majors, Weston ;  
 14th   “     J. W. Chenoworth, Springfield ;  
 15th   “     E. S. Ruggle, Caledonia ;  
 16th   “     Robert Hatcher.

GRAND CHAPLAINS.

Richard Bond ;	Thos. H. Capers ;
S. Caldwell ;	R. D. Morrow ;
F. L. B. Shaw ;	J. M. Pinckard.

Grand Lecturer, G. H. C. Melody.

COMMITTEE ON FOR. CORRESPONDENCE.

J. W. S. Mitchell, Ch'n.

The Districts are composed of the following counties :

1st District—Howard, Macon, Chariton, and Adair counties.  
 2d.—Grundy, Linn, Livingston, Harrison, Mercer and Davis.  
 3d.—Ray, Carroll, Caldwell.

4th.—Saint Charles, Montgomery, Lincoln, Pike, Warren, and Ralls.

5th.—Shelby, Monroe, Lewis, Marion, Scott and Clark.

6th.—Anderson, Nodaway, Holt, De Kalb, Atchinson, Buchanan, and Gentry.

7th.—Platte, Clay and Clinton.

8th.—Johnson, Jackson, Cass and Lafayette.

9th.—Pettis, Saline, Bates and Henry.

10th.—Cooper, Moniteau, Morgan, Miller, Cole and Osage.

11th.—Boone, Callaway and Anderson.

12th, 13th, 14th, 15th and 16th Districts, same as last year.

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#### OFFICERS OF G. L. OF MISSISSIPPI.

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THE following is a list of the officers elected in February, 1851:

Wm. H. Stevens, Grand Master.

James M. Herron, D. Grand Master.

Wm. Cothran, Grand Senior Warden.

Barton Evans, Grand Junior Warden.

T. W. Caskey, Grand Chaplain.

Wm. Barksdale, G. O.

G. J. Dicks, Grand Treasurer.

Wm. P. Mellon, Grand Secretary.

D. N. Barrows, Grand Senior Deacon.

H. L. Hill, Grand Junior Deacon.

E. W. Rootes, Grand Marshall.

James Watts, Grand Sword-Bearer.

Wm. H. Lott, Grand Pursuivant.

A. H. Kendrick, Grand Steward and Tyler.

## A GRAND LODGE SUED BY ITS DEBTOR.

A NEW WAY TO PAY MASONIC DEBTS.—We insert entire the following Circular from the Grand Master of the Grand Lodge of Louisiana, and the petition of the P. G. Treasurer of the old Grand Lodge, in order that the name of the petitioner may be held up to the merited scorn and detestation of the Masonic world.

One mechanic sued another in London on a small account for work done. The defendant plead as an offset that he had made plaintiff a Mason, for which he still owed his initiation fee. It turned out in evidence -hat the defendant was not himself a Mason, though he pretended to be one, in order to make money. How is it with the P. G. Treasurer of Louisiana?

GRAND MASTER'S OFFICE, GRAND LODGE OF THE STATE OF LOUISIANA, }  
NEW ORLEANS, 11th February, 1851. }

To the Worshipful Master, Wardens and Brethren of  
Lodge No. at

BRETHREN, it becomes my painful duty to inform you that, on the 7th day of February instant, a petition was presented to the 5th District Court of New Orleans, by Brother Ramon Vionnet, the late Grand Treasurer of the Grand Lodge, to obtain a Writ of Mandamus to be reinstated into office, &c., and that, on the same day, that Court granted an order *nisi*, or mandate, to this Grand Lodge, to show cause, on the 17th day of February instant, why the writ should not be issued. A copy of the petition and order accompany this circular for your information.

The Grand Lodge, at its meeting of the 7th February instant, at which this proceeding was laid before it, directed the appointment of a Committee to co-operate with me in employing proper counsel for our defence, and preparing such testimony or information as might be necessary. This has been done, and the services of J. P. Benjamin, Esq., have been secured. He has been put in possession of all the facts and documents necessary for a preliminary examination of the case, and from his well known talent and high standing in his profession, and from the zeal, industry and intelligence he invariably devotes to the cause of his clients, we may rest assured that full justice will be done to our case.

This is the first instance in the history of Free-Masonry, of a Grand Lodge, or indeed of any individual or composite part of the Order being arraigned before a judicial tribunal, on account of its domestic proceedings, or policy, or for any other cause whatever, at the suit or on the complaint of one of its members and children. It was unhappily reserved to this State to present the cruel, mournful and parricidal spectacle, and to one of its Brethren the unenviable notoriety of being its author.

The unhappy man, who has been the cause of this scandal, was the last person from whom we had a right to expect such a proceeding; placed, in relation to the Grand Lodge, in such a position, that his name, reputation, social standing and Masonic existence were, upon the fact of his own admission, in the power of his Brethren; he, a humble supplicant for mercy, was, at the very time he perpetrated

this deed, enjoying the delay which the Grand Lodge, in the fullness of its benevolence and Masonic feeling, had humanely allowed him, at his own request, to make such arrangements as, though not sanctioned by the rigid laws of justice, might enable him to escape from the penalties he had incurred.

Did the issue of the action he has instituted affect himself alone, we might suppose that he adopted it in order either to avoid entirely, or delay indefinitely the arrangements he himself proposed. But this is not the case. The issue made by him involves, not merely his own position, but the legality, the very existence of our new Constitution, and the present organization of the Grand Lodge; in short, of all that we have so long labored, toiled and struggled for. In order to get to a decision of his pretended claims, these questions must be examined and decided upon; and it is for that reason we are justified in believing, his individual case is made use of, as a pretext, and his name as a cloak and screen, from behind which, those who are dissatisfied with our Constitution and present organization, are seeking to overthrow them; although they dare not themselves incur the shame and obloquy of standing forth in person to do it. The fact that threats of similar proceedings have been heard from various quarters, and from those who would derive a similar benefit from the successful issue of his proceedings, confirms this opinion.

Brethren, it is our duty to rally around the Grand Lodge at this crisis; to use our strenuous, united and fervent efforts to support our Constitution; to give in our Lodges an unmistakable expression of our contempt, our scorn, our reprobation of the unheard of and unparalleled act that has been committed; of the miserable perpetrator of it, and of all those who by word or deed, openly or secretly, may have counselled, sanctioned or connived at it, or may give it countenance and support. It is our duty in our lodges to give a clear, explicit and emphatic declaration of our approval of our Constitution, of the principles on which, and the manner in which it was framed and adopted, and of our steadfast determination to maintain and support it, even at the cost of the Civil Charter.

I call upon you, my Brethren, to assemble forthwith in your Lodges, and give an immediate expression of your sentiments, and forward them to the Grand Lodge without delay. I demand from you, my Brethren, that the Lodges be fully represented in the Grand Lodge at every meeting, until its labors are completed; and I urgently commend to my Brethren in the country, who, I am well aware, cannot attend personally, to appoint proxies in the city for that purpose. It is all important that there should be a full representation in the Grand Lodge at all times, but more especially at this; the want of it has been seriously felt at the two last meetings, and the fraternity will have to regret the loss or neglect of several measures, which would have had a very different result, if the representation had been more complete.

I demand from the city Lodges attention to this important duty, especially at this time, and have a right to claim from all, what it is so obviously their interest to perform.

In conclusion, my Brethren, I tender to you all my fraternal wishes and regards.  
JOHN GEDGE, Grand Master.

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*To the Honorable Judge of the Fifth District Court of New Orleans:*

The petition of Ramon Vionnet, who resides in New Orleans, respectfully sheweth:

That he is a Life Member of the Civil Corporation established by the laws of this State under the name and title of "The Grand Lodge of the State of Louisiana," that he acquired said membership agreeably to the By-Laws of said Corporation since the year 1839, which By-Laws were made and enacted by said Corporation agreeably to the Charter thereof, and Petitioner has never been expelled or otherwise legally deprived of his said membership.

That on the 26th January, 1850, this Petitioner was duly elected to one of the offices of said Corporation, to wit: the office of Grand Treasurer, and was duly

installed into said office, which this Petitioner occupied thereafter, and has never been legally divested thereof.

That the By-Laws of said Corporation required that the election of the officers thereof shall be held annually at an extraordinary meeting called for that purpose; and further, that it shall be the duty of the Grand Secretary, whenever a regular or extraordinary meeting is to take place, to convoke all the members of the said Grand Lodge, and all the Representatives of the several Lodges; and that for said purpose, he shall send a special notice to each of them, mentioning therein the object of the meeting, and having a care that the said notice be delivered at the domicile of each member, by the Grand Outside Tyler; and said By-Laws do further require that the annual election of the Grand Officers of the said Corporation be held on the fourth Saturday of January of each year, which is also the day fixed for the opening of the Grand Annual Communication or General Meeting.

That in violation of said By-Laws, and under pretext of following another set of rules (which are in fact null and void, and were not made by said Corporation or the members thereof, and which even if they were, are illegal and unconstitutional, being contrary to the Charter of said Corporation, and being in violation of *vested rights*,) a certain portion of the members of said Corporation assembled on the 20th of January last past, five or six days before the said fourth Saturday fixed by the By-Laws, and afterwards, to wit: on the 23d day of January, 1851, said portion of members professing to act and be constituted as the Grand Communication provided for as aforesaid, proceeded to hold an election of officers; and that at said pretended election S. Herriman was declared by them to have been duly elected Grand Treasurer of said Grand Lodge, and has taken possession of the said office and of the books and papers thereto belonging.

That, in his said capacity of Grand Treasurer, Petitioner is the custodian of certain funds belonging to said Corporation, amounting to the sum of \$1,145 38, which sum, the said pretended Grand Communication or General Annual Meeting do arbitrarily, and without any just or legal authority, seek to compel this Petitioner to restore and pay over to the said S. Herriman; but neither said pretended Grand Communication, nor the said S. Herriman, have any legal existence or capacity either to divest this Petitioner of his said office, or to require Petitioner to part with said funds.

Now, this Petitioner charges all and singular the above facts to be true, and that the said election and proceedings are illegal and unconstitutional, null and void, and that Petitioner has not been divested of his right to said office and Life Membership, which are both denied him.

That the said pretended *General Meeting* of said portion of the members of the said Grand Lodge was held before the time at which it could be legally held, and not on the day fixed by the By-Laws.

That said pretended election was held before the time at which it could be legally held, and not on the days fixed by the By-Laws.

That none but the Representatives of the several Lodges were convoked to attend said election, no notice having been given to the other members, as required by the said By-Laws, and that a list of the said other members is hereunto annexed, forming, as petitioner believes, a majority of the members of said Grand Lodge.

That such of the life members as went to the meeting without notice, were prevented from voting, and were denied their right of membership.

That, at the same meeting, John Gedge was in the same manner illegally and unconstitutionally elected "Most Worshipful Grand Master," or presiding officer of said Corporation; that J. J. Massicot was previously and still continues to be and act as Grand Secretary of said Corporation, and that Francis Cologne was and still continues to be legally the Deputy Grand Master entitled to act and appear as presiding officer of said Corporation, in place of the Grand Master Lucien Hermann, who is absent from the State.

That petitioner not being at first aware of said irregularities, was about to sub-

mit, but being informed thereof, he demands his official and corporate rights which are denied him.

Wherefore petitioner prays that a Writ of Mandamus do issue herein, addressed to said S. Herriman and to the said "Grand Lodge of the State of Louisiana," and that after due proceedings, the said S. Herriman and the said Grand Lodge of the State of Louisiana be condemned to receive and to restore this petitioner his functions as Grand Treasurer of said Corporation, and his life membership thereof; and that the said S. Herriman be condemned to restore and deliver to this petitioner in his said official capacity all the books, papers, monies, archives and other things appertaining to said office of Grand Treasurer, the value of which exceeds three thousand dollars. Petitioner further prays for general relief.

(Signed) C. ROSELIUS, for Petitioner.

AFFIDAVIT.—Ramon Vionnet being duly sworn, says that the allegations contained in the above petition are true. (Signed) R. VIONNET.

ORDER.—Let a Mandamus Nisi issue in this case according to law, returnable on Monday, the 17th February instant, at 10 o'clock, A. M., and let the parties herein named be notified of the same.

7th February, 1851.

(Signed)

A. M. BUCHANAN, Judge.

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## DO YOU REMEMBER.

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I have been where we parted when summer was smiling,  
And have wandered alone where I looked on you last;  
There was gloom on the spot that was once so beguiling,  
And the wind had a wail, like a moan for the past.

I thought of the promise—'twas given in gladness,  
That beautiful eve when I knelt by your side;  
Oh, had it been taught us that loving was madness,  
Perchance in its blossom the passion had died.

'Twas night, and the planets were beaming above me,  
And the moonlight did stream on the evergreen bower;  
But where was the being who ventured to love me,  
Or where were the feelings which cheated the hour?

They had flown, and I feel that my spirit was shaded  
By the clouds which the morning foreshadowed with truth;  
The rapture had vanished—the starlight had faded,  
And gone, like thy vows, was the dream of my youth.



## THE REVENGE OF A WOMAN.

Mrs. MACFARLANE was a lady of the noble Scottish family of Kerr, who, reduced in her circumstances, had married a law agent by the name of Macfarlane. She was extremely beautiful, and, therefore, much pestered by the advances of the dissolute young noblemen in Edinburgh. This was in 1787. A young Englishman, by the name of Cayley, became so deeply enamored of her, that he threatened her, if she would not elope with him, to utterly blast her character by averring that he had an intrigue with her. She could not believe that he would do so dishonorable and unmanly an act; but he did throw out hints at a public coffee house, which conveyed what he had threatened. The next forenoon she went to pay a visit in a distant part of the town, but she could not help remarking, that while she seemed to have become an object of additional interest to the male sex, the ladies, even those with whom she had been on terms of civil recognition, averted their eyes from her, with an expression, as she thought, of contempt.

The lady upon whom she called received her in the coldest manner, and on an explanation being asked, did not hesitate to mention what she had heard as the town talk that morning, that Mr. Cayley professed himself to be her favored lover. The unfortunate lady burst into a passion of tears and lamentations at this intelligence, protested her innocence a thousand times, and declared herself to be only the victim of a profligate; but still she saw that she did not produce an entirely exculpatory effect upon the mind of her friend. She went home in a state of distress bordering on despair. Her early misfortunes through the severity of the government; her dependent situation in the houses of her kinsfolk; her unhappy marriage to a man she could never love, and finally the cruel coldness with which she had been treated by her former friends in the days of her depression, all recurred upon her mind for the most desperate resolutions.

Early in the afternoon she sent a note to Mr. Cayley, requesting in her usual terms the favor of his company. The receipt of the billet threw him into transports of joy; for he believed his scheme had already taken effect, and that she was now prepared to accede to his proposals. He therefore dressed himself in his best style, and at the proper hour (he felt too secure of his prey to go sooner) walked across the street to his appointment. He was shown into a room at the back of the house, where he had never before been, and where there was little furniture besides a picture of Mrs. Macfarlane, painted by Sir John Medina, an Italian artist, who long

practised his trade in the Scottish capital. This portrait, which he began to gaze upon with all the enthusiasm of a lover, represented his mistress in a style and manner strikingly beautiful. The utmost serenity, united with the utmost innocence, shone in those sweetly noble features. The fair, open brow glowed like the summer sky, calmly and cloudlessly beautiful. The eye shone with the lustre of gladness and intelligence, and the whole expression was resolved into an exquisite and killing smile. The lover stood in a transport before the image of all he held dear on earth, as if he were yielding to an idolatrous contemplation of its extraordinary loveliness, when the door was opened, and behold the original! instead of the voluptuous smile which shone on the canvass of Medina, a beautiful fury stood before him—a Hecate not yet grown old. He started with horror; for not only did she bear in her countenance the most threatening ensigns of passions, but she carried in her hands two large pistols, one of which she held extended to him, while she locked the door behind her, at the same time keeping a watchful and glaring eye upon her victim.

“Wretch!” she said, “you have ruined one who never did you wrong. You have destroyed me as completely as if you had stretched me lifeless beneath your hand. More than this, you have rendered others who are dear to me, unhappy forever. My child—you have deprived her of the nurture of a mother; you have fixed upon her name a stain which will never be washed out. And yet, for all this, society, cruel as it is to the victims, provides no punishment—hardly even censure—to the criminal. Were it not my will to prevent you, you might walk away scatheless from the fair scene you had ravaged, with nothing to disturb your triumph, but the lamentation of so many broken hearts. You shall not, however, enjoy this triumph, for here you shall die!

Cayley had stood for a few minutes, gazing alternately at her face and at the weapon she held extended towards him. He heard her address as if he heard it not. But at the last words he recovered a little of his presence of mind, and made an effort to approach her. She at that moment fired, but without effect. The effort of drawing the trigger had depressed the muzzle of the weapon, and the ball entered the floor at his feet. She lost not an instant to present and fire the other, the shot of which penetrated his breast, and he fell the next moment before her, with but one indistinct murmur of agony—and then all was still.

One brief embrace of her child—a moment at the toilet to arrange her travelling dress, which she had previously prepared, and the beautiful murderess was ready to fly. She instantly left town for the South, and received shelter and concealment in the house of her distant kinsman, Sir John Swinton. How long she was there protected is not known; but it was probably as long as

the search of justice continued to be in the least eager. It was always understood by those aged persons who knew her story, and from whom the preceding facts have chiefly been derived, that she ultimately escaped to some remote continental State, where she was supported by contributions from her relations. So closes one of the most tragical tales that stain the domestic annals of Scotland during the last century.

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### ASTRONOMICAL CLOCK.

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WE understand that a curious astronomical clock is at present being constructed in the vicinity of Liverpool, by E. Henderson, L. L. D., &c., from a series of very intricate calculus and complicated projections, which has engrossed a large share of his time and attention since 1844. This clock, when finished, will completely throw into the shade the celebrated "horologies" of antiquity, and other clocks and planetaria of modern times. Hitherto such pieces of mechanism have exhibited very curious results, but they have been inaccurate in their motions, revolutions, and phenomena; so much so, that, at the end of a year or two, the machines gave out indications very wide of the truth, and required to be rectified. This, in a great measure, arose from the inaccuracy of the calculations, produced from a wrong basis, and such formulæ thrown into wheelwork. The present clock will entirely obviate such errors, as it is calculated so finely that in many of the motions by the wheelwork it will not err one minute in 1,000 years. These calculations, we understand, have received the unqualified approbation of the leading scientific men and astronomers of the day, both in Britain and foreign countries, where the calculator is known. The clock will show the minutes and hours of the day; the sun's place in the ecliptic; the day of the month, perpetually, and take leapyear into account; the moon's age, place, and phases, the apparent diurnal revolution of the moon; the ebb and flow of the sea in any portion of the world; the golden number, epact, solar cycle, Roman indication, Sunday letter, and Julian period; the meantime of the rising and setting of the sun on every day of the year, with its terms and fixed and movable feasts. The day of the week will also be indicated, and the year will be registered for 10,000 years past or to come. The quickest moving wheel will revolve in one minute, the slowest in 10,000

years from the date. To show the very great accuracy of the motions in this complicated clock, a few of the periods may be noted—namely, the apparent diurnal revolution of the moon is accomplished in 24 hours 50 minutes 28 seconds and 379,888,268 decimals of a second, which makes an error of one minute too fast at the end of 1,470 years. The stars will make a revolution in 23 hours 56 minutes 4 seconds and 09,087,284 decimals of a second, which gives an error of one minute too slow at the termination of 589 1-2 years. The synodical revolution of the moon is done by the wheels in 29 days 12 hours 44 minutes 2 seconds and 873,544,288 decimals of a second, and this will give an error of one minute fast in 1,168 years. The sidereal year is done in 365 days 6 hours 9 minutes 11 seconds and 53,322,496 decimals of a second, which will make an error of one minute slow in 1,806 years. The other astronomical motions are too numerous for detail here, but they all bear the same stamp of accuracy. The clock will go 100 years without requiring to be wound up, which is unequalled in horological science. The clock will contain about 170 wheels and pinions, and upwards of 300 distinct pieces. It has been constructed for, and space been given for the clock at, the Great Exhibition, and we understand that if possible it will appear in that gorgeous edifice.—*Liverpool Albion.*

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## QUESTIONS OF MASONIC USAGE.

TALLEQUAH, CHEROKEE NATION, April 8th, 1851.

BROTHER MITCHELL:—Will you be so kind as to give me, through the medium of your valuable periodical, your views on the following questions:

First. When a Master Mason becomes dissatisfied with his Lodge, and asks for a demit, have the members of the Lodge a right to make him give his reasons before they grant the demit?

Second. If he (the applicant for the demit) should be summoned for the purpose of making him give his reasons, would he be justifiable in refusing to obey the summons if he believed it to be contrary to the principles of Masonry?

Respectfully and fraternally,

JNO. W. WILLIAMS.

To the first question we answer, that by ancient usage a Brother can only demit for the purpose of traveling, or to join another Lodge, from which it will be seen that in order to obtain a demit the reason had to be stated. We believe, therefore, that a Lodge has the right to make the giving of his reason, and the reasonableness of it, a condition upon which the demit shall be granted.

To the second question we have to say, that no Brother has the right to disobey a summons to attend at the Lodge-room at any usual hour, and within a reasonable time; but this being done, the Lodge has no right to *demand* of him the exposition of his reasons for wishing to withdraw. It may very properly say to him, that if he does not give the reason, and even when given, if it is not esteemed sufficient, his application will be refused, but further it cannot go. No Lodge has a right to extort the secrets of any member. A Brother may desire to leave the Lodge because he feels unwilling to fellowship one of its members, and he should know that if he gives this as a reason, it becomes the duty of the Lodge not only to withhold the leave asked, but also to take steps for the amicable adjustment of the difficulty. But the Brother feeling himself agrieved may think this course would lead to evil results, and although we think he would be wrong in so believing, still he cannot be forced to state these facts, nor can he be punished for refusing in a respectful manner. He may prefer remaining a member, and fellowship the objectionable brother.

We have seen brethren rise up and demand a demit because the Lodge failed to do what they thought it ought to do, and in all such cases we have voted against granting them leave. We have known others ask a demit when we had good reason to believe the motive was a bad one, and in such cases we have voted against the leave, but we never thought of compelling, or even demanding, that the reason should be given. Any member of a Lodge in good standing, has a right to ask the Lodge to grant him a demit, and the Lodge has as clearly the right to refuse it.

Of course we have undertaken to answer the foregoing questions by the true principles of our institution and its ancient laws, aside from any By-Law, for all By-Laws are wrong which do not conform to the ancient law, and it is the duty of every Grand Lodge to see that its subordinates do not err in this particular.

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BROTHER MITCHELL:—There is a question I wish you to answer through the *Signet*, if you should think it worthy of a place in its pages: Suppose a man, a stranger, comes into your section, satisfies the craft generally that he is of the brotherhood, (but has not a diploma,) is examined, received into full fellowship in the usual way, conducts himself as well as most men for a few months; reports each the section where his membership is that he is not worthy as a man or a son to be countenanced by any body—and these reports come through Masons formerly knew him, who are themselves in good standing both as men and ns. Now, the question I wish answered is,—whose duty is it to ascertain

whether the reports be true or not. Some of the leading Masons here say that those brothers that notified the craft to be on their guard are the proper persons to notify the Lodge, officially. Some say that it is the duty of the Lodge where his membership is, to make the necessary enquiries, through their Secretary. Some say that any Brother, being a member of the Lodge to which he belongs, has the right to make such inquiries as they may think proper. One report against the Bro. is, that he was expelled at Glasgow, Missouri, from all the benefits of masonry. Some contend that the Lodge to which he belongs, nor any of the members, have any right to make enquiries with regard to his former character or standing as a Mason. I am rather a poor hand to express anything in writing, but I hope you will be able to understand my meaning.

The foregoing is an extract from a letter of a highly esteemed brother of Florida, whose name and location we withhold because of the delicacy of the question asked.

In reply we have to say that some Lodges have a by-law pointing out the manner in which grievances shall be inquired into; but, in the absence of local regulations, we think it is the *privilege* of any member of a Lodge to make a complaint and ask the Lodge to investigate the truth or falsehood of any charge or rumor affecting the good Masonic standing of any brother within the jurisdiction of the Lodge, whether he be a member or not; but if from timidity or any other cause, the brethren fail to take this course, it is the bounden duty of the Master to bring the matter before the Lodge, and *require* an investigation. The doctrine that no one has a right to inquire into the former standing of a member is preposterous and dangerous in the extreme, for it tolerates the grossest impositions. An expelled or suspended Mason has no right to visit a Lodge or hold Masonic communication with a Mason in good standing; and a man who would take advantage of a Lodge by palming himself upon them, knowing they were not apprised of his expulsion, forfeits all claim to common respect and should be published as an imposter; and surely no Master of a Lodge will consent to sit with a man so charged without ordering a strict investigation. It is the duty of the Master and each member, to look to the purity and harmony of the Lodge, to see that no brother's character is unjustly assailed, and also to see that the Lodge is not imposed on by an unworthy man. We think in the case referred to, no member of the Lodge can claim exemption from the duty of ascertaining whether the rumor is well or ill founded; and the Master will lay himself liable to have the charter of his Lodge arrested if he refuses to institute an inquiry to learn whether he is sitting with an expelled Mason or not. Expulsion is the highest punishment known to Masonic law,

and the Lodge owes it to the brother charged to order an investigation; and should it be found that the charge is malicious and unfounded, suitable punishment should be inflicted upon the slanderer.

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## HISTORY OF ST. JOHN'S GRAND LODGE OF NEW YORK.

BY ITS LATE GRAND MASTER, H. C. ATWOOD.

In the year 1837, York Lodge, No. 367, passed a resolution to celebrate the anniversary of St. John the Baptist's day, by an oration, dinner, procession, &c., and appointed a committee of five brethren to wait upon other Lodges, and request their co-operation. The result was, that Benevolent, Silentia, and Hibernia Lodges, each designated a committee to unite in carrying into effect the above resolution.

At a joint meeting of these several committees, they deputed a sub-committee of five, to call upon the R. W. Deputy Grand Master, James Van Benschoten, and the R. W. Grand Secretary, James Herring, and submit the following question to them: Is there any Article in the Constitution, which prohibits a procession on St. John's day, without a dispensation from the Grand Master or his Deputy?

In performance of this duty, they proceeded to the Grand Secretary's office, and they found the Deputy Grand Master, Van Benschoten, and Grand Secretary Herring, to whom they put the foregoing interrogatory, and received the following reply: "You have got the Constitution—read it for yourselves." To which W. Br. John Bennet replied: "We are aware of that; have searched and cannot find any Article which denies a Lodge such a right; but we came here for your official opinion, and expect a respectful, or at least, an official answer."

Bro's Herring and Van Benschoten both then decided, that there was nothing in the Constitution which prohibited any regular Lodge from celebrating that day in the usual manner, without a permission from the Grand Lodge.

The committee of enquiry reported accordingly to the joint committee then in session, who thereupon selected a committee of arrangement, who performed their duties, by engaging a church, orator, music, dinner, &c.

Due notice of the contemplated celebration, was forthwith published in all the principal newspapers of the city.

Meantime, ten days elapsed without any objection being interposed, or even suggested, by any party whatever. On the night of the 23rd of June, at 11 1-2 o'clock, I received a notice, dated on that day, prohibiting the celebration, signed by the R. W. James Van Benschoten, and attested by James Herring, Grand Secretary. It was then too late for me to stay the proceeding had I deemed it my duty so to do.

The following morning, at 9 1-2 o'clock, Br's Van Benschoten and Herring appeared in person at Union Hall, and sent for me, requiring my attendance in the Lodge room. This summons I promptly obeyed. After exchanging the usual civilities, Br. Van Benschoten enquired what was the meaning of this assembly, after the edict of the previous day.

I replied, that I knew of no constitutional rule or regulation of the Order, which authorized him to issue such an edict; and further, if ever it did exist, he had waived it, by informing the committee, that any Lodge had a right to celebrate this anniversary, in the usual manner, without a permission from the Grand Lodge. I furthermore remarked, that at all events, it was evident that the prohibition was ill-timed, as all the arrangements had been effected—the expenses incurred—and that the church was then nearly filled with ladies and gentlemen, awaiting our approach.

His reply was—I know my duty, and my prerogatives; I shall perform the former, and exercise the latter.

My answer was, that no such prerogative existed, and that I knew my rights, and knowing them I dare maintain them.

The room was densely crowded with brethren, to whom I submitted the question, and the unanimous voice was, Onward! Form! Form!

The procession, consisting of over three hundred brethren, was formed under the direction of the Marshal of the day, and the ceremonies were performed in an orderly and Mason-like manner; and subsequently each brother returned to his home in peace and harmony, believing that he had not transcended his duty as a man or a Mason.

On the 12th of July following, a special meeting of the Grand Lodge was held, at which the R. W. James Van Benschoten preferred charges against the W. P. M. Br. Piatt and myself, for appearing in said procession, and encouraging the same.

A motion was then made, to refer the subject to the Grand Stewards' Lodge, and that the Grand officers be directed to prefer charges, accompanied with specifications against Br. Piatt and myself.

To this resolution I objected upon two grounds: Firstly, that any



action of the Grand Lodge, affecting the general interest of the Craft, except at the annual communication, was contrary to the Constitution. Secondly, that the Grand Steward's Lodge was an improper tribunal to try this question, as it was composed of the first six Grand officers and twelve Masters of Lodges, and as the former were instructed by a resolution of the Grand Lodge to prefer the charges, they would consequently be both judges and accusers.

Notwithstanding these objections, Br. Herring urged the question. Thereupon the Deputy Grand Master, Br. Van Benschoten put it to the vote, and it was lost. Br. Willis then called for another vote, which the tellers should count. Two tellers were appointed for the occasion, instead of permitting the Wardens to perform their duty, agreeable to the Constitution.

At this stage of the proceedings, I moved for a call of Lodges, and stated that there were Lodges then represented, which were not entitled to vote, as they had not paid up their dues, and named St. John's Lodge No. 1, and offered in proof a letter which had that day been written by Br. Herring to the W. Cha's F. Lineback, Master of said Lodge, informing him that unless their dues were that day paid, they could not vote in the Grand Lodge. My appeal was wholly disregarded, and the vote taken by show of hands, and reported by the new-fangled tellers as lost.

Br. Herring then said there must be some mistake, and called for another vote. Br's Marsh, Piatt, Tho's Dugan, T. S. Brady and myself, solemnly protested against such an irregular and unheard of proceeding. I also requested the Deputy Grand Master, as he had preferred the charges, to resign the chair while the same were pending.

All appeals, however, were in vain, as the destruction of their victims was predetermined.

A third vote was taken: the Deputy Grand Master and the tellers held some private conversation, and then he (the Dep. Grand Master,) declared it to be carried in the affirmative. I challenged the vote and asked for protection. Bro's T. S. Brady, Tho's Dugan, W. B. Bruen, Henry Marsh, John F. Davis, Cha's F. Lineback, Jacob Moore and John Bendet, each rose and similarly challenged the vote, and all agreed that the vote stood 39 affirmative, and 45 negative.

The lamented Br. Marsh again rose and exclaimed—"Brothers, for God's sake, pause before you take this step; you are about to open a breach which will take a long time to heal, and bring disgrace upon the order." But a deaf ear was lent to all remonstrances, and the resolution was declared to be adopted.

The following week Br. Piatt and myself were notified to appear before the Grand Stewards' Lodge to show cause why we should

not be expelled from all the rights and privileges of Masonry. Knowing, as we did, that these charges had never been referred by a vote of the Grand Lodge to this body, we declined appearing. But at the quarterly communication of the Grand Lodge, in September following, we presented ourselves at the door of the Grand Lodge, ready to meet that body, and appeal from and protest against the proceedings of the Grand Stewards' Lodge. We were informed by Br. Herring, that we could not be admitted—that we were expelled Masons. We remarked, that we could not be expelled, until the proceedings of the Grand Stewards' Lodge were approved. His reply was—You cannot be admitted at any rate.

Br. Piatt and myself then sent in a note, requesting an adjournment of the Grand Lodge, to give us time to prepare an appeal and protest. This was granted. The following week we presented through the W. Master of St. John's Lodge No. 1, Cha's F. Lineback, an appeal, couched in respectful language, the reading of which Br. Herring objected to, but the Most Worshipful Morgan Lewis, Grand Master, decided it must be heard.

Finding that the Grand Master was determined that justice should be rendered, Mordecai Myers moved an adjournment until 9 o'clock next morning, which was carried. But so soon as the M. W. Grand Master Lewis left the room, Mordecai Myers, who had been acting as Deputy Grand Master, called the Grand Lodge to order and passed a resolution not to read or receive the appeal.

On receiving this information, a meeting was called at Castle Garden, to take the subject into consideration. Committees were appointed to intercede and even remonstrate with Herring and Van Benschoten, but all their efforts were unavailing.

Being now thoroughly convinced that under the imperious sway and usurped authority of certain rulers of the Grand Lodge—justice had for a season fled from her precincts—the sanctum sanctorum been profaned—the sacred altar of Masonry desecrated, and the once social and fraternal circle ruthlessly invaded by the unappeasable and malicious hand of persecution: We, in defence of the sovereign rights of Lodges, and our own individual rights as Masons, organized St. John's Grand Lodge, and as such continued to practice the ancient rites and ceremonies, until the late happy union was accomplished with the M. W. Grand Lodge of the State of New York. The three Lodges pronounced by Messrs. Herring and Van Benschoten to have been expelled, have multiplied nine times, even to the number of twenty-seven. The three hundred brethren pronounced by the same immaculate authorities, to have been ostracised, have increased to the goodly number of 4000—good men and true—who, viewed as citizens or Masons, are equal in intelligence, moral worth and respectability, to a like number of men or Masons, in whatever part of the world they may exist."

## WASHINGTON CENTENARY.

LOUISVILLE, KY., March 11, 1851.

*Editor Masonic Review*:—On looking over the very able report of the Committee on Foreign Correspondence, in the transactions of the Grand Lodge of the State of New York, for the year ending June 11, 1849, we find recorded on page 78, the interesting fact, that General George Washington was made a Mason in Fredericksburg Lodge, No. 4, Virginia, on the 4th day of November, 1752.

It presented itself forcibly to the mind, that the Centennial Anniversary of that day, which will occur one year from the 4th of next November, might with propriety, and, perhaps, with advantage, be celebrated by the Masonic Fraternity throughout the United States, either by the State organizations, or by the subordinate lodges individually, as may be deemed most advisable.

Cogent reasons for some such movement in the present rapidly advancing prosperity of the Masonic Order, were brought forcibly to mind. Believing that "There is a tide in the affairs of men, which taken at its flood, leads on to fortune," and believing that such a movement would give an accelerated impetus to the prosperity of the Masonic Institution, it was concluded, after consultation with many of the leading members of the fraternity here, who fully approve of the measure, to present the subject to you for your consideration; and if approved by you, to request that you bring it to the favorable notice of your numerous readers through the columns of the *Masonic Review*.

Should you do so, it would be in season for Grand Lodges to take action upon it, if they thought proper, and if approved by them, there would be ample time to carry into effect their advisory measures in reference thereto, and for making all the necessary arrangements for accomplishing the object sought.

The Masonic Institution having for many years been crushed almost to an untimely death, by bigoted superstition, and the still more bitter opposition of selfish politicians, owes it to herself to use all honorable means for placing this noblest of moral human institutions in the exalted position she so eminently merits.

We should be highly gratified to see these suggestions fully carried out by the fraternity throughout the Union, being convinced that such a movement could not fail of being eminently beneficial to our beloved institution.

Should you approve and publish the foregoing, it is taken for granted that the exchanges you make with other Masonic periodicals, will give a sufficiently extensive notice of the contemplated

effort in the cause of Freemasonry, if they take a favorable editorial view of the matter, which we trust they will be disposed to do, and which will greatly facilitate the useful results hoped for, and be eminently conducive to the accomplishment of the object sought.

Very respectfully and fraternally yours,

WILLIS STEWART,	CHARLES F. WILLIS,
SAML. GRIFFITH,	J. OWEN,
S. K. GRANT,	J. B. JOHNSTONE,
H. HUDSON,	L. J. HOWRAD,
H. P. TRAVEN,	E. N. BARNET.

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#### EDITOR'S TABLE.

##### A NEW MASONIC MAGAZINE.

"THE TEMPLE," a Monthly Magazine, devoted to Masonry, Literature and Science: Published at Harrisburg, Pa. Edited by Messrs. Park and Blumenthal.

WE have received the first number of the above work. It contains thirty-two pages, is printed on good paper, and executed in a style surpassed by none. If we may judge the volume by the number before us, we risk nothing in saying it will be edited with great ability.

We hail the Temple as a welcome visitor to our sanctum, and heartily wish the proprietors may succeed not only in obtaining a large list of paying subscribers, but that through its pages the Grand Lodge of Pennsylvania may learn how suicidal is her policy of suppressing the publication of such matter as tends to make our Masonic institution better and more favorably known, without doing violence to the landmarks of the Order. We believe the two extremes have been resorted to. We believe greatly too much has been published in the form of books, and especially in England, within a few years. On the other hand, we believe the world has a right to know more of any society claiming to do business with closed doors, than is published by the Grand Lodge of Pennsylvania. Subscription price to the "Temple," \$1 50.

"The Signet is acknowledged, by its readers within my knowledge to be the ablest paper of the kind published, and we heartily wish you success. The circulation here is greatly below its merits: but there are others that will subscribe during the year, and I hope that you will ultimately have a large list from our office.

Fraternally yours,

S. B. JONES.

The above is a note appended to a business letter, dated Salem, Miss., May 7th, 1851.

That the Signet fully merits the high compliment here given it, we dare not claim. True, we have labored diligently to make it so. For the last eighteen months we have been confined almost exclusively, night and day, to our sanctum, in unceasing efforts to render our magazine worthy of its rapidly increasing circulation. During that period we acknowledge, with heartfelt gratitude, the receipt of various letters in the most flattering manner commending the results of our labor; and we confess that, aside from a bare support, we regard these testimonials of approbation as the richest reward we could hope to reap for our toil in the glorious cause of Masonry and our ardent desire to elevate the standard of Western and Southern literature.

We are aware that by traveling we could greatly increase our circulation, and thus "put money in our purse." But we should be wanting in gratitude to our patrons and in a just appreciation of our responsibilities, did not such letters as the above have the effect to urge us on to renewed and untiring exertions to render the Signet worthy of its friends. Brethren, if you will stand by us and enlarge our patronage, our best energies shall be employed to make the evening of our days the most useful, and thus afford some reward for your liberality.

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¶ As there are several gentlemen in this city who claim to have inherited the name of *Mitchell*, and as some of them use nearly all our initials, we are induced to ask our correspondents to address us "Editor of the Masonic Signet," and thus insure our letters their proper destination.

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¶ We wish to employ a brother Mason as traveling agent to collect and solicit subscribers in each of the following States, viz: Missouri, Illinois, Tennessee, Mississippi, Alabama, Florida, Tex-

as, Louisiana and Arkansas. We think we can make the agency profitable to competent men, and that none others may be employed we shall require satisfactory references before entering into the engagement.

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We have received several letters from the South notifying us of the irregular arrival of the Signet. In answer we can only say, that the Signet has been regularly mailed from seven to ten days previous to the date of its issue, and our means of knowing are such that we are enabled to say positively that the fault is not at the post office in this city.

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### OBITUARY NOTICES.

At a meeting of Iowa City R. A. C., No. 2, held at Masonic Hall, March 10, A. D., 1851, the following preamble and resolutions were unanimously adopted:

Whereas it has pleased the Almighty Ruler of the Universe to remove from our midst, under circumstances peculiarly afflicting, our worthy and well beloved companion and Passed High Priest of this Chapter, JOHN HAWKINS, who departed this life January 12th, 1851, at Nevada City, California: therefore

*Resolved*, That as members of this Chapter, while we deeply deplore the loss of the society of our much esteemed Companion and Brother, we cherish a grateful remembrance of the fidelity, zeal and promptitude with which he discharged the highly honorable and responsible duties connected with the highest office in this Chapter, as well as the duties of Master of Iowa City Lodge No. 4, and as an officer of the Grand Lodge of Iowa.

*Resolved*, That in this dispensation of Providence, this Chapter has been deprived of one of its brightest ornaments, one of its useful, devoted and beloved companions—who had endeared himself to all, no less by his manliness and amiability of deportment, and the highly honorable stations which he has filled with so much honor to himself and the brotherhood, than by his ardent attachment to the principles of Masonry, and his well directed efforts for the success and prosperity of this Chapter.

*Resolved*, That we most deeply sympathise with her who has been called to mourn the loss of an affectionate husband, in the afflicting dispensation which has cast the dark shadow of the valley of death over her desolate home.

*Resolved*, That a copy of the above resolutions be transmitted to the widow of our deceased Bro., and also to the Editor of the *Masonic Signet*, for publication.

D. S. WARREN, Sec'y.

At a regular meeting of Johnson Lodge No. 85, of Free and Accepted Masons, held at Warrensburg, Mo., on the 11th of March, 1851, the following was unanimously adopted:

Whereas, information has been received by the members of this Lodge confirming the melancholy rumor of the death of our beloved Brother B. B. THORNTON, while on his return from California; and whereas in this dispensation of an all-wise and overruling Providence, this Lodge has been deprived of one of its brightest jewels, society of an upright and useful member, his family of a warm-hearted and affectionate friend, it becomes our duty to record that as a sincere friend, a devoted husband, a beloved brother, we deeply mourn his loss, and are consoled only by the reflection that, like him, when a good man falls to rest, whether amid the consolations of surrounding friends or amid the placid waters of the "deep, blue sea," he sleeps only to awake in immortality.

And while our much esteemed and beloved brother has gone to the Grand Lodge above, we offer to his bereaved widow and friends our sincere condolence in their irreparable loss, and tender this memento of his virtues as an evidence of our esteem for his character and respect for his memory. Therefore,

*Resolved*, That as a token of respect for our beloved Brother, the furniture and jewels of Johnson Lodge No. 85, be dressed in mourning for the space of six months, and that each member wear the usual badge of mourning for the space of thirty days.

That a copy of this preamble and resolutions be transmitted to the bereaved widow, and likewise published in the Masonic Signet.

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DIED, in the town of Warrensburg, Mo., on the 3d of April, 1851, WILLIAM C. STEGER, aged thirty-two years. Death has thus entered a large circle of friends and relatives, and taken from it one who occupied a cherished seat around its fire-side, creating a void in the heart, and affections of that circle, which all deeply feel. It has laid its destroying hand upon one of the inmates of a cherished household, and removed him from the presence of a loving wife and affectionate children. The voice of song and gladness, which late resounded in that happy home, is now changed to notes of deepest woe. Scarcely, indeed, can we realize the painful truth that he who so recently was in our midst, so buoyant in spirit, is now slumbering in the cold embrace of Death; and we are struck with awe and wonder at the dispensations of Him whose ways are so mysterious: but we know

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

This calamity has also taken from the church one of its most consistent members, and from the poor and afflicted, one whose hand was ever stretched forth, beneficently administering to their wants.

Weep not, beloved friends, for him who can never more return to bless you with his presence—can nevermore, in the hour of suffering and pain, smooth the pillow for your aching heads, and whose manly voice can nevermore speak comfort to your stricken hearts. But look above—beyond this vale of tears—and with unclouded faith follow him to that better land where he is now employed in noble tasks—where he is now praising Him who hath redeemed, purified, and enabled him to rejoice evermore.

"Thou art gone to the grave! and its mansion forsaking,  
Perchance thy weak spirit in fear lingered long;  
But the mild rays of Paradise beamed on thy waking,  
And the sound which thou heardest was the seraphims' song.

Thou art gone to the grave! but we will not deplore thee,  
Whose God was thy ransom, thy guardian and guide;  
He gave thee, he took thee, and he will restore thee,  
And death has no sting, for the Savior has died."

G.

At a called meeting of Johnson Lodge No. 85, held at their hall in the town of Warrensburg, on Monday evening, April 7, 1851, the following preamble and resolutions were unanimously adopted:

Whereas, our mystic circle has again been invaded, and another link sundered by the death of our worthy and beloved Brother, WILLIAM C. STEGER, late a member of Johnson Lodge No. 85, and an ardent and devoted friend of the time-honored institution to which we belong; and whereas, while we bow submissively to the stroke, we recognize in this sad event another dispensation of the overruling will of an All-wise Creator, who ordereth all things well and for his own glory—therefore,

*Resolved*, That however painful and melancholy the circumstances which have shrouded the family of our deceased brother in the deepest gloom, deprived our Lodge of one of its most cherished members, and society of a useful and upright citizen, yet to the afflicted members of that family circle in this their great and painful bereavement, we trust they may take consolation in the sweet reflection which is offered them, that "God tempereth the wind to the shorn lamb," and that their dear, departed relative hath run his appointed race "upon the level of time" to that eternal goal, whither we are all rapidly tending.

*Resolved*, That we sincerely sympathize with the widow and relatives of our deceased brother in their great affliction, and as friends and brothers of him who has just departed from our midst, we offer to them our sincere condolence, and the warm assurance of our high regard for his memory.

*Resolved*, That a copy of this preamble and resolutions be presented to the family of our deceased brother, and that the members of this Lodge wear the usual badge of mourning for the space of thirty days.

*Resolved*, That a copy be furnished the Masonic Signet for publication.

GEO. R. HUNT, Sec'y.

DIED, at Western Saratoga, Union co., Illinois, on the 29th March, 1851, WM. P. FOREST, late of Marshall, Texas. His remains were interred in Jonesborough on Monday, the 31st, accompanied to the grave by the brethren of Jonesboro' Lodge, No. 97, of Free and Accepted Masons, and the members of Jonesboro' Division, Sons of Temperance, with full Masonic honors. Thus was our strange brother called by the mallet of death from labor in this lower Lodge, to refreshment in that celestial Lodge on high, over which presides the Grand Master of the Universe.

BENJ. L. WILEY.

At a regular meeting of Richmond Lodge No. 57, of Ancient Free and Accepted Masons, held in Richmond, Mo., on the 19th April, 1851, the following preamble and resolutions were unanimously adopted:

Whereas, satisfactory information has been received by the members of this Lodge of the death of our much esteemed and worthy brother, JOHN LIGHTNER, who died in Sacramento city, California, some time in the month of December, A. D. 1850., after having undergone the fatigues and dangers of a trip across the Rocky Mountains; and whereas, in the dispensation of an all-wise Providence this Lodge has been deprived of one of its most devoted members, society of a useful member, and his bereaved wife and little son of an affectionate husband and father, and while our brother has gone to associate with the Grand Lodge above, we offer to his mourning relatives and friends our sincere condolence in their loss, and tender them this evidence of our esteem for his character and respect for his memory. Therefore,

*Resolved*, That in token of our respect for his worth and deep regret for his loss, we will wear the usual badge of mourning for the space of thirty days, and that a copy of this preamble and resolution be sent to the wife of the deceased, and to the Masonic Signet, with a request for publication.

J. F. HUDGINS, Sec'y.



At a meeting of Douglass Lodge, No. 54, at Marthasville, Mo., March 15th, 1851, the following resolutions were adopted:

It has pleased the Supreme Grand Architect of the Universe to call our Brother, STANTON P. BROWN from this to another, and we trust, a better world, therefore

*Resolved*, That with perfect submission to the will of our common Parent, we yield, and no doubt our late brother is in the hands of him that does all things right, and for his own glory; but we feel that his removal from our society and his family, in the meridian of his life and usefulness, creates a void which the healing influence of time alone can fill.

*Resolved*, That as a mark of respect and affection for the memory of our deceased Brother, the members of this body wear the usual badge of mourning for the space of thirty days; and that a copy of the above resolutions be sent to the family of the deceased, and also to the *Masonic Signet* for publication.

J. G. WALLER, W. M.

Attest: ALBERT POWELL, Sec., P. T.

At a regular meeting of Richmond Lodge, No. 57, of Ancient Free and Accepted Masons, held in Richmond, Mo., on Saturday evening, April 19, 1851, the following preamble and resolutions were introduced by the special committee, and unanimously adopted:

Whereas, satisfactory information has been received by the members of this Lodge of the death of our much esteemed and worthy brother Wm. S. M'GEE, who died on shipboard in the Pacific Ocean, in November, 1850, on his way home—therefore,

*Resolved*, That in token of our respect for his worth and regret for his loss, we wear the usual badge of mourning for thirty days; that we sincerely sympathize with the bereaved friends and relatives of the deceased in this sad dispensation, which has deprived his father and mother of a devoted son, society of a trustworthiness and honorable citizen, and the Fraternity of a highly esteemed brother.

*Resolved*, That a copy of these proceedings be sent to his parents, and another to the *Masonic Signet* for publication.

J. F. HUDGINS, Sec'y.

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# THE SIGNET AND MIRROR.

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VOL. V.

ST. LOUIS, JULY, 1851.

NO. 3.

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## HISTORY OF FREE MASONRY—NO. XXXIX.

BY THE EDITOR.

KING WILLIAM IV. was made a Mason in Prince George Lodge No. 102, London, on the 13th March, 1786. In 1788 he affiliated with Prince of Wales Lodge. In 1790 he was chosen patron of R. A. Masonry in England, soon after the death of his uncle, the Duke of Cumberland. In 1792 he was Junior Warden of his Lodge, the Prince of Wales W. Master, and the Duke of York Senior Warden. Before he ascended the throne he was made W. Master. He contributed liberally to the Masonic Female School, of which his consort, Queen Adelaide, was Patroness. Thus, for more than half a century, was his royal highness an active and watchful Mason, until his demise in 1837. At the time of his death, his brother, the Duke of Sussex, was Grand Master, and who, in an address to the Grand Lodge, spoke freely of the King's unwavering attachment to Masonry—attributing much of his love of virtue to the solemn impressions made on his mind at his initiation.

Upon the demise of the King, numerous addresses of condolence to the Queen Dowager, and of congratulation to Queen Victoria on her accession to the throne, were forwarded, among which was one from the Grand Lodge of Ireland.

This year the Grand Lodge of Ireland adopted a by-law prohibiting any brother from holding the office of Master of a Lodge who had not previously given proof of his competency and also of his punctuality in attending the meetings of his Lodge.

The most flattering accounts were also received from various parts of the world of the prosperity of Masonry, and especially of the revival of the Order in the East and West Indies.

Efforts had been made, and with great success, to establish an asylum for aged and decayed Free Masons, and at the quarterly communication this year, Dr. Crucefix, Grand Treasurer, brought forward a resolution for the purpose of pledging the faith of the G. Lodge in support of this benevolent institution. This proposition had been opposed by the M. W. Grand Master, but solely on the ground that he feared the paramount obligations to the Female Orphan School would be endangered by diverting the means and energies of the Grand Lodge to another channel, and thus, between two praiseworthy institutions, neither would prosper. The resolution of Dr. Crucefix was modified and adopted as follows: "That this Grand Lodge recommend the contemplated asylum for aged and decayed Free Masons to the favorable consideration of the Craft," which had the effect to give confidence and importance to the measure, and liberal subscriptions poured in from various quarters. A list of the subscribers and the following regulations were published:

"That a donation of fifty guineas and upwards shall render the donor eligible to be proposed as a Vice President.

"That a donation of twenty guineas shall constitute a life Governor.

"That a donation of ten guineas shall constitute a life subscriber.

"That two guineas annually shall constitute a Governor.

"That one guinea annually shall constitute a subscriber.

"That fifty guineas from a Lodge shall entitle it to the privilege of a life Governor so long as the Lodge shall exist.

"That twenty guineas from a Lodge shall entitle it to a like privilege for twenty-five years.

"That ten guineas from a Lodge shall entitle it to the privilege of a subscriber for fourteen years."

That the foregoing regulations may be well adapted to raise money for benevolent purposes, we are not disposed to question; but that it is calculated to insure a judicious use of them, we much doubt. If all wealthy men were well informed, prudent business men, the end desired might be arrived at—but we think, as a general rule, the most active, efficient and competent brethren are to be found among the poorer classes, or those who are in moderate circumstances; and, whether rich or poor, we hold that the management of funds for benevolent purposes, should be entrusted to the most competent men.

A petition from the brethren of Western India was this year sent to the Grand Master of England, praying for permission to constitute a Grand Lodge with legislative powers, and asking the

appointment of a District Grand Master for that portion of country.

Early in 1838, Montego Bay Friendly Lodge, at Jamaica, had a public procession, moved to a church, listened to a sermon, and collected fifty pounds to be forwarded to London for the benefit of the asylum for aged and decayed Masons.

Just at this point of time, Doctor Oliver informs us that the historian arrives at "an epoch in Masonry." If from this period a new computation of time is to commence, it is but proper that the reader should be informed of the mighty event which produced this epoch, and hence we must be held blameless if we seem to occupy more space than otherwise the subject would demand.

In order that we may be the more clearly understood, it will be necessary to go back a few years and bring before the reader some incidents in the history of English Masonry, to which we have not heretofore directed *special* attention.

The reader will please to remember that in 1813 the Duke of Sussex and the Duke of Kent were placed at the head, one of the Grand Lodge of England, or Prince of Wales Grand Lodge, and the other the Grand Lodge of *Ancient* Masons, or Athol Grand Lodge, and that through the commendable services of the two royal brothers the glorious union of 1813 was effected. It will be borne in mind also, that the Duke of Sussex was thereupon chosen M. W. Grand Master of the United Grand Lodge, and continued to fill that honorable and responsible station down to the memorable *epoch* of Dr. Oliver.

The Fraternity, always ready to do honor to the good and great, several times expressed a desire to tender to their noble and efficient Grand Master some suitable testimonial of their high appreciation of his services, and proposed that the Grand Lodge order the preparation and presentation of a present adapted to this end; but the Grand Master, rightly estimating the sacred deposits for charity, refused peremptorily to sanction the appropriation of a dollar for any other object; but intimated that, should a free will offering be made by the brethren for that special purpose, he would accept any present thus purchased. Whereupon, a subscription was set on foot and freely circulated, not only throughout England, but also all Europe and the isles of the sea. And thus, in 1838, it was found a sufficient sum had been raised to complete the contemplated present, and a day being set apart for the pre-

sentation, great preparations were made at Free Mason's Hall, and about five hundred brethren appeared, clothed in Masonic regalia, while the galleries were filled with ladies and gentlemen as spectators.

All things being in readiness, Lord John Churchill read the following address of the committee of the Masonic offering :

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K. G., &c., &c., &c., most Worshipful Grand Master of Ancient, Free, and Accepted Masons of England.

"Most Worshipful Sir: We, a committee of the brethren associated for the purpose of presenting a votive offering to their Grand Master, respectfully approach your Royal Highness to express the feelings, and to fulfil the wishes of the great body of Masons whom we represent.

"For them, Sir, and for ourselves, we fervently acknowledge the deep debt of gratitude due to your Royal Highness from the Craft of England. We do honor to ourselves in thus proclaiming the truth and the boast, that the illustrious Prince, who, during the twenty-five years now rolled by, has ruled the Order by its own free choice, has rendered to Masonry services unparalleled in its history.

"For the high social rank which the Fraternity now holds in this country—for the absolute exclusion from our peaceful temple of those divisions, religious and political, by which men are elsewhere distracted—for our increased and increasing prosperity, we feel and we glory in the recollection how much we owe to your Royal Highness. The events of the last quarter of a century, afford a bright example to other countries, and to future times, how perfectly, under a wise, benevolent, and zealous ruler, the freedom of our institutions may consist with the preservation of union and discipline, the happiness of our members, and the promotion of all those high interests which are the great objects of Freemasonry.

"In testimony of the deep sense which we and our brother subscribers entertain of the obligations which we owe, in common with every member of the Order, we pray your Royal Highness to be pleased to accept the work of art which is now before us. It will, we are persuaded, derive value in your Royal Highness's estimation, from the circumstance, that in this offering of gratitude, Masons of all ranks and in all countries have concurred. Towards this grateful object, contributions have spontaneously flowed from brethren far and near; in Lodges, and as individuals, from the Provincial Grand Master to the Entered Apprentice, from the British Isles to the farthest parts of the world. The sentiments which the brethren entertain towards your Royal Highness, have proved to be as universal as the principles which they are taught to profess.

"To preserve some record of these sentiments, and the occasion and mode of their expression, we have embodied, in print, a statement of the circumstances attending this offering. And we further pray your Royal Highness to accept this copy of the little volume from which the future historian may learn how strong and how just are the feelings by which we are animated towards our illustrious Grand Master.

"Finally, and in the heartfelt consciousness that in this prayer every good Mason will unite, we supplicate the Great Architect of the Universe that the favors of Heaven may be continued to him who has so well deserved them, and that your Royal Highness may long rule, in health and happiness, over a grateful and united Brotherhood."

To which the Grand Master made an appropriate reply.

The following description of the offering was extracted by Dr. Oliver from the published pamphlet of the proceedings :

"The Masonic offering was a Candelabrum, the base being about twenty-eight inches long by twenty-four inches broad; the greatest extent of the branches for the lights is three feet by two feet six inches, and the whole height is three feet seven inches. The principal feature of the design is a circular temple of architecture, formed by six columns of the Corinthian order, supporting an enriched dome, crowned by the figure of Apollo. On the frieze are represented the twelve signs of the Zodiac. In the interior of the temple, resting on a tessellated pavement, is seen the altar with the volume of the sacred law unfolded, and the square and compasses thereon. The temple is raised on a circular pedestal, which again rests on a square plinth or step; on the projecting angles of which are seated four figures emblematical of Astronomy, Geometry, Sculpture and Architecture. Astronomy is contemplating the heavens and holding in one hand a sextant and in the other a telescope, her head crowned with stars as with a diadem, five in number. Geometry is depicted as contemplating the globe, measuring its parts and ascertaining its proportions with the compasses; and the mystic triangle is marked on her pedestal correct. Sculpture is represented with the mallet and chissel, having just completed the bust of Socrates, emblematical of the devotion of the fine arts to the promotion of the moral virtues. Architecture is typified by the plan of a temple which she is unfolding to view. The whole of the temple, with its classical accompaniments, is placed on a superb base. From the angles spring four branches for lights, the cup to receive the lights being in the form of the lotus leaf. The whole may be used as a candelabrum when artificial light is required, or otherwise without the branches, in its more simple form, without appearing imperfect. The base has on each of its four faces an ornamental panel. Three of these are enriched with historical tablets in low relief, and the fourth contains the inscription. The frames of these tablets are ornamented with the olive, corn, and pomegranate, emblematical of those blessings of Providence which Masonry teaches us to diffuse and employ for the welfare of our fellow creatures. The tablet on the principal face represents the Union of the two Fraternities of English Freemasons, so happily accomplished by his Royal Highness the Duke of Sussex, in conjunction with his Royal Highness the late Duke of Kent, in the year 1813. The two illustrious Grand Masters, surrounded by their respective Grand Officers and other brethren, are represented as ratifying and completing the Act of Union; the instrument of which was forthwith deposited in the Ark of the Covenant, the symbol of the Grand Edifice of the Union. The All-seeing eye of Providence is represented as casting its refulgent rays on the deed. The tablet to the left of the above represents Solomon receiving from his father, King David, the plan of the temple to be erected at Jerusalem, according to the instructions which the Almighty had communicated to him in a vision. The third tablet represents the temple completed, and King Solomon in the act of dedicating it to God's holy service. The fourth tablet contains the inscription, which is as follows:—

TO  
HIS ROYAL HIGHNESS,  
PRINCE AUGUSTUS FREDERICK,  
DUKE OF SUSSEX, K. G.,  
&c., &c., &c.,  
IN COMMEMORATION OF COMPLETING  
TWENTY-FIVE YEARS  
GRAND MASTER OF ENGLISH FREEMASONS,  
FROM HIS AFFECTIONATE BRETHREN.

1838.

And this august ceremony, it would seem, constituted an *epoch* in Masonry! But it may be that we have done the distinguished

author injustice in attributing to him the design of making this interesting occasion the only event constituting an "epoch." We are aware that in 1838 the most cheering news was received, giving assurance of the rapid spread of the principles of Masonry throughout the civilized world, and the unprecedented increase of Lodges throughout Europe and America; but this healthy revival commenced in Europe long before 1838. And though Masonry in the United States suffered a serious drawback between 1825 and 1830 by reason of the anti-masonic excitement, and though a revival commenced before 1838, yet so far from that revival having reached its height, it will be seen that it is still rapidly progressing at the time we are now writing, in 1851, and the same remarks are applicable to Europe. But after all, we think it would be vain-glorious in the Fraternity to claim for Masonry all the credit for the benign influences which it has seemed to exert within the last twenty years. That a mighty revolution in the moral condition of the civilized world had commenced and was rapidly progressing in 1838, is true—and it is also true that Masonry has and is still playing a conspicuous part in the glorious events of the age; but we apprehend the close observer will find no difficulty in perceiving that all this is owing to a continuation of united influences happily brought to bear upon the social circles of society. Masonry has ever taught the same principles, but alone and unaided it never had the power to produce an epoch by revolutionizing society and moralizing the world; but that it is a powerful auxiliary, no one acquainted with its teachings dare deny. We leave to those whose proud prerogative it is to chronicle the achievements of the various Christian churches to tell to posterity the appliances brought to bear in the first half of the 19th century for the amelioration of the condition of mankind; and but for the bigotry which clings to the skirts of all sectarians, we might fold our arms and rely upon the honesty and fairness of such historians for a full meed of praise upon the Masonic institution. Those who believe that man is a mere machine, impelled by the irresistible power of the Divine hand to travel through the Elysian fields unscathed by the tempter and unimpeded in their pilgrimage to the holy land, or by a Divine fiat be hurled into endless woe, may well deny that any aid may be looked for from the associations of men. Those, on the other hand, who believe that man

has nothing to do but to have faith in the power and mercy of God, will cast aside the influence of benevolent and moral associations. But those who believe that man is wonderfully made in the image of his Creator, endowed with a will, and power to exercise it for weal or woe, will feel sufficiently humbled to acknowledge and appreciate all the assistance they may receive in traveling the slippery path of virtue which leads to the fountain of pure and holy love, made accessible through the intercession of the Son of Man.

When ministers of the gospel were wine-bibbers, all men might be so likewise, without losing caste in society. When elders and deacons could take the name of God in vain, without serious offence to their church, the non-professor might well be a profane swearer and still occupy an elevated position in society. When Christianity was without a high standard of virtue and moral worth, practical piety was without its proper influence, even when it was found in its purity. There is fashion in religion as in all things else, and if the Christian's mantle sits lightly, or is rent and torn with the grosser passions, the standard of morality claimed by the world will be proportionably below the standard of Christianity. When Christians are willing to sit with folded arms and make no effort to evangelize the world, the philanthropist will feel himself excused if he withholds the hand of benevolence and permits the suffering to suffer on.

Within the nineteenth century great achievements have been won by the truly pious. The money changers and adulterers have been turned out of the Lord's house—the humble poor have been invited in. A spirit of humility has taken the place of ostentation, and Christians have commenced living for others as well as themselves. Sunday schools have been established, where the twig may be bent as God would have it to grow. Bible societies have been instituted, that the influence of combination and the force of example might send the truth and a veneration for its teachings through all the ramifications of society. Missionary societies have been established, that the holy Bible might find its way into every cottage, and that the gospel might be preached to every creature. Various other associations for benevolent purposes have sprung up as the result of the enlarged views of Christian duty; and professors of religion, seeing the happy results arising from those under their immediate control, have been constrained



to ~~sanction~~ and encourage all others having for their object the alleviation of distressed and suffering humanity.

Odd Fellowship has been doing a good work in the elevation of the standard of morality with its votaries, and through them on society around. The Sons of Temperance have effected more in the cause of temperance than the church, unaided, was able to do in eighteen hundred years.

Since the days of Solomon Masonry has existed, teaching the doctrine of one God and obedience to His holy requirements. Originally, it pointed to the coming of a mediator, and thus everywhere were a few to be found prepared to listen to the preaching of John the Baptist. From the advent of our Savior, it has walked hand in hand with christianity. Its power and influence have ever been second and subservient to the ends of true religion. It teaches not christianity, but does teach all the preliminary steps to the most holy religion. It cannot alone moralize the world, but it has powerfully aided in the glorious revolution which, for the last twenty years, has been marching on with giant strides. Masonry is indebted to the church and all other benevolent associations for the seeming epoch of 1838, and the church and all other benevolent associations are indebted to it for the great increase of morality among men. The epoch of 1838 is equally an epoch in the history of the church, in the history of a moral reformation brought about by a combination of influences all efficient and praiseworthy, and these influences have stimulated all classes to the cultivation of the mind. Education has become an object of the first importance, and it is difficult to imagine the existence of an educated people who are vicious. Let the mind of the masses be cultivated and vice and immorality will measurably disappear.

Masonry has sought to effect this, and aided by all the associations before alluded to, much, very much has been accomplished; and hence it is that all moral and benevolent associations are now prospering beyond any thing hoped for in any former age. Masonry is in the ascendant because moral principles are in the ascendant. Masonry is popular because Christianity is popular. A higher standard of piety is rapidly gaining ground, and like John the Baptist, Masonry has been sent before to prepare the way for a mightier than it, even the religion of our Savior. Sooner or later this mission will be accomplished; sooner or later the tenets of our

Order will overspread the earth ; sooner or later will its teachings be sought for as part and parcel of the christian's duty. Already does the kindest feeling exist between Masonry and all churches, except that one whose members are esteemed pious in proportion to their bigotry and superstition. Already does infidelity stand abashed at the rapid and onward march of the mighty army of allied powers doing battle in the glorious cause of benevolence and fighting against those who would enslave the mind. One division is marching under the banner of morality, with benevolence for its motto, while the other displays the cross bearing the inscription : " IN HOC SIGNIO VINCES." Aye, and we are all marching to the same land of promise. The first named division is now in the rear, but ere the final battle is fought we doubt not their humble submission to the discipline of the Grand Commander will enable them to conquer under the holy banner of their superiors and enter with joy and rejoicing the gates of the new Jerusalem.

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CAPT. LYNCH, of the United States Navy, has, it appears from a report lately read before the Geographical Society of Paris, with regard to the most important geographical discoveries made in the year 1848, been presented with two silver medals for his exploration of the Jordan and the Dead Sea.

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It is affirmed on the best authority that it was an amusement of the early life of Lord Eldon to turn pieces of poetry into the form of legal instruments, and that he actually converted the ballad of "Chevy Chase" into the shape and style of a bill in chancery.

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THE WASHINGTON MONUMENT.—During the past year this national work has been carried up twenty-two feet, and the cost of the work and materials during the year \$19,282,47.

[For the Masonic Signet and Literary Mirror.]

## THE QUEEN OF THE WOODS.

## A TALE OF THE EARLY SETTLERS OF THE WEST.

## CHAPTER V.

THE tall forest trees were bathed in that rich and rosy light which only the god of day can fling upon the world as he rises in might and majesty from behind the far-off eastern horizon and smiles on all beneath. Stretching far and wide, there might be seen a broad, blue sheet of water, whose unruffled face was kissed by the morning breeze, as the sun beams danced a merry round upon its dimpled cheek. On the banks of this beautiful lake situated far in the north, there sat a young and beautiful female, who, in the spring time of life, seemed, like the sensitive plant, to shrink from contact with the living world. She loved to commune with her inward self. Her raven locks hung in rich profusion over a well turned neck and shoulders, as if to shield her uncovered skin from the rude touch of the morning air. The gaze of her large dark eye rested not upon the witching scene, but floated along on empty space. She was beautiful, but, ah, how sad! Anon, her soul was poured out in song, so sweet and mournful, that it seemed the roundelays of seraphic spirits chaunting the *requiem* of departed spirits. And now, the sweet and mellow tones would die away, and now again burst forth with the upheaving of a pent up soul, and the plaintive strains, full, soft and rich, seemed but the echo of heaven-inspired notes to mellow the scene into enchantment. Her words were rude and unstudied, but like the song of "the sweet singer," they were enriched by the swells of a heaven bound spirit. They spoke of the grave and the winding sheet that ere long must wrap the frail body before it took up its march to the spirit land. When the last strains were dying away upon the distant air, a gentle touch aroused the maiden from her reverie, as a well-known voice, in pleading accents exclaimed, "Oh, thou who can make the very stars leap with extacy at the sound of those heavenly notes, why

is it that they sink not into thine own pure heart, to spring up with joy and rejoicing? Oh, Valley Rose, speak to your sister. For three long years your tender heart has yearned for my happiness. Your gentle soothing has smoothed my rugged path and made my captivity light and easy. But why doth the gentle dove mourn in secret? For many moons after we first met, the young and jocund fawn of the forest was not more playful and joyous. You were wont to roam through the wild, free woods, and by your playful pranks and merry songs, buoy up the spirits of the captive orphan; but, of late, a sad change has come over the spirit of your dreams, and though you seek to hide it, I know there is a poisoned arrow rankling at your heart. Oh, my sweet sister, why hide your suffering from Pauline? She will gladly pluck the sting; or, failing in this, will seek to pour consolation into your wounded spirit. Speak, Valley Rose; speak, my sister."

For a time the beautiful Indian girl made no reply, but the tears of affection which choked her utterance, told how deeply grateful her feelings were. At length she said: "Dear, sweet Queen of the Woods, my more than sister, thy words are like oil, and thy breath like the sweet-scented wild flower, and they enter my poor heart like the balm of Menitou. Oh, I will no longer attempt to hide from you the fact that a withering blight is upon the humble Flower of the Valley. Pauline, when a few more moons shall have come and gone, the Valley Rose will sit no more by the side of her pale face sister and hear her recount her bold and daring achievements in the forest wild—no longer gaze with fond delight upon that witching smile that sinks ever, like a beacon of light, into the depths of the soul.

"The Valley Rose cannot see clearly the Great Spirit of the pale face, but she thinks the fair fields of the red man's spirit-land, is strewed with beautiful flowers, perfumed by the breath of angels, and to that paradise of her fathers she will go and be happy. Dear, sweet sister, the Valley Rose has never refused you any favor until now, and it grieves her to close her lips when the Queen of the Woods asks her to speak; but she is prompted by no selfish motive; she knows that no earthly power can stay the ravages of the poisonous sting which is stealing away her life-blood, and she fears the secret told would pale the ruddy cheek of her sister; yea, and thrill harshly upon her innocent and pure heart. Oh,

listen, then, to the pleading voice of your Indian sister, and suffer her secret to go with her down to the wished-for grave."

To this appeal Pauline could make no reply, for her heart was too full, but throwing her arms around the Valley Rose, a flood of tears told how deeply they loved each other.

If our reader will go back with us, a brief history of events, down to the period spoken of at the opening of this chapter, shall be given, whereby the thread of our story may be better understood.

When Pauline left the village on the night her parents were condemned, she was conducted far to the north, under the guidance of a man whose voice seemed familiar, but whose countenance she could not remember ever to have seen. On their arrival on the banks of a beautiful lake, she was conducted into an Indian village and left under the care of an aged squaw of dignified manners and possessed of a warm and affectionate heart. She was the mother of Tecumseh, and though she treated Pauline with marked respect and parental care, no word of explanation could be extracted from her. Pauline knew not why or by whose authority she was placed there.

The Valley Rose was the last of a long line of Sachems, whose male issue had presided over the Shawnee nation for many generations; but now, when no male was left, the sceptre had passed into another family, not so much by right of heritage as by the force of circumstances, as will soon appear.

Between the Valley Rose and Pauline an intimacy and warm attachment soon sprung up. Frequent attempts were made by the old squaw, as also by Tecumseh, when he would pay his mother a flying visit, to induce Pauline to pledge her honor never to attempt an escape from the tribe. On these conditions she was offered her entire and unwatched freedom, but she managed to evade the promise; and yet, so wild, reckless and happy did she seem after the first few months, that many thought she would not if she could, return to her people. But Tecumseh read too deeply her concealed motives, to be deceived, and he took care that all possible means of escape should be cut off and still permit her so much freedom as that she might not feel she was a captive. There was a youth in the village several years younger than Pauline, who was said to be of mixed blood, of Indian, French and English. He was so pale that, when a child, the Indians called him Co-mo-ko, or pale

face, and before he was ten years old he was called Como-ko-sa-chati papoose, or the good pale face boy. At the time Pauline entered the village this boy was about fourteen years old. He was brave and daring beyond his years, but mild and affectionate to all for whom he professed friendship. He was honorable to the letter, never having been known to utter a falsehood. The young Chief selected this youth as a companion for Pauline; first, because he could be trusted, and, second, because she had formed and expressed a warm attachment for him. But, as by this arrangement, Pauline received full permission to indulge in her favorite sports, and roam unchecked through the forests, Tecumseh was not satisfied that she should be guarded alone by this virtuous youth.

There was another Indian youth in the village who, in most respects was the very opposite of Co-mo-ko. He was cruel, vindictive, mean and groveling. He seemed to have imbibed from the breast of his mother an unnatural hatred of his species. His low retreating forehead gave evidence of very limited intellect. The prominent traits in his character were cunning and treachery, and yet, upon enquiring why this contemptible wretch was forced into her company, Pauline learned that with all the despicable qualities of Kos-ki-ush, he was faithful to the letter in obeying the commands of his Chief, being under an impression that the slightest disobedience to his will would subject him to instant death.

Day after day—month after month—did this trio roam together through the wild woods or traverse the broad prairies in search of wild deer, elk or buffalo, and go where she would, Pauline was ever haunted by the presence of Kos-ki-ush. At first, she attempted to rid herself of his hated company, by showing her detestation of him, which was met by his vindictive and fiendish laugh. She then laid her complaint before the good old squaw, and received for answer, that she had been permitted to roam at will upon the express condition that she should be accompanied by the two Indian boys. Pauline, not feeling willing to relinquish her favorite sport, objected no more.

For three years, did this strange, wild girl, live the life of a hunter. Far and near was her name known and her praises sung by the red men. Everywhere was she regarded the best shot with the rifle and bow and arrow—the fleetest on foot, the most daring

and skillful in the chase—added to which, she was universally regarded to be the best and most beautiful being on earth. These qualities soon acquired for her the cognomen of Queen of the Woods. Her soul seemed to covet wild adventure and very often did her indulgence of this dominant passion expose her to imminent dangers and hair-breadth escapes. One of these occurred on the evening after her interview with the Valley Rose on the banks of the lake. The trio were hunting on foot—had ascended a hill, from the top of which, either way, would enable a man to observe any person between him and the valley below. Kos-ki-ush seated himself, feeling secure in being able to watch the movements of Pauline and still enjoy his ease. Como and Pauline agreed to pass around the hill in opposite directions, in search of game. Pauline had not gone half her allotted distance, when she observed a cave in the side of the hill, which, from “the sign” she saw was used by bears. Without hesitation she entered and soon gained possession of two young and beautiful cubs. With one under either arm, and gun in hand, she made her way out; but, on coming to the light, the little animals become very restless and difficult to manage. Feeling proud of her achievement and being desirous to obtain the assistance of Como to place them in safety, before the return of their dam, she left her gun at the mouth of the cave, and hastened on; but she had not gone far ’till she had cause to regret the loss of her gun, for she heard the wild and angry howl of the old bear issuing from the mouth of the cave, and, ere long, observed her in full chase. She now observed for the first time that her tomahawk had been lost from her belt. She hastily fastened the cubs to her belt and ascended a tree so small that she thought the bear would not be able to climb in pursuit of her; but the sagacious and enraged animal took to an adjoining tree which sent out a limb to the small tree, and in a few moments she was, limb by limb, gaining on the robber of her young. Pauline, seeing her danger, secured a firm footing, drew her butcher knife, as she said: “Old Bruin, you had better stop, for I shan’t give up my little pets, and if you urge it, the strongest must fend off—what—stay back I say; well, take that.” As she spoke she made a desperate lunge at the head of the bear, but as she did so old bruin threw up a paw, struck the arm, and Pauline’s knife was hurled into the air and her arm so paralysed, that for a time she could not use it; but, with

the other hand she ascended the tree, from limb to limb, the bear doing the same in close pursuit. At length the small tree top began to bend until, eventually, Pauline was within ten or twelve feet of the ground, when she let go and lit upon her feet. Old bruin was nothing daunted, but as Pauline's weight was suddenly taken away, the tree measurably righted up and the old bear had, after the sudden shock, to prepare for her fall, by doubling herself up. But all this was done in time to renew the chase before Pauline had gained much the start. The chase now became one of breathless interest to Como, who had just hove in sight and who strained every nerve in flying to the rescue; but the bear is gaining rapidly, and even, were the distance shorter, bushes intervene to render his shot uncertain in the extreme. Alas, the bear is almost upon the heels of Pauline—but at this critical moment she took from her head her feathered hat and cast it at the bear which paused to rend it in pieces, and the next moment a ball entered the animal's heart.

“Bravo, bravo, my noble brother; by my faith, a good shot—and just in the nick of time—for, as I live, I began to fear I should loose my pets.” At the conclusion of her speech, Como approached Pauline and half kneeling, entreatingly said: “Oh, Pauline, promise me that you will never again thus rashly hazard your life. Dear, kind sister, if not for yourself, think what would become of the poor orphan boy should you be lost. Oh, had my hand trembled, had my ball missed its aim, who would have been left to love poor Como.”

Pauline's affectionate gaze was fixed upon the handsome and manly face of the half breed youth. She saw his cheek moistened with a tear, and a feeling akin to devotion lighted up his brow as his bosom heaved with inward emotion, and she mentally exclaimed, “Oh, had my dear little brother lived, would he have loved me as does this generous youth?” She then broke silence by saying: “Dear Como, for thy sake, I will try to be more careful in future, but, indeed, it is my nature to love adventure and court danger. I am not aware that I prize my life less than others do, but I have never known fear, and hence my imprudence. But, cheer up, my brother, and tell me where is my evil genius.”

“I have not seen him since we parted on the hill, but I presume he has his eye upon us.”



"Como, I have desired, all day a private interview with you ; my heart is oppressed. You know, we have observed, of late, the pale lips and sunken eye of the dear, kind Valley Rose. I surprised her this morning on the banks of the lake and extorted from her the confession that her heart is breaking, but the cause she obstinately withholds from me. Como, she must be saved. Como, do you not know the cause of her suffering? Dear Como, I see from your truthful soul ; you dare not deny it ; speak, my brother."

"Oh, Pauline, urge me not ; to you, of all others, I may not tell what you ask."

"And must I believe, Como, will not confide in his poor sister."

"Dear, kind sister, wrong me not. I am silent because I fear to plant a thorn in thine own pure and innocent heart."

"What? still more mysterious. Oh, Como, if 'tis but the fear of wounding me, I charge you, as you love me, speak, and fear not the result."

"Oh, I entreat you, dear Pauline, allow me to be silent, at least until you be Queen of the Shawnee nation."

"Queen of the Shawnees? What! Aye, I begin to see, as through a glass, darkly. And is this the secret of my long captivity? Does Tecumseh dream of such an event? Como, hear me: Were Tecumseh king of the world and as pure as the undriven snow, I would not mate with such as he. But know still more, though concealed from you till now: Tecumseh's voice was given for the inhuman murder of my parents; Tecumseh's hands are deep stained with their innocent blood. Oh, what would not Pauline dare do sooner than give her hand to that detestable brute. Could torture move my tongue to make the false vow I would pluck it out by the roots. Could these eyes look complacently upon the inhuman wretch, these nails should tear them from their sockets. No! no! a thousand times, no! Pauline's heart is, long since, another's; but if it were not so, my own hand should tear it from my bosom, sooner than give it to such a dog."

Como laughed for very joy, and when he could, he proceeded to say: "Oh, my sweet sister, this is the happiest moment of my life. Methinks I see a light shining in the distance which beckons you away to a peaceful home, and the dear Valley Rose to joy and rejoicing. Now, will I gladly tell you all. Tecumseh is not a Shawnee, but is of noble blood. He is a pure Delaware, who, in

childhood, was stolen from his native tribe. The Shawnees call the Delawares their uncle, and though they have sometimes been at war with each other, the Shawnees would think it an honor to have a king who directly sprang from the royal family of the Delawares. But Tecumseh could not inherit the sovereign rule, and hence has his life been spent upon the war path, till now, by acclamation, he is acknowledged as having won the crown.

"Long before you came to the nation, the Valley Rose, who is a descendant, in a direct line from an ancient race of Shawnee kings, listened to the soft words of Tecumseh and loved him. Mutual vows of eternal love were plighted.

"The Delawares have a tradition that they sprung from the Greeks; that a great Grecian monarch was dethroned, fled across the great water, came among the red men and married a native of the forest, from which marriage sprung a race altogether superior to the other natives, and who were taught, by their great progenitor, the Greek language; and as evidence that this tradition is true, they say that the pale faces who understand the Greek, will bear testimony that the Delawares speak that language, a little corrupted by long intercourse with surrounding nations.\*

"The Valley Rose was early sent to Canada, where she studied French and English. She has ever been regarded as the most beautiful of all the Indian maidens. In the last year of her stay in Canada she was offered the hand of an English gentleman of birth and fortune, but she loved Tecumseh. From what I can learn, Little Turtle was hired by a white man to steal and conceal the Queen of the Woods for one year, when you were to be restored to him. A part of the contract was that Little Turtle was not to spare the life of your parents, but yours was to be held sacred. The hatred the whole nation felt for your father, made it agreeable with all to see that he was put to death. But when Tecumseh first saw you, he forgot his vows to the Valley Rose, and placed his affections upon Pauline; and hence were you secretly conveyed to this village. Tecumseh then entered into negotiations with the white man for his claim, and it was agreed that Tecumseh would get you to sign some paper, and then get some distinguished white man to certify to it, and you were to be the property of Tecum-

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\* It is a curious fact that few white men have been able to learn the Delaware language who know nothing of Greek, while on the contrary, Greek scholars have no difficulty.

seh. The Valley-Rose does not know all this, but she does know that Tecumseh loves you, and though her heart is breaking, she entreated me never to let you know of their former attachment, and to do all I could to induce you to love Tecumseh with your whole heart."

"Noble, generous being !—Go on, Como."

"The Valley Rose has long known that Tecumseh would not claim your hand so long as he was engaged in war with the whites. But a few days ago, as you know, news reached the village that a treaty of peace had been entered into, and Tecumseh might soon be expected. She loves the Queen of the Woods; she does not blame Tecumseh for loving her; her whole desire is to know that the Queen of the Woods will love and make him happy, and knowing that, she wishes to lie down and die."

"Poor, dear girl—she shall not die. But, Como, who is this fiend in the shape of a white man who has wrought all this ruin?"

"I do not certainly know."

"Do not *certainly* know! Who do you suspect, Como; is it Simon Girty?"

"I never saw the man, nor could I ever learn his name, but I believe he is a brother to Simon Girty."

"Oh, that I could know and meet the villain face to face. Oh, Como, my dear, kind brother, find me that man. Como, God is just, and I shall yet have vengeance. It is my property he wants; and here, before high heaven, I promise freely to give all I have to him who will lead me to discover the wretch. Dear father—my poor murdered innocent mother, Pauline speaks; oh, look down from thy lofty dwelling place and bless your child. Pauline will avenge your blood."

"Dear sister, we may have but a few more minutes to ourselves; something must be resolved upon. Tecumseh will soon be here; he will demand your hand; if you refuse it, he would seek to make you his slave; you must fly, Pauline. Oh, my sister, for three long years we have traversed these woods together, and Como has learned happiness. You have taught me to speak your language—to read your Bible. You have taught me your religion and instilled into my heart a love of your God; and now, oh, I entreat you, add one more blessing upon the head of the poor Indian boy; say we shall never part. Ere another moon—yea, it may be in two days,

you will have to fly ; oh, let me go with you, let your people be my people, let your God be my God ; let me live beneath your approving smiles, and Pauline's slightest wish will be cared for by her brother."

"Gladly, dear Como, gladly would I grant your request. Yea, I would claim it as a boon, but that I fear you would not be happy, torn from your people."

Como's bosom swelled with grateful emotion, as he said : "*Queen of the Woods*, hear me, and blame not that I did not speak before. Pauline, I am not of this tribe. They know not that I am in possession of this information. I know not from whence I came ; the old Chief and two others alone know. I have sought, by every expedient, to extract the secret from the old Chief, but his lips are sealed ; but though I cannot know to what tribe I belong, I do know that I was stolen by Little Turtle and Simon Girty,\* and that for a sum of money the old Chief agreed to adopt me into the tribe, and take my life, should I ever attempt to leave it. Say, then, if Como will not be happier with the only being he ever loved than with a people he must look upon as his enemies. I love the Valley Rose, but not as I do Pauline ; I would not be willing to leave her in distress, but I believe, when you are gone and all hope of your recapture is lost, Tecumseh will turn again to his first love."

"Enough, Como. As brother and sister let us walk through life together."

They both knelt and sent up their vows of perpetual friendship to the throne of God. They dreamed not that their words were overheard ; but, alas, a being more akin to spirits damned than human kind, lay crouched behind a tree within a few rods, grinning with joy such as fiends might feel at the fall of an angel of light.

About a week after the events just related, the village was thrown into great excitement by the news that the young Chief and his warriors were approaching the village. Men, women and children went forth to do honor to him. The fantastic dance, the rattling of bones and beating on kettles, the guttural songs of rejoicing and the war whoop of triumph, told the love of the tribe

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\* Simon Girty was a renegade from the Americans in the Revolution, joined the Indians, and urged them to acts of cruelty and bloodshed.

for their young Chief. Thus, amidst the shouts of his people, Tecumseh once more entered the lodge of his aged mother. She received him with a dignified greeting, but the native warmth of affection was strongly marked. Tecumseh, scarcely taking time to return her salutation, flew to Pauline, threw at her feet his tomahawk, hunting-knife and bow and quiver, and in his native tongue thus addressed her: "Queen of the Woods, the war-song has died away, the hatchet is buried, and the pipe of peace has been smoked. Your people are no longer our enemy. The young Chief returns to his tribe a warrior and a brave. He has even the right to reign as King of the Shawnee nation; but all his happiness is nothing worth, unless she who presides over his destiny will share them with him. Take up those warlike instruments and the fair Queen of the Woods shall be Queen of the nation. Tecumseh will go no more upon the war-path; he will hunt the wild deer and buffalo; his lodge shall be filled with meats for the feast and skins to shut out the cold. From our base allies in Canada, who have deserted us, like cowards, I will purchase fine dresses and rich ornaments. Tecumseh's Queen shall outshine in beauty and grandeur all other queens in the world. The finest and fleetest pony in the nation shall be hers, and together we will ride forth to the chase. Fair Queen of the Woods, Tecumseh has spoken."

During this speech, Pauline drew herself up to her full height and folded her arms, while her lips curled with a pent up feeling of indignation and scorn. At its conclusion the expression of her face left the beholder in doubt whether she would speak or strike; but, casting her eyes upon the good old squaw, she there saw a pleading look, and Pauline's heart was softened, and turning to the young Chief, she said: "Tecumseh, spare me the necessity of wounding the heart of your mother. The Valley Rose is in the next room; go to her."

"On the honor of a warrior brave, I will not ——"

"Hold! See with what scorn your offer is rejected. The Queen of the Woods tramples under foot the pledge of Tecumseh's worthless love." As she spoke she stamped her foot upon them and turned her back. The young Chief stood speechless with amazement; he had not supposed that the woman lived who would reject his hand. At length his brow grew dark. The demon, jealousy, had entered his heart, and his mother saw that a dreadful

vengeance would be visited on some one. She flew to his side, but he shook her off, and without uttering a word he strode out of the lodge. Soon after, he was seen in private conference with the wretch Kos-ki-ush. And now he approaches his lodge with rage depicted in his countenance; he whispered to one of his warriors, and, soon after, Como was led before him. For a time the young Chief seemed so under the influence of bitter passion that he could not speak, but at length he said: "Como, you are a bad man; you shall die." (The Indians have no more opprobrious term than bad or very bad.)

Como looked him sternly in the face, but did not dare reply; but there was one within who heard the sentence with burning indignation. Pauline, with her characteristic boldness came forward and demanded to know of what crime her brother was charged. "*Brother!*" said the young Chief, "yes, a brother who proved false to his master and stole away the heart of the Queen of the Woods from Tecumseh. The *brother* who knelt at her feet and swore to be eternally hers; the *brother* who won the heart of Pauline."

"It is false," said Pauline; "that youth is the soul of honor and never sought anything more than my love as a sister. That, I have given him; and pleased I am it is in such hands. Release him, Tecumseh; release him, I say."

"Tecumseh never eats his words; he shall die, and for your sake he shall die at the stake to-morrow morning. Away with him."

Pauline gazed after Como for a moment, and then turned to the Chief and said: "Murderer, how much more innocent blood will glut your heart? And what will it avail you? If you ever had the vanity to suppose my heart or hand could be yours, banish the thought. What! give my hand to a chief who could disgrace his nation by winning with false vows and then crush the heart of an angel in spirit. But, above all, are you so base as to suppose that the Queen of the Woods would mate with the blood-thirsty villain whose hands are stained with the blood of her father and mother? Monster, rather wonder that I have not, ere this, sent my knife with just vengeance to your polluted heart. Nay, do not frown upon me; I despise, but do not fear you. And I tell you, before your people, that if you put that youth to death, the long knife of

the pale face shall again be drawn, and the blood of the tribe shall answer for it. Do you still persist?" ;

"He shall die, I say ; and beware ——"

"Nay, you need not threaten ; lead me, if you choose, to the stake ; add another victim to your love of carnage, and be assured that my last breath shall breathe a prayer to heaven for a curse to fall upon your head. The blood of my murdered father and mother ascends to heaven for vengeance, and sooner or later you shall meet your reward. Oh, may God grant that even while you are in the prime of life, your blood may be poured out by my people, and that dying, you may feel the pangs of hopeless despair. Wretch, leave me, lest I be tempted, even in sight of your good old mother, to pour out your heart's blood upon the altar of my wrongs."

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#### CHAPTER VI.

A custom prevails with most of the Indian tribes to place upon their victim, when sentence of death has been passed, a mark significant of his condemnation, and from that moment it is looked upon as disgraceful in any one to offer comfort or consolation to the convict. The author has seen, in his youth, several scaffolds erected by the Indians for the punishment and death of their own criminals. The scaffold is erected in the fork of a tree ; the criminal is placed upon it with his hands bound behind him ; a cord is then made fast to his body and the other end to the tree, leaving him room to walk round the tree once or twice and back again ; in that situation he is left, without food or drink, destined to pay the penalty of his crime by starvation, and though he is left unguarded and far in the woods, no instance is known where one so situated has ever received assistance or comfort from his relatives or friends.

When Como was condemned to die by Tecumseh's order, his face was blacked, he was then tied to a tree and Kos-ki-ushi alone was placed as guard over him.

When Pauline and the Valley Rose retired to their wigwam the latter was in tears. She threw her arms around her friend and wept as if her heart would break. When she could speak she

said: "Dear, beautiful Queen of the Woods, this is the last night we shall ever pass together; hear me, then, with a sister's ear. The evil spirit is at work in the heart of Tecumseh and must be driven out though it cost the life of the Valley Rose. Oh, my sweet, kind sister, believe not he is the monster his conduct seems to proclaim him to be. Oh no; generally he is as gentle as the lamb, but that little villainous spy has poured poison into his mind and his noble nature is mad with rage. The work of death will commence to-morrow morning unless it can be averted to-night. Oh, my sweet sister, how my heart will bleed when no more soothed by thy counsel or cheered by thy smile; but you will not forget the poor Valley Rose; you will still love your Indian sister. When in the fine lodges of your people, surrounded by friends and all the rich blessings of a happy home, you will sometimes think kindly of the poor broken-hearted Valley Rose, who will very soon pass away to the land of her fathers. Speak, my sister, will you not love me still?"

For a time, Pauline's tears and her affectionate embrace alone, spoke the language of her heart; but at length she said: "Oh, what does all this mean? I know not that we are to be separated, but of this be assured, be my lot cast in joy or sorrow, far or near, the dear image of the Valley Rose will lay engraven on my heart, and my prayers shall plead with the angel of mercy for the happiness of my Indian sister; aye, and I believe a brighter day will dawn on your path; joy and gladness shall one day sit upon your noble brow, and your nation shall call you blest; nay, I speak not idle words. I have a presentiment that my hopes will be realized and the Valley Rose will once more bloom with the freshness of spring."

With child-like fondness the Indian girl twined her fingers in Pauline's hair, gazed fondly in her face, kissed her again and again, and bursting into tears, fell upon the bosom of her friend and sobbed herself to sleep—but it was a sleep of dreams—dreams of what the next few hours should bring forth. When she aroused herself from a dreaming revery, she was calm and thoughtful. A deep resolve to do or die was depicted upon her countenance. At length, in a suppressed whisper, she said: "Queen of the Woods, I have but one more favor to ask—promise to obey me in all things this night only."



"Oh, my sister, what would you have me to do? Your words indicate a separation; you would not have me desert poor Como in his trying ——"

"It is for Como and the Queen of the Woods I ask this favor."

"Enough, you have my promise."

The Indian girl then spread down some skins in a dark corner of the room, and taking her own best costume, desired Pauline to put it on. Pauline's belt, tomahawk, butcher knife and rifle were placed near the bed, and they both laid down. Midnight had come and gone; the small hours were ushered in with a drisly rain; a heavy fog was in the air, and thick darkness enveloped the earth in the black shroud of night. Pauline intended it not, but she slept, how long, she knew not, but when she awoke the Valley Rose was not by her side. She waited, in breathless anxiety; at length she felt a gentle touch and heard a gentle voice whispering in her ear: "Arise! put on your arms!" Pauline obeyed, and the Valley Rose continued: "Now steal softly away to the big hollow log near the spring; make no noise on the way. Tecumseh sleeps not, his ear is open; nay, not a word in reply; lose not a moment, and ere the next half hour you will meet the smiles of one destined to be your guardian angel through a life of toil—away."

(TO BE CONTINUED.)

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RESEMBLANCE OF ENGLISHMEN ONE TO AROTHOR.—"All Englishmen are alike. They live in the same way, are subject to the same logical rules, condemned to the same amusements. The proof that there exists only one character amongst them, and that they have only one way of living is, that it is impossible, on seeing them, to divine their profession. A lord, a minister, a domestic, a street singer, a merchant, an admiral, a soldier, a general, an artist, a prizefighter, and a clergyman, have all the same appearance, the same language, the same costume and the same bearing. Each one has the air of an Englishman, and nothing more. They live in the same way, work at the same hours, eat at the same time, and of the same sort of food, and are all sequestered when away from home and from the society of women."

[From Blackwood's Magazine.]

THE DAISY.

The daisy blossoms on the rocks,  
Amid the purple heath ;  
It blossoms on the river's banks,  
That threads the glens beneath ;  
The eagle, at its pride of place,  
Beholds it by its nest ;  
And, in the mead, it cushions soft  
The lark's descending breast.

Before the cuckoo, earliest spring  
Its silver circlet knows,  
When evening buds begin to swell,  
And Zephyr melts the snows ;  
And when December's breezes howl  
Along the moorlands there,  
And only blooms the Christmas rose,  
The daisy still is there !

Samaritan of flowers ! to it  
All races are alike ;  
The Switzer on his glacier height—  
The Dutchman by his dyke—  
The seal skin vested Esquimaux,  
Begirt with icy seas—  
And underneath his burning noon,  
The parasol'd Chinese.

The emigrant on distant shore,  
'Mid scenes and faces strange,  
Beholds it flowering on the sward,  
Where'er his footsteps range ;  
And when his yearning homesick heart  
Would bow to its despair,  
It reads his eye a lesson sage—  
That God is everywhere !

## THE BUTCHERS' LEAP IN THE FOUNTAIN.

THIS strange ceremonial, like the *Schaffler Tanz* which I lately described in your columns, is said to have its origin in the time of the plague. While the coopers danced with garlands and music through the streets, the butchers sprang into the fountain in the market-place, to show their fellow-citizens that its water was no longer to be dreaded as poisoned. Perhaps they were the Sanitary Commissioners of those days, and by bathing themselves in the water and dashing it about on the crowd, would teach the true means of putting pestilence to flight.

Though the coopers' dance takes place only once in seven years, the butchers' leap occurs annually, and always on *Fasching Montag*—the Monday before Shrove Tuesday. I believe the ceremony is of great importance to the trade of the butchers; as certain privileges granted to them are annually renewed at this time, and in connexion with the leap. These two ceremonies—of the coopers' dance and the butchers' leap—are now almost the last remains of the picturesque and quaint customs of old Munich.

The butchers commence proceedings by attending High Mass in St. Peter's Church—close to the Schranrien Platz, or market-place, in which the fountain is situated. It is a desolate looking church, this St. Peter's, as seen from without—old, decaying and ugly; within, tawdry and—though not desolate and decaying—ugly. From staringly white walls frown down on the spectator torture-pictures, alternating with huge gilt images of sentimental saints in clumsy drapery. The altars are masses of golden clouds and golden cherubs.

Music, as from the orchestra of a theatre rather than from the choir of a church, greeted us as we entered. The butchers were just passing out. We caught glimpses of scarlet coats, and saw two huge silver flagons, covered with a very panoply of gold and silver medals, borne aloft by pompous officials clothed in scarlet. Having watched the procession—some half-dozen tiny butchers' sons, urchins of five and six years old, with rosy, round faces and chubby hands, mounted on stalwart horses and dressed in little scarlet coats, top-boots, and jaunty green velvet hats—seven butchers' apprentices, the leapers of the day, also dressed in scarlet and mounted on horseback—the musicians—the long train of master-butchers and journeymen in long dark cloaks, and with huge nosegays in their hats, and the scarlet officials bearing the decorated flagons—having watched, I say, all these good folks wend their way in long processions up the narrow street leading

from the church, and seen them cross the market-place in the direction of the Palace, where they are awaited by the King—let us look around, and notice the features of the market-place, for it is, in fact, a quaint old bit of the city, and well worth a glimpse.

The quaintest feature in the Schrannein Platz is a sort of arcade which runs around it. Here, beneath the low and massy arches, are crowded thick upon each other a host of small shops. What queer, dark little cells they are, yet how picturesque! When I first came here these old crockery shops were a more frequent study to me than anything else in the old town. We ascended a steep, narrow staircase leading out of this arcade into one of the houses above it, from which we were to witness the leaping into the fountain.

I looked out of the window on the crowd that began to collect around the fountain, and noticed the tall roofs and handsome fronts of the houses opposite, and the crowd of pigeons—scores and scores of pigeons—assembled just opposite the fountain on the edge of the steep roof which rose like a red hill-side behind them. They seemed solemnly met to witness the great festivities about to be celebrated, and sat in silent expectation brooding in the sunshine. Then I wondered what attraction the icy water could have for the children who leaned over the fountain's side—dabbling in the water as though it had been midsummer. The crowd increased and increased, and seven new white buckets were brought and placed on a broad plank which extended across one side of the fountain basin.

A shout from the crowd announced the arrival of the butchers. First of all came the tender butcher-infants, in scarlet coats, top-boots, and green velvet hats, borne in the arms of their fathers through the crowd in order that they might witness the fun. Then followed the scarlet officials—and then came seven of the queerest beasts man ever set eyes on. What were they, if human? Were they seven Esquimaux chiefs, or seven African numbo jumbos? They were the heroes of the day—the seven butcher apprentices, clothed in fur caps and garments, covered from shoulder to heel with hundreds of dangling calves' tails—red, white, black, dun!

You may imagine the shouts that greeted them,—the peals of laughter. Up they sprang on the broad plank,—leaping, dancing, making their tails fly round like trundled mops. The crowd roared with laughter. A stately scarlet official—a butcher (*Allgesell*)—stands beside them on the plank. Ten times they drink the health of the royal family and prosperity to the butchers' craft. The *Allgesell* then striking many blows on the shoulder of the nearest apprentice, frees him and all the remaining six from their indentures. They are henceforth full-grown butchers. Then they plunge into the very centre of the fountain with a tremendous splash. The

crowd shout,—the startled pigeons wheel in wild alarm above the heads and laughter of the crowd. The seven Tritons dash torrents of water on the multitude,—who fly shrieking and laughing before the deluge. The seven buckets are plied with untiring arms;—lads are enticed within aim by showers of nuts flung by the “Leapers,” and then are drenched to the skin. It is a bewilderment of water, flying calves’ tails, pelting nuts, and shrieking urchins.

The “Leapers” then ascend out of their bath,—shake themselves like shaggy dogs,—have white cloths pinned round their necks as though they were going to be shaved,—and have very grand medals hung round their necks suspended by gaudy ribbons.

The procession retires across the market place to its “*Herberge*,” and the crowd disperses,—but disperses only to re-assemble in various public houses for the merriment of the afternoon and night. That night and the next day are “the maddest, merriest of all the year.” Music is everywhere—dancing everywhere. It is the end of the Carnival. Ash Wednesday comes,—and then, all is gloom.



## WASHINGTON'S BIRTH PLACE.

GEORGE W. P. CUSTIS, Esq., has written a letter to the *Alexandria Gazette*, in which he details the particulars of placing a stone on the ruins of the house in which Washington was born. We make the following extract:

“In June, 1815, I sailed in my own vessel, the ‘Lady of the Lake,’ a fine topsail schooner of 90 tons, accompanied by two gentlemen, Messrs. Louis and Grymes, bound to Pope’s Creek, in the county of Westmoreland, carrying with us a slab of freestone, having the following inscription:

“‘Here, the 11th day of February, 1732, (old style) WASHINGTON was born.’

“We anchored at some distance from the land, and taking to our boats, we soon reached the mouth of Pope’s or Bridge’s Creek, and proceeding upward, we fell in with McKenzie Beverly, Esq., and several gentlemen, on a fishing party. We were kindly received by these individuals, and escorted to the spot where a few scattered bricks alone marked the birthplace of the chief.

“Desirous of making the ceremonial of depositing the stone as imposing as circumstances would permit, we enveloped it in the ‘Star Spangled Banner’ of our country, and it was borne to its resting place in the arms of the descendants of four revolutionary

patriots and soldiers—Samuel Lewis, the son of George Lewis, a captain in Taylor's regiment of horse, and nephew of Washington: William Grymes, the son of Benjamin Grymes, a gallant and distinguished officer of the lifeguard; the captain of the vessel, the son of a brave soldier wounded in the battle of Guildford, and George W. P. Custis, the son of John Parke Custis, aid-de-camp to the commander-in-chief before Cambridge and Yorktown.

"We gathered together the bricks of the ancient chimney that once formed the hearth around which Washington in his infancy had played, and constructed a rude kind of pedestal, on which we reverently placed the stone."

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## FOREIGN CORRESPONDENCE.

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### GRAND LODGE OF MISSOURI.

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WE read the following report at the late Communication of the Grand Lodge of Missouri, as Chairman of the Foreign Correspondence Committee; and it was objected to on account of its *great length and the price of printing!* A motion was made to strike out all in reference to a General Grand Lodge; another to strike out all in reference to the Ineffable degrees; and, being fearful the report would be so razed and clipped to pieces that we should loose all knowledge of its identity, we withdrew it, and now give it to our readers as our own property. In justification of our course, it is proper to say that, in the United States it is now generally expected that the Grand Master will call the attention of his Grand Lodge to such subjects as he esteems of sufficient interest in relation to Masonry within his jurisdiction, and recommend wholesome action thereon. In like manner is it considered the duty of the Correspondence Committee to call attention to, and recommend action upon, subjects of interest in other jurisdictions.

These reports should be carefully considered, approved or disapproved by appropriate resolutions, and ordered to be printed or

withheld ; but we apprehend such a report would present a ridiculous figure if it was allowed to be clipped to suit the opinions of others and then published over the signature of its author. We should expect no man to preach us a sermon, claim the privilege of cutting it up to suit our particular dogmas, and then ask him to father it when published. We have occupied the position of Chairman of the Correspondence Committee contrary to our expressed wish. We have never desired to write reports for the Grand Lodge, but when we have discharged the duty assigned us, we will never consent to place our reputation as a writer or historian in the hands of brethren who, though esteemed wise in other respects, know nothing of Masonic history and but little of the various Masonic rites, so called.

*To the M. W. Grand Lodge of Missouri :*

Your committee on Foreign Correspondence, fraternally report, that since the last Grand Communication of this Grand Lodge, they have received the proceedings of the Grand Lodges of New York, Virginia, Michigan, Florida, District of Columbia, Alabama, Texas, Mississippi, Tennessee, Wisconsin, Rhode Island, Connecticut, Massachusetts, Maine, Maryland, Kentucky, Delaware, Illinois, Vermont, Arkansas and California.

Also, of a special communication of the Grand Lodge of New York, on the 27th of Dec., 1850, together with the proceedings of several Grand Encampments and Grand Chapters, and also numerous other printed documents of general or local interest.

All the foregoing documents have come addressed to the Chairman of your Committee, as Grand Secretary, notwithstanding he has been out of office for the past two years, and no one of the above Grand bodies acknowledge the reception of the printed proceedings of this Grand Lodge during that time.

No reason for this unusual failure is known to your committee, but we feel called upon to give assurances that no blame attaches to this Grand Lodge, and our Grand Secretary asserts, positively, that our proceedings have been mailed to our sister Grand Lodges.

In reviewing the printed proceedings of the Grand Lodges above named, your committee have been able to glean a great amount of useful information, but it is due to the Grand Lodge of New York to say, that the Correspondence Committee of that Grand body, of which Bro. Hatch is Chairman, have presented the most comprehensive, elaborate and masterly report which has ever been placed in the hands of your committee ; and while we are constrained to differ very widely from the views of the New York committee in many particulars, it is but fair to conclude that the difference is not

greater than might be expected in such a mass of interesting matter. The New York committee seems to have left no subject of interest untouched, nor have they been content to give a mere detail of events happening in other Grand bodies, but have carefully reviewed and approved or condemned, as in their judgment the principles and ends of our Order requires. Missouri, it is true, does not come in for her share of either praise or blame, for the reason that our proceedings were unknown to the committee.

In view of all the facts brought to light from a careful examination of the various documents, your committee have concluded that they can best subserve the interests of this Grand Lodge, by omitting, as they did last year, to take a regular and detailed notice of each Grand Lodge, for the purpose of occupying the space they feel at liberty to use, with a discussion of the more important questions now agitating the different Grand Lodges. To this end they notice, first,

#### GRAND LODGE JURISDICTION.

Upon this subject, we had supposed enough had been said to settle the question in the United States. And, so far as the Western and Southern Grand Lodges are concerned, it is believed, no difference of opinion exists. No one of these have been in the habit of tolerating or even permitting its subordinates to entertain petitions from persons not residents of its own acknowledged jurisdiction. A few cases have occurred where, unwittingly, particular Lodges have entertained and acted upon petitions from men who had not resided within their jurisdiction a sufficient time, and in rare instances, where the individual had his residence really in another jurisdiction; but in all such cases, the Lodges were under a misapprehension of the facts, and their Grand Lodges had invariably condemned the practice. On the other hand, it has become quite common for some of our Eastern brethren to receive and act upon petitions handed in by men not only acknowledging their residence to be in the West or South, but who were known to be on a flying visit of business or pleasure to the Atlantic States. A Lodge in Pennsylvania made a well-known citizen of Missouri a Mason, knowing, or within their power to know, that he lived within a stone's throw of a Lodge. A Lodge in the East, initiated, passed and raised, a man hailing from Mississippi whom it is not certain was *free-born*. We trust never to see a fire-brand thrown in to disturb the peace and harmony and the glorious union of the great family of Masons; but it requires no spirit of prophecy to foresee that if the evil complained of is not arrested, the most serious consequences must result. Against such interferences the Grand Lodges in the West and South have again and again respectfully remonstrated, and, at last, we begin to see *signs* of a reformation; but so indistinct and uncertain are these signs that we are



left in doubt whether the end will be arrived at. We make the following extract from the Address of the Grand Master of New York :

“Some of the Lodges in this State have occasionally admitted residents of other States to the mysteries of Masonry. I am clearly of opinion, that, as a mere question of power, the Grand Lodge and the Fraternity of this State are enabled to do so without an infringement of the ancient land-marks. But I am also clearly of opinion, that it is a power, which, if exercised at all, should only be exercised on very unusual and extraordinary occasions. Its exercise in this State has been a matter of complaint with several of our sister Grand Lodges. I recommend such amendment of our Constitution as shall prohibit the Lodges, under this jurisdiction, from making Masons of residents of other States in which there are Lodges and a Grand Lodge; an amendment which will tend to preserve that harmony with the Fraternity of other States, which we should ever earnestly cultivate, and at the same time will greatly protect ourselves against the danger of conferring the honors of our institution upon men who are unworthy.”

Now, we give the Grand Master all credit for his conciliatory suggestions, but your committee beg to enter their solemn protest against the ground there assumed. If the Grand Lodge of New York has, by an acknowledged usage in the United States, the right to exercise the power in question, we have no complaint to make, no reformation to ask for; but the doctrine promulgated by the Grand Master, strikes at the very foundation of the present Masonic organization throughout the world. It is true that no *ancient* landmark is removed by making Masons of non-residents; and it is also true that no such landmark is removed if three non-affiliated Master Masons meet and agree to open a Lodge and make Masons therein. Prior to the revival of Masonry in the South of England in 1717, it is believed this right existed, but by universal consent a practice has grown up, not at war with the ancient land-marks, but better calculated to preserve and perpetuate the unsullied principles of our Order, viz: to restrict the right of making Masons to those brethren who could prove themselves qualified by obtaining a charter from the Supreme head. Now, if one portion of the system of the re-organization of 1717 be regarded as sufficiently old to grow into a law, the whole must be acknowledged as binding, else the system fails of its end, and each integral part may be made subject to the whim and caprice of local organizations. And the same rule will apply to Masonry in the United States as organized immediately after the Revolution. Commensurate with the erection of State boundaries those boundaries have been regarded as the limit of Masonic jurisdiction, if a Grand Lodge existed beyond. In short, the Grand Lodge of England assimilated itself in many respects to the British government, and Grand Lodges were erected in this country having a likeness to the State governments; and no Grand Lodge has attempted to legislate for the government of Masons beyond the

State boundary, if a Grand Lodge had been there regularly organized.

Your committee are of the opinion that the Grand Lodge of New York has quite as much right to issue its edicts for the government of Masonry in Missouri as it has to investigate the claims of our citizens for the mysteries of Masonry. It is possible that there was a time, when the red men roamed over our broad prairies, and the few white citizens had not the benefit of Lodge privileges, an excuse may have existed for our New York brethren entertaining petitions from our citizens; but it has long since been known that we have set up for ourselves—that we have a Grand Lodge with a sufficient number of subordinates, or power to make them, to work up all the *good* material within our borders, and we fraternally, but firmly, appeal to our brethren in the East, not to thrust upon us Masons made of material which will *not pass inspection*, or of whose fitness we are the legitimate and better judges. We ask this, not only as a favor, but as a matter of right, growing out of the very nature of our present organization and in accordance with the generally received usages in this country. Notwithstanding the recommendations of the Grand Master of New York, the committee appointed to report upon that subject asked and obtained until the next annual communication to report, from which it will appear that the Grand Lodge feels really unwilling to divest itself of the assumed right to meddle with other jurisdictions; but we indulge the hope that a wiser and better result will be arrived at.

#### NON-AFFILIATED MASONS.

The growing evil resulting from the number of demits granted to brethren residing within the vicinity of Lodges, is claiming the attention of most of the Grand Lodges in the United States.

Your committee having at the last communication of this Grand Lodge quoted the ancient law and presented such arguments as were deemed sufficient to elicit reflection and lead to correct conclusions, will now only take occasion to say that several Grand Lodges who at first rejected the opinion of this Grand Lodge and denied their right to tax non-affiliated Masons, have since changed their ground and are taking steps to guard against the evil consequences of having so many drones in the Masonic hive. The Grand Lodge of New Hampshire has declared in favor of restricting the Masonic privileges of those who can, but will not, contribute to the charity fund or pay Lodge dues; several Grand Lodges have gone quite as far as this Grand body. The Grand Lodge of New York, if we mistake not, was a few years ago in opposition to Missouri on this subject; but we now find in the lucid and able report of its Correspondence Committee, the following truthful and pertinent remarks:

"No State suffers more, or is more constantly and unjustly subjected to the wrongs inflicted by non-affiliated members of the Institution than ours. Masons heretofore made in our own State, and from other States, from Canada, from England, Ireland and Germany, and France, are widely scattered over our State, who are non-affiliated, and persist in remaining so, bearing no part of the burdens of the Institution, and still claim and enjoy freely the benefits and privileges of intercourse, and great numbers of them the benefits of charity, to the serious curtailment of our funds. We recommend that a Special Committee be raised, to consider this subject, and prepare and report some proper general regulation."

The Chairman of your committee has several times been asked whether a precedent can be found to justify this Grand Lodge in levying a tax upon any class of Masons for benevolent purposes, and whether the principles of Masonry and the practice through an time has not been to leave all Masons at liberty to make freewill offerings or withhold their alms at their own option. Those outdoor brethren who propound these questions, some of whom defy the power of the Grand Lodge, are but little acquainted with the history of Masonry and its usages. We have only to turn back a few pages in the annals of the Grand Lodge of England, to find where all Lodges were taxed and all non-affiliated Masons were required to have their names registered and pay a handsome fee for the support of the Female Orphan Asylum and School established by the Grand Lodge. This tax was not only imposed, but rigidly enforced for many years, and it was only repealed when the school was so amply provided for as to make the tax no longer necessary. Many of the Lodges failed or refused to obey the edict, and the result was, that they were stricken from the list of Lodges, and their charters cancelled. If your committee are not mistaken, more than fifty Lodges were stricken from the list at one session for a failure to comply with this law, and it was not further resisted. Your committee cannot say what punishment, if any, was inflicted upon non-affiliated Masons who failed or refused to pay the tax and have their names registered, but it is very fair to suppose a suitable penalty was annexed for disobedience of the edict; but whether or not, enough is upon record to furnish a precedent covering the ground taken by this Grand Lodge.

#### SUPREME GRAND LODGE.

It is known to many of the members of this Grand Lodge that the Chairman of this committee has long been in favor of establishing a Supreme Head with properly restricted powers, but for reasons believed to be sufficient, he has not thought proper to agitate the question. It is believed, however, that the time has now arrived, when no Grand Lodge in the United States can consistently be longer silent upon this important subject.

Your committee attach but little importance to one feature in the proposed scheme, viz: that of producing uniformity of work; though it is admitted that some good might be effected in this par-

ticular. Entire uniformity of work can never be produced in any one State, much less throughout this great confederacy. So long as men use different language to convey the same ideas, a difference in the work and lectures will exist, and that difference will be augmented by ignorance of the meaning of the words used on the one hand, and a love of display by amplifying, on the other; but in the Ancient Craft degrees it is thought a sufficient uniformity now exists for all practical purposes. We learn through the medium of the Correspondence committee of New York that, from exemplifications made in that State, it is ascertained that the East and the West, the North and the South, England and America, so nearly approximate towards each other that no evil may be apprehended from the present state of things in this particular. But there is a greater and more urgent reason for the creation of a common head. There is one end to be aimed at the bare hope of accomplishing which renders the experiment worthy of being tried. We mean, that of adjusting and correcting departures from Masonic usage, and the speedy settlement of difficulties between State Grand Lodges. There are but few prudent and far-seeing men, however much devoted to States-rights principles, who will deny the absolute necessity of a common head to the widely separated and growing States in North America. Since the days of the Republic of Rome it has been found that no people, covering a large extent of country, have been capable of making laws for the proper government of the whole by meeting in mass. Nor has it been found that a representative form of government could be sustained without checks and balances against extravagant or high-handed legislation. The petit governments of the Germanic States may be fairly cited to show the great superiority of the federal government of the United States. And all the reasons which can be brought to bear in favor of a federated political government will apply with full force to the present Masonic organization. Masons have become numerous; Grand Lodges are as numerous as the States of this Union. Here we have thirty heads equally powerful, equally respectable, and should any one of them choose to depart from or trample under foot the landmarks of the Order, we have no court of appeals, no common head to fly to for redress for wrongs committed against the whole. It is true the Grand Lodges may *advise*, scold or coax, or even denounce, but the power nowhere exists to determine whether the Grand Lodge complained of has been remiss in its duty. Two Grand Lodges existed in New York ten years before all the Grand Lodges of the United States took a decided stand against a body known to have been irregularly formed. Had there been a head to which the injured brethren could have appealed, it is quite probable the St. John's Grand Lodge would never have been formed, or if formed, would have

been speedily dissolved by an edict of the supreme power. Had there been a supreme head, would the Grand Lodge of Louisiana have continued ten years to make Masons of boys, or have continued in amalgamation with a society calling themselves Modern Masons, and about whom Ancient Craft Masons were presumed to know nothing? Two Grand Lodges in Louisiana existed four years in unmasonic hostility, and a majority of the Grand Lodges took no definite action upon the subject, while some denounced and excluded from fellowship the members and subordinates of one, and some the other. Thus were all the Masons of Louisiana in unmasonic standing in some parts of the United States. A new difficulty has recently sprung up in Louisiana which strikes at the purity if not the very foundation of Symbolic Masonry. Three of the subordinate Lodges have surrendered their charters and taken warrants to confer the same degrees from the spurious Grand Council of that State—a body which, if it were not spurious, is unknown to Ancient Craft Masonry. The brethren composing these seceding Lodges have applied at the door of the regular Lodges for admission, claiming to be recognized as still in good standing and fellowship. The Grand Master has decided, correctly, we think, that they cannot be so considered, and appeals to all the Grand Masters in the United States for the correctness of his decision. What is the present state and condition of Masonry in New York? Though we rejoice in being able to hail the late glorious Union of the St. John's Grand Lodge with the Grand Lodge of New York, still does the Philips, Herring & Co. Grand Lodge claim to be *the* Grand Lodge of New York; and Ohio and Mississippi, if none others, are disposed to excuse, if not tolerate, the riotous party. And thus may the very men who have been expelled by the Grand Lodge of New York be received as visitors in good standing in some jurisdictions, while in others they are refused admittance.

Is it possible that these alarming and growing evils shall be permitted to exist and no other efforts made to arrest them than the mere advice of Grand Lodges, eked out through a long course of years, and unavailing and powerless when given? It would seem to your committee that the results growing out of the Baltimore Convention have been such as to satisfy all that something more efficient than fraternal advice is absolutely necessary for the good government of the great family of Masons, scattered over this wide domain, and divided into independent and irresponsible petit governments.

Your committee believe a Supreme Grand Lodge would amicably and speedily remedy all the evils complained of, and such others as are likely to arise.

The Grand Lodge of New York contends that it has the power

to make Masons of men hailing from any part of the world, and not being amenable to any other power, have thus far disregarded the entreaties of other Grand Lodges and persists in the practice; but that Grand body would cheerfully obey an edict of an acknowledged head commanding her to desist.

It is objected to on the ground that a Supreme Grand Lodge would curtail the powers of State Grand Lodges. Your committee answer, that such, it is hoped, would be the effect, at least so far as the power to do wrong is concerned. This should be the great object in creating a supreme head, to hold in check and correct those wrongs occasionally committed by all Grand Lodges. Your committee believe that the danger of usurpation of power in a supreme head is imaginary only; for the power that creates can limit the sphere of action and restrict the powers of the body created so effectually as to leave no grounds to fear.

The second and most prominent effort which resulted in a convocation to form a National Grand Lodge, took place in Washington City, we believe, in 1820. What then were the objections urged against the creation of such an institution? We heard of but one, and the bare mention of that proved sufficient to arouse the fears of many good men. It was *whispered* that the scheme was concocted by a certain aspiring political man for political and personal ends. There was no danger apprehended then that the powers of State Grand Lodges would be fatally curtailed. Brethren did not then contend that the few almighty dollars it would cost to send a delegate to the National Grand Lodge, should act as a barrier to the accomplishment of a scheme capable of preserving the peace and harmony of the great body of Masons.

But it is urged that no good can result from a Supreme Grand Lodge, because the G. Grand Chapter has effected none. To this we answer, that the assumption is wrong in a twofold degree. First, the G. G. Chapter has done good. It has put down and kept down self-constituted and illegal bodies of R. A. Masons. The G. G. Encampment has done the same in its sphere; but, 2d, suppose neither of these bodies have done good because of their having been in the hands of inefficient men, it by no means follows that a Supreme Grand Lodge would share the same fate. As well might it be said that because the great revolution of France was finally swayed by a tyrant, and failed to establish the liberties of the people, they should never again attempt to be free or to better their condition. A representative form of government has been attempted and failed in South America, but it does not furnish sufficient ground for supposing a representative government cannot be so framed and so worked by good material as to operate for the good of the people. The creation of a National Grand Lodge, so far from establishing a dangerous and irresponsible power, would tend to divide the powers between independent sovereignties. The delegates com-

posing the federal head would come up, instructed by their constituency, and the balance of power would always be in the hands of the subordinates or State Grand Lodges. If checks and balances are necessary in a representative political government, checks and balances are necessary in a representative Masonic government.

Why is it that the G. G. Chapter has not done more good? Mainly, because, until recently, it has been in the hands of a few who were afraid of the power behind the screen. It has never been charged with an assumption of power not delegated, but with timidity and inefficient action. If danger is to be apprehended from a Supreme Grand Lodge, it is not that of arrogance, but rather supineness or timidity.

There is one other view of this subject which your committee touch with hesitation. The West and South have been so long tributary to the East in many respects, that it would seem our Atlantic brethren may well be ready to conclude we are a part of their heritage by inalienable right. But now, having in some degree set up for ourselves, we fraternally ask them to respect us as such and begin to return favors.

Until recently, the G. G. Encampment and the G. G. Chapter, were never west of the mountains; and up to this period, we believe, no great convocation of Masons has been called to meet West of the mountains, or farther south than Richmond, Virginia.

Your committee believe there are good reasons for saying, that if a Grand Lodge is formed, it should be permanently located in the South or West, and suggest that some point on the Ohio river be selected.

That great good may result from such an institution, and that the most happy results will follow its location in the West, your committee confidently believe. It will, in addition to the benefits already mentioned, tend in an eminent degree, to unite the North with the South, the East with the West, into a band of brothers; sectional feelings will yield to the benign influences of Masonry. The exchange of fraternal salutations and the mingling of hearts at the shrine of our Order will, as with magic spell, beget streams of active love, which will run down through coming time hallowed by the spirit of the genii of Masonry. Some Grand Lodges have poured out their love of Union upon the altar of their country; and while your committee would carefully avoid any action as Masons, which might tend to give our institution a political bias, they would go as far as the farthest, to bind more closely the tender cords of fraternal love, under which we have been so long confederated as a band of brothers. Let but the mystic cement be spread far and wide and its magic power will thrill through all hearts, and tell to the moral world the power and glory of such a union.

## SUPREME COUNCIL OF THE INEFFABLE DEGREES.

Your committee beg leave to call attention to the following extract from the report of the Corresponding Committee of the Grand Lodge of New York, for 1850 :

"The Supreme Council of the Ineffable Degrees claim jurisdiction over the first three degrees, as of original right, but do not press the claim or exercise it in the United States, because those degrees were, before the establishment of Supreme Councils here, already under the control and jurisdiction of Grand Lodges. formed chiefly under authority from the Grand Lodges of England, Scotland and Ireland."

We are happy to announce that the difficulty complained of by the Grand Lodge of Virginia here referred to, has been amicably adjusted. The Grand Orient of France has disavowed any desire to interfere with any Masonic jurisdiction in the United States. But the main object in making the extract is, to call the attention of the Grand Lodge to the pretensions of modern Masonry.

So long as modern Masonry, whether Scotch or French rites, whether composed of thirty-three or more degrees, will keep aloof from Ancient Craft Masonry, we, as Symbolic Masons, feel no inclination to throw obstacles in its way, believing as we do, that its objects are praiseworthy in a high degree. We might even decline to notice the vaunted declaration of the Council of thirty-third, that they "claim jurisdiction over the first three degrees, as of *original right*." But when a Grand Lodge of Ancient Free and Accepted Masons will, as the Grand Lodge of New York has done, give color and importance to that claim, by copying the declaration, and by silence tacitly admit its validity, we think it is time the subject should be investigated and placed in its proper light. If, as the Grand Council of the Ineffable Degrees assert, they have the original right to control the three first degrees of Ancient Craft Masonry, we unhesitatingly say, suffer them to exercise it. We do not ask them not to *press* their claim ; on the contrary, we greatly prefer that our ancient and time-honored Order should be governed by its legitimate and royal sovereign. We wish it not said that the Grand Lodges are independent sovereignties by the usurpation of power. But before your committee would yield assent to this modern doctrine, they respectfully ask something more than the mere declaration of the self-constituted body who institutes this very modest claim, even though it be backed by the helping hand of the Grand Lodge of New York.

Our history informs us that Frederick the Great, King of Prussia, was initiated into Ancient Craft Masonry in 1738, down to which time, so far as we know, nothing had been heard of the Ineffable degrees. We are told by those who have written the history of those degrees, that in 1761 Frederick the Great ordered his deputy to convene a Grand Consistory of Princes of the Royal



Secret (thirty-second degree) at Paris, to give a Patent to Brother Stephen Morin, to *introduce that system of Masonry* into the new World. The same historians tell us that in 1762 Frederick the Great was proclaimed Sovereign Grand Inspector General of the two hemispheres. Thus, between 1738 and 1761 the Ineffable degrees were first invented or known to the world, and in 1762 the Sovereign Grand Inspector General, or 33d and last degree, was instituted, and Frederick the Great was declared by the Consistory of Princes of the Royal Secret (32d degree) Sovereign Grand Inspector General of all Masonry in the new as well as in the old world. And it further appears that the great power emanating from the Grand Consistory, which clothed Frederick with such unlimited sway, did not return whence it came, but that previous to his death in 1786, he delegated his great powers to nine brethren in each nation as an Executive Council, and in consequence of the vast territory in the United States, he granted the privilege of two Grand Councils in this country, to consist of nine brethren each.

This is briefly the history of Ineffable Masonry, as your committee are informed; and this is the body claiming to have *original* jurisdiction over the three first degrees of Ancient Craft Masonry, but who, through great forbearance, do not press to exercise their power.

It will, doubtless, strike the minds of many brethren that this assumption of right not pressed, is too ridiculous to claim or merit the action of this or any other Grand Lodge; and your committee were inclined to so regard it until a record was made in the archives of a Grand Lodge, tacitly admitting the claim to be valid, and subject to be resumed whenever the Grand Council should see proper to press it. And even now, your committee will not give the subject importance by offering a resolution denouncing it, but fraternally ask that so much of this report as shall meet the approbation of the Grand Lodge touching this matter, shall be endorsed by its adoption, that at some future day it may not be said that the Grand Lodge of Missouri, by its total silence, tolerated such a novelty.

#### MASONRY IN LOUISIANA.

Closely connected with the foregoing subject, is the present disturbed condition of Masonry in Louisiana, already hinted at.

It will be remembered that in 1848 this Grand Lodge denounced the Old Grand Lodge of that State, because of its innovations into the body of Masonry and its cumulation of rites. At our last communication we were congratulating ourselves and our brethren throughout the world upon the amicable adjustment of all difficulties in that jurisdiction by the fraternal union of the two Grand Lodges. Since that time, a constitution has been adopted by the United Grand Lodge, and officers have been elected and installed

under it. The former Grand Treasurer was not re-elected, and it appears that when his successor was elected and installed he failed to pay over the money of the Grand Lodge entrusted to his keeping, alleging, or admitting, perhaps, that he had used it and was unable at that time to replace it. Pending the attempt on the part of the Grand officers to accommodate the matter so as, if possible, to avoid evil to either party, the Grand Treasurer instituted a **suit in Chancery**, alleging that he had been illegally deprived of his office as Grand Treasurer, and asking to be restored by legal process. In this, we are informed, he totally failed. But about that time, three of the old Lodges surrendered their charters and took out others from a body of Masons claiming to have power over all the degrees in Masonry, and calling itself the Grand Council of the Thirty-Third, or last degree in Masonry. Some of the brethren, members of the Lodges constituted as above, have since that period, knocked at the doors of the regular Lodges and claimed the right to visit. The Grand Master decided they had no such right, and now appeals to all the Grand Masters in the United States for their opinion and advice. The M. W. Grand Master of this Grand Lodge handed that appeal to the Chairman of this committee, with a request that he would reply to it; but feeling the little importance which would attach to his private opinion, he presents the subject through the report of your committee, for the action of this Grand Lodge.

We had supposed that no good Mason, made in a regular manner and properly taught, would dare sit in a Lodge of Masons who had not a Charter from a Grand Lodge empowering them to meet and work. Will the seceding brethren in New Orleans contend that a Grand Council of the Thirty-Third Degree in Modern Masonry can be regarded as a Grand Lodge? Your committee believe they will not; for it is well known to be a generally received opinion that a Grand Lodge is composed of three or more particular Lodges of A. C. Masons, acting through their principal officers. It is further understood that Grand Lodges have supreme jurisdiction of, and control over, Symbolic Masonry within the boundary of their respective States, and that any organization claiming the concurrent power, is repudiated by all the Grand Lodges in the United States. It is true that the Grand Lodge of New York takes the ground that a State may be districted, and two legal Lodges erected therein, but it will be seen that this, if permitted, would only be an entering wedge to interminable difficulties, for if two could be formed, every county might form one if there were three chartered Lodges consenting. Masons have ever been governed as much as possible by ancient usage, and so far as the system of Grand Lodges is concerned, we seek the oldest usage applicable to that system; and ever since the formation of Grand

Lodges in this country one Grand Lodge has been esteemed sufficient for any one State ; so that it has grown into a law, and it is not believed that more than one would be acknowledged in any State. The fact that two Grand Lodges existed in England, is not a parallel case, for there the country is not subdivided into States ; and in every instance where two or more have been established in any one State, bad feelings have been engendered, and your committee believe any attempt of the kind should be frowned down by every Grand Lodge. But your committee have departed from the question under consideration, for it is thought no sane man will contend that any Grand Council, much less the spurious body so calling itself, in New Orleans, has a right to give authority for conferring the Symbolic degrees. We are asked whether the seceders in New Orleans had not the right to surrender their charters and continue in good standing. To this, your committee answer, that if the motive for so doing was good they would remain in good standing ; but if it can be made appear that their object was to create confusion, cripple the powers of the Grand Lodge, or introduce novelties into Masonry, they should not be considered in fellowship. We are further asked if they have not a right to take a charter from an institution about which we profess to know nothing, without affecting their standing. We answer, most assuredly, if there is no evidence that the institution attempts to give power to confer degrees or practice rites claimed to belong exclusively to A. C. Masonry. But if your committee are correctly informed, the Grand Council spoken of, grants charters to confer the three first degrees of Symbolic Masonry, and all under the pretended authority of the Grand Orient of France, whose right to plant a Lodge on this continent we utterly deny.

Your committee hold that all Lodges not established by a Grand Lodge *acknowledged* to be legal, are clandestine to the full extent, and no Masonic communion can be held with the members thereof.

In 1847 this Grand Lodge spoke in terms not to be misunderstood, admonishing all Grand Lodges that they could not and would not countenance the mixing or cumulating of foreign rites. They declared that there are no *rites* in Masonry ; that Masonry is one and indivisible, a perfect system of itself ; and all Lodges, Grand or subordinate, undertaking to do more or falling manifestly short of the rules and practice of this uncontaminated system, should be held as spurious and clandestine, and your committee believe these opinions have undergone no change, save that observation and reflection have tended the more firmly to establish their correctness.

This Grand Lodge will deeply regret if, amidst the joy and rejoicing everywhere seen, because of the happy union in Louisiana, they shall be called upon to close our doors against a portion

of the brethren whose praises we have been sounding, but who are so far forgetful of their own self respect, and so lost to the great interests of our Order, as to be found throwing firebrands in the way of harmony and brotherly love; aye, and the more censurable because they attempt to shield themselves behind a foreign power, disallowed in this country and disowned by its reputed head.

Your committee, knowing the ardent desire of the great body of Masons in Louisiana to allay heart-burnings and preserve peace within their borders, have the fullest confidence that every laudable effort will be made by the Grand Lodge to reconcile the malcontents, and they have equal confidence that if their peace offering is rejected, the evil will be promptly met by such an edict as will assert the dignity and preserve the purity of our Masonic organization. And in all this it is not doubted but that the Grand Lodge of Louisiana will be sustained by acclamation.

#### WASHINGTON MONUMENT.

Believing that this Grand Lodge has ever felt a lively interest in the erection of the peoples' monument to the memory of the father of his country, the great and good man and Mason, George Washington, your committee feel it due to themselves to state why this subject was not brought before the Grand Lodge a year ago. The Chairman had seen a statement published in the newspapers to the effect that a distinguished geologist, from an examination, had ascertained that the stone of which the monument was being erected was not capable of bearing the weight of the structure and that it would fall before completed. Not supposing that any man would make such a statement over his own signature when it was not founded in fact, it was deemed improper to ask this Grand Lodge to contribute any of its means in aid of the work. Since the last annual communication, the Chairman of this committee has been in correspondence with Bro. Whittlesey who has furnished an account of a series of experiments, showing beyond all doubt that the stone in the monument is scarcely second to any in the world.

While your committee feel that it is the paramount duty of this Grand Lodge to embrace every available means to consummate the great system of education now under its special charge and in successful progress, they are inclined to believe the Fraternity of the State will not be satisfied to permit the completion of the great monument to the memory of our distinguished Brother, without some participation in it; and hence your committee recommend that the Grand Lodge order a suitable block of Missouri marble prepared, with an appropriate inscription, and that the same be forwarded to Washington.

## THE FRUITS OF MASONRY.

We have heard it said in high places and by men occupying elevated positions in society, that Masonry is not now as necessary as it once was, because, say they, its labors of benevolence and love have been superceded by other benevolent associations now numerously scattered over the civilized world; but it is believed that men who entertain these views are either not Masons at all, or they belong to that class appropriately termed drones in the Masonic hive. There are certainly no Masons who are in the habit of attending the meetings of their Lodges, who can for a moment doubt the existence of ample opportunities to dispense, upon worthy objects, all the means which have been or which are likely to be raised for that purpose.

Your committee rejoice, that of late, so many and efficient aids have sprung up to participate in the glorious work of charity. Most of the Christian churches have their benevolent societies, and they are effecting great good; but that they cannot or do not meet all the demands made upon them by worthy objects, we know by the fact that many members of the church are compelled when in distress, to fall back upon the Masonic association for merited relief.

The Odd Fellows are doing much, not only in giving relief, but also in moralizing and bettering the standing of their families. This Society can, perhaps, more nearly relieve its own poor than any other. Its means are husbanded with a keen and calculating foresight worthy of the highest commendation; but the society is yet young. It holds within its pale comparatively few aged and infirm brethren, and it has lived only where, and at a time when, it was not forced to eke out a sickly existence beneath the rod of intolerant tyrants and the maledictions of a Roman pontiff, and we pray it may be permitted ever so to live; but from the very nature of things, we cannot hope that their days will all be enlivened by the sunshine of prosperity—but even now the Odd Fellows cannot meet all the calls upon their benevolence.

The Sons of Temperance are effecting a great work, not only in aid of a moral reformation, but in dispensing alms with a liberal hand; still thousands are knocking at their door for relief who must go away with a meagre and inefficient supply. The peculiar class of men with whom it is in part their business to deal, accumulate upon their hands a heavy load of obligations. The drunkard who has squandered his fortune, torn down his constitution and beggared his family, must not only have assistance until his tottering limbs grow strong, but his suffering family have a claim upon the society whose business it is to reclaim and bring back to virtue its abandoned head. All, all benevolent associations have a wide and extensive field in which to bestow their alms, and although

they all occasionally step beyond their own brotherhood to do a good work, it is always at the expense of suffering merit within their border.

But this is not all. We have spoken of feeding the hungry and clothing the naked ; but is this all that the virtuous poor claim at the hands of benevolence ? Nay, it is only a moiety. If, in feeding and clothing the poor orphan children, they are left in ignorance, debased by all the attendant grosser passions, to cringe and grope through a censorious world, it were almost as well the foundation of a glorious edifice had never been laid, for sooner or later the unfinished walls will totter and fall upon the unskilful builders. It is a source of laudable pride to all good Masons to know that recently the attention of the Craft everywhere has been called to the subject of education.

In 1787, Chevalier Ruspini, a zealous Mason, conceived the plan of establishing, under the patronage of the Grand Lodge of England, a place of refuge for the maintenance and education of destitute female children of Masons ; and to a female, the Duchess of Cumberland, is the world indebted for the establishment of the first Masonic School. For a time, the Fraternity held aloof, fearful of the experiment ; but that distinguished lady lent her means and influence in its behalf until the Grand Lodge took hold and carried it out, and though for some years the subordinate Lodges had to submit to a heavy taxation to sustain the institution, it has long since been so firmly established as to do away with the necessity of taxation, and to this day it is shedding its happy influence around. If evidence were wanting to prove how education tends to elevate the standard of virtue and moral worth, we need only state that since the school above spoken of was established 630 children have been admitted ; of that number 520 have been well provided for by situations or a return to their families ; and a late report and history of that institution shows, that since that time *no one of the girls discharged from that school has ever been known to do anything discreditable to the institution or themselves.* This alone, is glory enough for Masonry ; this alone is enough to encourage all Masons to give their helping hand in aid of the education of the poor.

The Grand Lodge of Ireland has long since had under its control an Asylum similar to that in England ; and more recently the Grand Lodge of Scotland has taken up the subject in an efficient manner. Only within a few years past have the Grand Lodges in the United States, had their attention particularly drawn to this subject, but the results already shown afford a rich reward to the liberal hands and warm hearts engaged in the glorious work. In many instances where "bread has been cast upon the waters" with but a faint hope that it might be gathered after many days,

the benevolent doners have seen, to their astonishment, that, like the loaves and fishes, an all-wise Providence has so blessed them, that they now promise to form a nucleus around which will be gathered intellectual food for untold millions yet unborn.

The Grand Lodge of Missouri was the first to establish a Masonic College, and that too at a time when there were not eleven hundred affiliated Masons in the State. Of the history and present condition of our College, it is not the province of this committee to speak, there being a more appropriate committee.

Two years after the institution of our College, the Grand Lodge of Kentucky had placed in its hands a legacy of ten thousand dollars bequeathed for the establishment of the Funk Seminary. Under the administration of its first President, Dr. Finley, the School received liberal contributions from abroad, and now we have good reason to believe that the Masons of that noble State will go on in the good begun work. They have had their difficulties, and no great and important work was ever accomplished without them, but they should only serve to stimulate the benevolent everywhere to renewed and more powerful effort.

Your committee think it is not necessary or profitable for the Grand Lodge of Missouri now to inquire whether it would have been better to embark in a system of Common Schools; both systems are necessary; and though a College may be a heavier burden and may not cast around the same amount of good, we hold that being embarked in the one, that one should claim our united efforts to sustain it. And are we not encouraged by our sister Grand Lodges to press forward to the accomplishment of the great work? Words of encouragement and the cheering smiles of approbation come to us from all quarters. We are reminded that we are not laboring for ourselves alone but for those who are coming after us, and that if we continue faithful we shall lay up a reward, a priceless jewel, in that Grand Assembly of the virtuous and good, where angels and men shall be brethren. Nor are we struggling alone—Kentucky is hand in hand with us. Tennessee established a Masonic College, and though want of union in the Craft compelled them to desist, still are the energies of the Grand Lodge exerted in aid of local schools under the control of subordinate Lodges. The Grand Lodge of Virginia is doing a great work in educating the poor. New York has taken the initiatory steps for establishing an asylum and a home for the old and infirm, and the destitute children of Masons, on the manual labor system. Several particular Lodges in Mississippi, Alabama and Texas and elsewhere, are acting nobly and efficiently in promoting schools of learning and otherwise providing a home for the orphan. Everywhere is the sound of the gavel heard calling the Craft to concert of action. Everywhere are they encouraged to take up the working tools of their profes-

sion and become operative Masons ; and though they may not erect temples whose material walls shall be decorated with gold and precious stones as were the walls of the Temple of Solomon, still may they erect a temple of knowledge and virtue in the minds of thousands who would otherwise be doomed to drag through life a miserable existence, debased with ignorance and vice. Oh, is there a Mason who will not give aid in this glorious cause ? Is there one who will not assist in lifting the humble poor from the lowly places of obscurity and, by polishing the mighty mind, elevate them to the higher, more useful and better walks of life ? We hope there are none. Nay, but we trust all—all who have been made to feel that we are a band of brothers, traveling upon the level of time to that undiscovered country from whose bourne no traveller returns ; that if we hope to reap the reward of a well spent life, we must not, cannot live for ourselves alone, but must aid and assist all to rise above the frowns of fortune and the cold hand of a calculating world, by qualifying them to push forward to the mark of their high calling in the Grand Lodge above.

J. W. S. MITCHELL, Chairman.

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WHAT is thought ? A fountain from which flows all good and evil intentions—a mental fluid, electrical in the force and rapidity of movements, silently flowing unseen within its own secret avenue ; yet it is the controlling power of all animated matter, and the chief main-spring of all our actions.

What is knowledge ? A key that unravels all mysteries, which unlocks the entrance and discovers new, unseen and untrodden paths in the hitherto unexplored field of science and literature.



## THE LAST WORDS OF GENERAL HUGH BRADY.

BY JESSE E. DOW.

BUT a year or two since, Gen. Brady became seriously and dangerously ill, and his friends believed that his last hour was at hand. The family clergyman was sent for, to break the tidings to the unconsciously dying man. The duty was discharged kindly and tenderly. Instantly the old soldier, raising himself in his bed, exclaimed:

“Well, sir, let the drum beat, my knapsack is slung.”—*United Service Journal.*

Let the drum beat, my knapsack is slung,  
I hasten to join the pale ranks of the dead;  
That signal, in battle, I've welcomed when young,  
And now, in life's winter, I feel not a dread.

My sword is undimmed, and my honor is bright,  
The first at the breach, and the last at the rout;  
I have finished my course, I have fought the good fight,  
My number is made, and my service is out.

I have lived for my country, in peace and in war;  
I loved her as man loves the wife of his youth.  
She spoke! and her word was more potent than law,  
For she spoke to my heart in the language of truth.

The death-dealing bullets I welcomed when young,  
And pillow'd in danger my battle-stained head,  
Then let the drum beat, my knapsack is slung—  
HUGH BRADY is ready to march with the dead.

## THE SOLDIER MASON.

## A SKETCH FROM REAL LIFE.

"As a military man I can say, and I speak from experience, that I have known many soldiers who were Masons; I never knew a good Mason make a bad soldier."—*LORD COMBERMERE.*

During the early part of my life, it was my fortune to hold a curacy in Worcester.

The parish in which I had to labor, though limited in point of size, was populous; and in it was to be found densely packed together, in two narrow, close, unhealthy streets, some twelve or fourteen hundred of the working classes. It was a post at once interesting and distressing—interesting from the varied aspect it presented of human sorrow, struggle, and suffering; and distressing from the poverty which prevailed in it, and the utter inability of an individual clergyman to cope with its many wants and requirements.

In my rounds I lighted upon a person whose name—I know no reason why I should conceal it—was Parker. He had been a soldier, a corporal, and had served with some degree of distinction in India and the Peninsular war. Subsequently he was stationed at Gibraltar; and there, from some peculiar circumstance, which at the moment I forget, came under the personal notice of General Don. He had a certificate as to conduct and character from the general written by himself throughout. If I mistake not, he had been orderly for months together to the old chief. At all events, the testimony borne by him to Parker's services and character was of no common-place description. There was something in the bearing and conversation of this man which arrested attention. He was in bad health, suffered at intervals acutely from the effects of a gun-shot wound, and was frequently disabled for weeks together from all exertion. In his domestic relations, too, he had much to try him; his means were narrow, not always prudently administered, and he had some little mouths around him clamorous for bread. And yet no murmur escaped him; he suffered on in silence; but personal suffering did not render him selfish. To eke out his scanty pension, he resolved on returning to Worcester (still famous for its gloves,) and there resuming the calling of his boyish days—leather staining. Now this department of labor, though it may be carried on with tolerable impunity by the strong and the healthy, is, to the feeble and the failing, most pernicious. Dabbling with cold water hour after hour, and walking about in garments dank and heavy with moisture, tell, eventually, even upon

a vigorous constitution. Imagine, then, its effect upon a frame enfeebled by a tropical climate, and worn down by continuous suffering.

"It mauls me, sir, somewhat!" was his cheerful reply to my close inquiries on this point one bitter November morning. His surgeon had told him—and this I knew—that his only chance, not of checking his complaint, for that was impossible, but of staying its progress, was to keep himself warm and dry, and to avoid, systematically, cold and damp.

Of this I reminded him.

"He may talk," was his answer, "but these"—looking at his children—"must not starve!"

Once only his equanimity failed him. I surprised him one evening in excruciating pain, without food or fuel in his dwelling, or money in his pocket.

He then said to me—the admission was wrung from him by bodily and mental agony—that, "considering the cripple he was, and why; where he had served, and how; he thought that his country should have done something more for him. "My lot," continued he, "has been a hard one; I was compelled by bad health to quit Gibraltar. The doctors ordered me home; they said, if I remained on the Rock six weeks longer, death was certain: I obeyed. Three months afterwards General Don died; and, to the man who succeeded me in my post under him left his wardrobe, his arms, his personal valuables, what, in fact, proved a competence for life. This was trying: but *certain tenets* tell me that I ought to be satisfied with whatever portion of the work or labor is allotted me. Fidelity to my mighty Maker is one point; tranquility, stillness and silence, while I perform my task, and that cheerfully, are others."

"You are a Mason?"

He smiled.

"You may guess wider of the mark than even that."

"Why not apply to your brethren in Worcester? you are aware that there is a Lodge?"

He shook his head.

"A soldier cannot beg; it is hateful to him: he feels a repulse from a board of gentlemen at home far more than an enemy's bayonet abroad."

"Then I must act for you. Your case is pressing; and, giving full credit to your narrative from past experience of your character, I shall now take my own course. Of intentional misstatement I believe you to be incapable.

"I have my credentials with me," said he calmly; "I was made in a military Lodge in Ireland. My certificate, duly signed, is in

my oaken chest; all will bear *the* LIGHT, and on all is stamped FIDELITY."

I took the initiative and succeeded. The Order was worthily represented in Worcester then and now. The appeal was heard and heeded.

Poor Parker has long since escaped from earthly trials and bodily ailments, and no feelings can be wounded by referring to his history—but it may be instanced as involving a lesson of moment. Here was a man who unquestionably had spent the prime of his life in his country's service. He had carried her standard and had fought her battles. His blood had flowed freely in her cause. His adherence to her interests had cost him dear. Wounds which neither skill nor time could heal, disabled him from exertion and rendered life a burden. To acute bodily suffering positive privation was added.

Who relieved him?

His country? No. She left him to perish on a niggardly pension. Who succored him? The great duke, whose debt to the private soldier is so apparent and overwhelming? No. His grace had become a statesman, and in that capacity wrote caustic letters (from *any other pen* they would have been pronounced *coarse*,) to those who ventured to appeal to him.

Who aided the wounded and sinking soldier in his extremity?

The Brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow.

And yet, how little is it understood, and how strangely misrepresented?

In "The Crescent and the Cross," by Mr. Warburton, there is a glowing passage which winds up with the remark, "Freemasonry, degenerated in our day into a mere convivial bond."

I laid down the volume with a smile and a sigh; a sigh that a writer of such highly cultivated intellect and generous impulses should have so sadly misunderstood us. A smile—for taking up an able periodical, "The Morning Herald," my eye rested on the passage, "This day, £3000 contributed in India principally among the Freemasons, was lodged in the Bank of Ireland to the credit of the destitute poor in Ireland."

Weighty results these from a society which is "*nothing more than a mere convivial bond*."

From the Washington Republic.

## WRITINGS THAT ARE REVOLUTIONIZING EUROPE.

We are apt to make a great ado about the published opinions of European travelers who visit us for the purpose of book-making, while the really influential writings in relation to the United States that are changing the thoughts of the old world, opening their eyes to the advantages of our form of government, and the blessings of our institutions, not one in a thousand ever thinks of. No essayist or periodical reviewer that we are aware of, has ever taken into consideration or even alluded to the writings in question. They have been wholly overlooked by political speculators on both sides of the Atlantic. Neither the Pope nor any other potentate has ever thought of excluding them from his dominions on account of their republicanizing tendency. No index expurgatorious makes mention of them; yet they are daily multiplied, constantly circulated and unerring in producing the effect intended. They have done more to revolutionize opinions in the old world than all other writings published during the present century; they operate chiefly among the illiterate masses of Europe, and, as they make the most eloquent and touching appeals to the feelings, they are the chief instruments of filling our country, to overflowing almost, with the oppressed population of Europe. These writings are the humble, but eloquent and truthful letters of the poor immigrants, who tell, in their simple but sincere language, their happy experiences in this land of freedom, and, by their glowing encomiums, induce the friends left at home to follow after them. We had one of these stirring missives put into our hands the other day which had been written at the dictation of a chambermaid in a friend's family, a boy of fifteen having acted as amanuensis. It ran thus :

"To Mrs. Betty Rork, Bally——, in the county Antrim, Ireland. Dear mother : I arrived in —— just six months ago to-day. Dear mother, this is a great country for the likes of us. I have had a good place ever since I came over, and so has Jane Murray, who is cook in a gentleman's family, and gets good wages. Dear mother, Tim Riley and Patrick Donovan and his sister are doing well. Dear mother, you must send over Peter; he must come from Liverpool by the ship —— . I send a draft on the Bank of Ireland for two pounds, and a certificate for his passage. Dear mother, this is from your affectionate daughter,

BRIDGET RORK."

It requires no very powerful imagination to conceive the effect which such a piece of writing as this will produce when it is read in the circle for which it was intended in Bally——. Possibly the person to whom it was written is unable to read it herself, but she calls in the aid of the priest, or the shop-keeper, or some other

learned person ; and it is read aloud to admiring groups of hunger pinched and half-clad listeners, whom its contents inspire with golden opinions of the fruitfulness of the land of freedom and the unspeakable blessings of republican institutions. Letters of similar import, written in all languages, are constantly flying, like winged seeds, all over Europe, and dropping and germinating wherever there are human beings and human habitations. In every county of England and Ireland, in the highlands of Scotland, the mountains of Switzerland, by the habitations of the Danube, on the shores of the Baltic, on the plains of Italy, among the vineyards of France, and all over Norway and Sweden, these flying leaves are constantly dropping, dropping, dropping, dropping, and imbuing the minds of the people where they fall with extravagant ideas of the glorious privileges of a free government, and the happiness and prosperity of those who make their own laws and elect their own rulers. Is it surprising, then, that all over Europe there should suddenly have broken out, without any concert of action, such a widespread, vigorous and confident demand for the right of free government ? And is it likely that, while the self-same causes are still actively at work, there will ever be an abatement of that revolutionary spirit which has been awakened by such writings as we have hinted at.

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[From the Golden Rule.]

AUNT PEGGY ;

OR BRAINS OR NO BRAINS.

WHEN we see an old granny—male or female—trying to eat dust through her nose, we wonder what poverty has stricken her that she can get no better food, or what misfortune that she can find no straighter way into her system. Yet on further notice, we discover that not even poverty or misfortune, unless it be a poverty of wit, and the misfortune to have a weak head, has produced such a strange way of eating, and so singular a diet. We have found it comes from a deliberate choice of the body politic ; not indeed with the concurrence of all the members, for the poor nose, most interested in the matter, took snuff at the treatment, at first, and sneezed at it vehemently.

And we don't wonder. The nose that will not resent such vile usage ought to be blown ; it must be a miserable, low, mean nose, to be made an everlasting dust-hole of, and not give a blast against it as loud as King James' counterblast. Let no such nose ever turn up at the coward, and the most hen-pecked Caudle that ever

shivered under cold sheets and warm lectures, is too noble to be mentioned the same day.

But poor nose, it is not its own fault, it resisted all it could; it spent all its poor breath in vain, for that tyrannous thumb and finger rammed the filthy charge into its double-barrelled air-gun, and with such vigor as it was discharged, how could mortal nose hold out! It couldn't and didn't try, and when it got thoroughly conquered, it found a kind of satisfaction in the treatment, and loved it, as whipped dogs grow docile, and old prisoners fall in love with their cells. But it had a hard pinch of it and gave up slowly.

Now, in revenge, it fails to perform its proper offices. You ask one of these chaps with the misused nose to say pudding—oh! he would, but then he can't; he can say *pudn'*, but the deep nasal *ing*, with its bell tone has gone all in a sneeze. The clear metal is clogged and dulled that should have wrung it out. Give him or her a nosegay of sweet flowers—you might as well put them to the ash-hole in the chimney back, as to that tanned leather nose. The sweet briar and the nightshade are fragrant alike, and the poppy bloom is as fragrant as the lily. One might as well have no nose as such a yellow-throated cave, whose entrance would make a fly sneeze his head off to look in at.

It is said, the ill-effects of such nose-wronging are felt farther up the head; and the small dust somehow manages to imbibe the life-moisture from the brain—good cause why some sapheads use it, a sly imp says over our shoulder—and that one way or other it dries up the cunning organs of thought, and makes them tough and leathery. This we should expect would slacken one's wits; but how it may be, we will not try to decide. Observation and experience will no doubt determine it to be so. A good lady who indulged in the habit, inquired of her doctor, a sensible, but rather testy old fellow, if what she heard was true, that snuff-taking injured "the brain." "No, no, madam, don't give yourself any trouble about it, nobody who had brains would use it." A crabbed answer, which, though it served for a joke, will not answer for a medical reply. The truth is, they have brains when they begin, but we will not vouch for what they have after years of indulgence in the habit.

The delicacy of the trick, makes it a peculiarly appropriate habit for women, and it is in fact the feminine of tobacco chewing, and though a few men use it alone, and a few women grace themselves with the other accomplishment, the exception shows where the two cross to unite.

If one would try by experiment, the beauty and neatness of the habit, let him sometimes take old aunt's other handkerchief, not the one she shows, but that which she keeps hid away from sight;

if he is not very firm nerved, let him take it in the tongs, shake the thing into the street, and a simultaneous sneeze from the whole neighborhood will testify its cleanly virtues. Merciful guns! what an explosion. Call that a thing to thrust a human nose into! We'd rather have a flap from the old shirt of Nessus, and that was none too wholesome, as Hercules found to his sorrow—but, whew! we must stop while our own nose is sound. This subject makes it tingle and titilate with the sympathetic fear of more than one *pinch*, and we must check—etchketchkoo!

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### BROTHER HARTSOCK'S CASE.

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FARMERVILLE, La., April 1st., 1851.

BROTHER MITCHELL:—I this day received the March No. of the Signet and in it discovered that you have noticed my situation in reference to the Grand Lodge of Iowa, and that you state positively that I was a Past Master of a Lodge in Iowa. This is a mistake, or rather a misunderstanding. In my conversation with you some time last summer, I informed you that I was a Past High Priest of a Chapter in Iowa, and a Past Master by degree, and Past Deputy Grand Master of the Grand Lodge of Iowa, and in that capacity installed the officers of the Louisiana Grand Lodge. And not to my knowledge did the Old Grand Lodge ever have any action in reference to me in particular; but that I might have been considered under the general resolution of said Grand Lodge in reference to all Masons that had anything to do with the new Grand Lodge. And in order that all things may be set right I herewith transmit to you a copy of resolutions passed by Iowa City Lodge No. 4, which I hope you will do me the favor to give a place in the Signet, as you have already published the certificate of the Grand Master of Iowa, of which the following is a true copy of the original that I hold in my possession:

"Be it known, that at a regular communication of Iowa City Lodge No. 4, of Free and Accepted Masons, held on Saturday evening, 5th October, 1850, the following resolution was unanimously adopted:

"*Resolved*, That our Secretary be directed to make and present to Brother James R. Hartsock a certificate of his standing and situation with this Lodge.

"Now, therefore, this is to certify to all whom it may concern, that on or about the 15th of August, A. D., 1847, Brother James R. Hartsock, a member in good standing in this Lodge, resolving to leave this jurisdiction for a southern residence, paid his dues and applied for a demit. Owing, however, to a difference of opinion as to the propriety of demitting and a general belief that the payment of dues, taking a diploma and leaving the jurisdiction, was all that was necessary, Brother Hartsock availed himself of this course. Through oversight, however, on the part of the Lodge, as well as the Secretary, these facts do not appear on our records, (though they are distinct in the minds of our brethren,) and he has, in consequence, during his absence, been erroneously returned to the Grand Lodge as a regular member of this Lodge. Such are the facts, so far as this Lodge is concerned, which led to the order contained in the resolution of the Grand Lodge of the State directing this Lodge to strike his name from the list of members.

"Witness our hand and seal of our Lodge, this 12th day of October, 1851.

[L. S.]

LEWIS SWAFFORD, W. M.,  
ANSON HART, S. W.,  
DANIEL S. WARREN, J. W.



FIRE ANNIHILATOR.

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A LONDON letter of May 15th, in the National Intelligencer, speaking of the special care taken by the Commissioners and Committees of the Great London Exhibition against accidents of any kind and particularly by fire, says :

Fire, that most dangerous and destructive of enemies, has been most especially the object of attention ; and here a peculiarly happy combination of circumstances has placed at the disposal of the managers of this great World's Fair a new and powerful agent as an opponent of fire, in Mr. Phillips's simple but wonderfully effective "*fire annihilator*," a number of which are dispersed through the Glass Palace. The old enemy of fire—water—is in most cases powerful enough to gain the victory in its contest with its antagonistic elements ; but water would prove almost as destructive to the rich stores of art, science and labor, which adorn the building, as fire.

Hence, it is peculiarly fortunate, that, at this juncture, when the collected wealth of the industry and ingenuity of almost every nation on the earth's surface is gathered under one vast roof, the skill of man should also have provided the means of preserving the rich collection from its most insidious enemy, fire, without employing the almost equally destructive agent, water. Phillips's "*fire annihilators*"—small portable machines—operate by means of a chemically prepared gas, perfectly innoxious to life, and productive of no injury to property ; its application instantaneously subdues the flame, and a great practical result is effected, which may be said to interest all mankind. We consider this discovery of Mr. Phillips likely to have a great practical influence upon the proprietary interests of the country. Organized companies, with large capitals, have been formed in England, and one upon a large scale is about being established in France, to place the use of this fire annihilator within the reach of the community, by substituting, through the agency of fire insurances, the new mode of extinguishing fires, instead of the old one by fire engines, &c. Phillips' portable machines are distributing daily from the office of the English company in Leadenhall street, to all parts of the Empire, and their use is attended with almost universal success. Her Majesty's palaces at Windsor, St. James, and Buckingham House, are supplied with the "*annihilator*," and so are the residences of the principal nobility and gentry. The chief manufacturing establish-

ments in Manchester, &c., have adopted them. The leading public journals speak unanimously in their favor.

Mr. Dickens has dedicated nearly an entire number of his "Household Words" to a description of their importance, and Lord Brougham lately said that "he hoped before long no vessel would be allowed to put to sea without having Phillips's fire annihilator on board." We have employed two invisible agents to annihilate time and space, and we have now harnessed a third to the car of science to protect us from the ravages of fire.

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### INTEMPERANCE IN ENGLAND.

The editor of the New York Tribune thus speaks of the progress of the Temperance cause in England :

The cause of Temperance—of total abstinence from all that can intoxicate—is here about twenty years behind its present position in the United States. I think there are not more absolute drunkards here than in our American cities, but the habit of drinking for drink's sake is all but universal. The aristocracy drink almost to a man ; so do the middle class ; so do the clergy ; so also do the women ! There is less of ardent spirits imbibed than with us ; but wines are much cheaper, and in very general use among the well off, while the consumption of ale, beer, porter, &c., (mainly by the poor,) is enormous. Only think of five millions pounds sterling, or twenty-five millions of dollars, paid into the Treasury in a single year by the people of these Islands, as malt-tax alone, while the other ingredients used in the manufacture of malt liquors probably swell the aggregate to thirty millions of dollars. If we suppose this to be a little more than one-third of the ultimate cost of these liquors to the consumers, that cost cannot be less than one hundred millions of dollars per annum !—a sum amply sufficient, if rightly expended, to banish pauperism and destitution forever from the British Isles. And yet the poor trudge wearily on, loaded to the earth with exactions and burdens of every kind, yet stupefying their brains, emptying their pockets, and ruining their constitutions, with these poisonous, brutalizing liquors. I see no hope for them, short of a system of popular education, which shall raise them mentally above their present low condition, followed by a few years of systematic, energetic, omnipresent, temperance agitation. A slow work this, but is there any quicker that will be effective ? The repeal of the taxes on knowledge would greatly contribute to the education of the poor, but that reform has yet to be struggled for.

## QUESTIONS OF MASONIC USAGE.

ARKADELPHIA, Ark., May 14th, 1851.

BROTHER MITCHELL:—I wish to know from you whether or not a member of a Lodge has the right to make known to a candidate that he has been rejected, either by committee or by ballot? Has the member the right to state to the candidate the number of black balls which he received?

Please answer the above in your next Signet.

W. W. BRUCE.

In answer to both questions, we say: Any member has the right to tell the candidate that he has been rejected; but there he should stop. No brother has a right to divulge the private transactions of the Lodge to any but the Fraternity, and in some cases he cannot properly communicate them to any but the members of his Lodge.

We have known much evil grow out of a careless manner of speaking of the transactions of a Lodge, much of which might be avoided were the Master to remind the members, in open Lodge, that such conduct would subject the offender to a reprimand, suspension, or expulsion. The world should not know who petitions a Lodge, for should he not be received, the world would have a right to believe he had been rejected; and no rejection should be made public unless authorized by the Grand Lodge.

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## GRAND COUNCIL OF R. AND S. MASTERS OF ALABAMA.

The Grand Council of Alabama met at the city of Montgomery on the 5th of December, 1850. This Grand body has twenty-six subordinate Councils.

The amount of dues paid in was \$330 00, of which sum \$76 00 was donated to the Central Masonic Institute, at Selma, \$75 00 to the Masonic Institute at Dayton, and \$25 00 to the Masonic Institute at Talladega.

The following are the officers for the current year:

RUFUS GREENE, of Mobile, Grand Puissant.

T. C. HARTWELL, of Lowndesboro', Dep. Grand Puissant.

J. McCaleb Wiley, of Troy, T. Ill. G. M.

WM. A. FARRELL, of Hollow Square, G. P. C. W.

R. C. TORREY, of Claiborne, G. Cap. G.

Rev. S. R. WRIGHT, of Selma, G. Chaplain.

DAVID HARTWELL, of Lowndesboro', G. Lecturer.

THOMAS WELSH, of Montgomery, G. Treasurer.

AMAND P. PFISTER, of Montgomery, G. Recorder.

J. H. DANFORTH, of Eufala, G. Steward.

T. McDOUGALL, of Montgomery, G. Sentinel.

## EDITOR'S TABLE.

## NEW MASONIC BOOK.

We have received a copy of the "Freemason's Manual," by Rev. K. J. Stewart, of Philadelphia, Pa., and propose briefly to examine its comparative merits.

The emblems are equal, if not superior to those of Cross' Chart, with an additional one, representing the five Orders of Architecture. The "Manual" embraces all the degrees, from Entered Apprentice to Knight Templar, with the usual emblems for each degree, and has, therefore, a few more emblems than the "Chart." In the printed matter for the ceremonial of the degrees, the language used and the Scripture quoted, sometimes differs from the "Chart," without any perceptible improvement; but the experienced lecturer who has been accustomed to Cross' "Chart" will have no great difficulty in using the "Manual." In the Third Degree the emblem of a broken column, &c., is placed and designed to be used at the close of the lecture. This is a decided improvement, and doubtless the author thinks he has the same right to make *improvements* that Cross had; but while we are bound to admit that the too free use of the pen by Cross has been so long tolerated that every thing he has written may now be regarded as sanctioned, we hope to be saved from any *further improvements*. Cross *manufactured a great deal*, and has been successful in engrafting his Modern Masonry upon the ancient stock, but if we are compelled to sanction this unholy union, we appeal to the brethren to sanction no more additions or alterations. We would gladly go back to pure, unmixed Ancient Craft Masonry, but if we cannot do that, save us from any more *improvements*.

We notice, by the figures used, that Brother Stewart retains and perpetuates Cross' error, in attempting to represent by whom an Entered Apprentice and Fellow Craft's Lodge were anciently formed. It seems to us strange that any one can believe that a M. Mason was present at the meeting of every Lodge, whether in the Temple, in the quarries, or the forests, when there were but three having that degree in the world.

The "Manual" is ornamented with a frontispiece containing the miniature likeness of Washington, Franklin, Marshall, Lafayette

De Witt Clinton, and upon the whole, we regard the work as being equal to Cross' Chart, and certainly better than any other. It is also cheaper than any other Manual, as it contains 321 pages, and bound in cloth is offered for \$1.00. But there are 21 pages in the "Manual" calculated to do much harm—we allude to the mongrel stuff—under the head of "Ancient Constitutions." We cannot but feel indignant at the culpable carelessness of an author who, at this period of Masonic history, with so many Masonic publications in circulation, will print and send out as Ancient Law the garbled productions of any or all the books called the "Ahiman Rezon." And this is the more censurable *now*, because within the last few years, the pretensions of the "Ahiman Rezon" have been fully exposed. The Ancient Charges and Ancient Constitutions, as collated by Anderson and approved by the Grand Lodge of England in 1722, have been republished in the "Signet," and "Review"—but the author of a book should certainly be able to find access to the original copy.

The matter given in the "Manual," as the "Ancient Constitutions" is a jumbled mixture of Ancient and Modern Regulations, and we are constrained to believe that some portions are taken from some purely local regulations in the United States. Take for example, a single extract. On page 28 is to be found the following :

"Every member of a working Lodge should be a Master Mason."

How strangely would this language have sounded even fifty years ago. We presume Brother Stewart found it in the Constitution of some Grand Lodge in the United States, of recent date. For, although Smith's "Ahiman Rezon" of 1783 is little more than a set of rules for the Grand Lodge of Pennsylvania, we do not think the clause above quoted is there to be found. The truth is, this is the very worst jumble we have ever seen dignified with the name of "Ancient Constitutions." In one place we are told that all voting in a Lodge shall be by ballot, and in another place we are told it must be by ballot or a show of hands, as the majority shall determine. In one place we are told the Master shall appoint the Secretary to keep the Book of Constitutions, and that the names of all the members of the Lodge, and also all under said Grand Lodge jurisdiction, shall be registered therein. In another place we are told (p. 50) that the Master of a Lodge, or any one

of the Wardens, or some other Brother, shall do so, &c. We feel called upon to advise our readers not to rely upon the "Manual" for Ancient Law, but for the work of Lodges we see no great objection to it.

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To those of our subscribers who have paid us, we beg to tender our grateful acknowledgments.

To those who have not, and seem not to have an inclination to do so, we have to say, we are strongly tempted to publish their indebtedness, with the hope that some of their neighbors would purchase their bills at a discount. Brethren who feel themselves excusable for receiving our labor and means for two or three years without compensating us in any way, will certainly excuse us for advertising lost property. Brother Masons who are able and will not pay for the Signet, after having been indulged so long, are practising an imposition which calls for exposure, and they may be assured we will not be deterred much longer by a fear of losing their *patronage*. We have taken the liberty to discontinue the Signet to some, but we still hold a *claim* against them.

W. S. T. PATTON is our traveling agent for Illinois, fully authorized to receive and receipt for all money due for the Signet. We fraternally ask our local agents to afford him what aid they can in the collection of our accounts.

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### TO OUR CONTRIBUTORS.

We were so delighted with the "Fraternal Marriage," which appeared in our last number, from the pen of "Dugald P. R. S., that we fully intended making our editorial bow to the author, but at the proper time it escaped our memory. This we regret, for, as an essay writer, he has certainly qualifications of a high order. There is an ease and fluency in his style which none but the gifted possess. Nor does his knowledge of ancient lore leave room to doubt his ability to give interest to any subject. We shall consider our readers fortunate if the Signet be often favored with articles from his pen.

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To "J. W. B." we owe a similar apology. The beautiful lines from his pen, which appeared in our last number, need no praise of ours, but we certainly intended calling attention to them.

We have sometimes been in doubt whether there was not, gen-

erally, a lack of poetic talents in the west, or a radical defect in our taste ; for, we have felt compelled to reject three-fourths of the poetry offered for the Signet. And, indeed, we felt deserted after the harp of MARRI MILBANK, of Salem, Ill., was unstrung by the hand of affliction ; but it is some consolation to know that Jacksonville, Florida, can furnish a sweet singer, who may aspire to fill his place.

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### IS THIS AS IT SHOULD BE ?

"The Signet is undoubtedly the best Masonic paper I have ever seen. I know of no other so forcibly inculcating true Masonic light, and I may with equal truth, add, that within my knowledge, no other Masonic Magazine is read with the same interest by those who are not Masons ; but, Brother Mitchell, I am taking so many papers that I am compelled to ask you to discontinue my copy of the Signet."

The above is an extract from a letter of one of our subscribers, and as we have received several letters giving the same reason for stopping the Signet, we have thought it our privilege to inquire whether this is as it should be ? If Masonry is calculated to benefit mankind by its teachings of Brotherly Love, Relief and Truth—if its votaries are sincere in saying its principles have only to be known to be admired, and if it is true that a want of information in relation to these principles beget all the opposition to the institution emanating from good men, is it not singular that a member of the Fraternity will *select* for discontinuance the very paper calculated to disseminate the desired information, and thereby increase the usefulness of our Order ? We know the Signet may not tend so directly to "put money in the purse" as does the commercial or agricultural paper. We grant it may not so assist the reader to climb to political distinction and political power, as does the political paper ; but if to store the mind with useful knowledge and link man to man by the holy ties of brotherhood, is calculated to fit us for the peaceful enjoyment of declining years, and elevate our thoughts to that high and holier reward which awaits the well-doer in another and better world, we ask in all candor whether two dollars a year for the Signet is a bad investment.

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The "Queen of the Woods" will be concluded in our next. It is not now certain that the sequel will be ready to follow immediately, but the delay will not be long.

We have received the proceedings of the Grand Lodges of Wisconsin, Florida, North Carolina, South Carolina and Georgia, and shall commence a notice of them in our next. The report of the Correspondence Committee of Florida is, as usual, an able document, and though it covers more than fifty pages, there is nothing surplus in it unless the advocacy, now and then, of doubtful doctrine be so considered. We shall review it soon.

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OBITUARY NOTICES.

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At a called meeting of Tappan Lodge, No. 59, of Free and Accepted Masons, held in the Lodge Room at Brownsville, Mississippi, on the 14th May, 1851, the following preamble and resolutions were unanimously adopted :

*Whereas*, It has pleased an all-wise Providence, in His dispensation, to call from our midst our worthy Brother, JOSEPH A. THOMAS; and whereas, in the history of our worthy deceased brother we find the highest evidence of devotion to our Order and to the Church of which he was a member, (which example, in the estimation of this Lodge, is worthy of imitation;) and whereas we are sensible of the loss which the Craft, the Church, the community and his family have sustained in his death. Be it, therefore,

*Resolved*, That the members of this Lodge wear the usual badge of mourning during thirty days.

*Resolved*, That this preamble and resolutions be spread upon the minutes of the Lodge, and a copy delivered to the family of our worthy deceased brother; and, that the Secretary of this Lodge forward a copy of the same to the Masonic Signet, Saint Louis, and to the newspapers published in Hinds County, with a request for publication.

CHS. S. SPANN, Secretary.

We learn by a letter from Bro. Spann, that Mrs. Thomas was in usual health, when, three days before her husband's death, she learned that his recovery was despaired of, which threw her into spasms, from which she died. On our visit to Brownsville, we enjoyed the kind hospitality of Bro. and Mrs. Thomas, which is gratefully remembered; and we beg to tender our heartfelt sympathy to the afflicted family and friends of the deceased. ED.



EDNA LODGE, No. 94. }  
COLUMBIA, LA., March 12th, A. D. 1851. }

*Whereas*, It has pleased the Almighty Ruler of the Universe to remove from among us Bro. SAMUEL HILL, who departed this life February 19th, 1851, at the town of Baton Rouge, La., in cheering usefulness, and who has left many friends and relatives to mourn his loss; therefore,

*Resolved*, That we deeply deplore his loss as a brother, and sympathise with his bereaved family and friends, who are enabled to sustain the bereavement by that grace that our Lord has given to his afflicted children here below; and in this, their hour of need, we point them to the Lion of the tribe of Judah, who has testified to us that this mortality shall put on the robe of immortality and so appear in the celestial Lodge above, where God is our Grand Master, and his redeemed saints made perfect by the blood of our crucified Savior. Brother Hill was gentle and kind as a parent, benevolent as a neighbor and useful to his country as a republican; as a Mason, he left proof that, as a living stone, he was prepared for the builder's use; we therefore hope that although he is taken from the Lodge below, he has joined the celestial Lodge above, where mortality is swallowed up of victory.

*Resolved*, That the brethren of this Lodge wear the usual badge of mourning for thirty days, and that a copy of these proceedings be transmitted to the relatives of the deceased; that the same be spread upon the record, and that the Secretary prepare a copy thereof, and request the Masonic Signet to publish.

Adopted, March 22d, 1851.

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# THE SIGNET AND MIRROR.

VOL. V.

ST. LOUIS, AUGUST, 1851.

NO. 4.

## HISTORY OF FREE MASONRY—NO. XXXX.

BY THE EDITOR.

AN ANNUAL festival of the Asylum for aged and decayed Free Masons was celebrated in June, 1838. An able and eloquent address was delivered by Brother Wood, and such was the effect of his forcible appeal in behalf of that class suffering brethren the subscriptions amounted to over £800.

In this benevolent and praiseworthy undertaking, we have evidence of the great amount of good or harm which may be done by any one man who has the confidence and esteem of his fellow laborers. The reader will remember that the Grand Master, the Duke of Sussex, expressed his opposition to connecting the Grand Lodge, in any way, with this new scheme of benevolence, and gave as a reason his fear that the necessary means would be diverted from the Female School already under charge of the Grand Lodge, and thus, between the two benevolent institutions, both would fail. But the unceasing efforts of Thomas Wood and Dr. Crucefix, and a number of other distinguished men, succeeded so far as to get liberal donations, not only in England but elsewhere, in aid of the new scheme.

In the early part of 1839, the amount of subscription being deemed sufficiently large, the General Committee resolved that from and after the 31st of July, of that year, that the interest of the amount subscribed should be given by way of annuities to destitute brethren of London and the Provinces, and for this purpose they adopted the following regulations :

“That the annuities be Ten Pounds each; and that six only of such annuities be granted for the first twelve months.

“That if a sufficient number of candidates, so located, apply for the benefits of

this Institution, at the first election, the six annuities already determined, shall be thus allotted: three in the provinces and three in the metropolis.

"That every donor or subscriber of one guinea be entitled to one vote during the year, and so on in proportion for every additional guinea.

"That an annual Governor (or subscriber of two guineas per annum) be entitled to three votes.

"That every life subscriber (or donor of ten guineas) be entitled to two votes.

"That every life Governor (or donor of twenty guineas) be entitled to four votes, and two votes for every additional ten guineas.

"That every Governor, subscriber, or donor may vote by proxy; such proxy being a subscriber; and that for every single vote the subscriber may be entitled to, he shall have as many votes as there are vacancies, which may be given to one candidate, or distributed at pleasure.

"That all proxy papers be numbered, signed by the Secretary, and forwarded by post; and that no second proxy paper be issued without the concurrence of the chairman on the day of election.

"That subscriptions declared and paid on the day of election, shall entitle the parties to vote.

"That no subscriber in arrear shall be entitled to vote at any election, until such arrear be paid.

"That in cases of equality of votes at any general meeting, the Chairman shall be entitled to a second or casting vote.

The Institution was thus brought into actual operation notwithstanding the opposition of the Duke of Sussex. Indeed, everywhere except in London, the Institution was popular with the Lodges and brethren, and liberal donations were pouring in from the provinces. But during the very tide of prosperity, when men's hearts were in the right place and liberal hands were opened, and that too without injury to the Masonic Female School, an organized opposition was gotten up against the undertaking. Bitter feelings were engendered between the friends and opposers of the Asylum, mainly growing out of the opposition of the Grand Master to the *plan* of disbursing the benevolence. We are, however, uncharitable enough to suppose that one cause of the Duke's continued opposition grew out of the fact that the scheme was not proposed by himself, and there was *danger* of its success, unless some stringent measures were taken. That the reader may draw his own inference, we insert the following communication from the Grand Master.

"AUGUSTUS F., GRAND MASTER.

"Gentlemen and Brothers,

"Having received from Brother Crucefix a note communicating to me various resolutions which had been passed at different meetings, by several brethren who have at heart the establishment of some Institution calculated to relieve decayed and aged Masons, I feel it incumbent upon me to repeat the statement which I first made upon that subject, at the Grand Festival in the present year. On that occasion I stated, that as to an Asylum or a building, I could not, and never would lend either the sanction of my name, or any pecuniary assistance, inasmuch as I was convinced that it would be a useless expenditure—a waste of money, without the

slightest chance of any profitable or beneficial result therefrom ; but that if such project were given up, and then the brethren were disposed to form a plan for granting annuities, which were to be taken solely from the interest of monies collected, and not break in upon the capital, that to such a proposition I would listen.

" Since that time, a proposition was made to me to receive a deputation on the subject, which I left unanswered, in consequence of seeing a circular which the Committee had in the interim circulated, and which had misrepresented the statement I have here made, without any communication to me.

" This, I have no hesitation in saying, is completely at variance with my statement.

" From the whole tenor of the paper, it is clear, the same disposition and inclination on the part of some individuals, as to the erection of an Asylum, still remains. Now, without imputing motives to any one, there can be no doubt the Craft will be misled, in supposing that I have given a silent consent to such a plan, which I am equally determined as before to resist ; therefore, unless it is clearly understood that the intention of erecting an Asylum is totally abandoned, I feel myself under the necessity of declining any communication on the subject.

" I hope this will be deemed a fair answer to the application made to me ; and as such, I wish it to be communicated to those brethren who framed the resolutions upon which the request of an interview with me has been grounded, and which I consequently decline ; but to show that this determination has been taken in conformity with those opinions which have actuated the whole of my conduct in this transaction, I will further add, that until next April, if it please God to spare my life, I will take no further step ; but should the brethren at that time have made no advance in the matter, I shall think myself at liberty to state my own plan, when I have no doubt the brethren will see which is the most feasible, and when I shall call upon the Fraternity for that assistance which I have never found them unwilling to afford, when useful objects are proposed for their consideration.

" Southwick Park, Fareham, August 26, 1839."

" To Brothers R. T. Crucefix, J. C. Bell,  
J. C. McMullen, and Z. Watkins."

While Dr. Oliver gives his Royal Highness great credit for his benevolence, and finds nothing remarkable in his opposition to the plan of erecting a building for the residence of poor and infirm brethren, we cannot but regard the Duke's whole course as remarkable, to say the least of it. At first, he was opposed to it, because he feared it would cripple the Female School; next, because it would be a waste of money ; and after £2000 was actually subscribed for the purpose of erecting a building, he was then no longer opposed to the scheme of creating annuities for decayed Free Masons, but to the plan of furnishing them a residence, and without condescending to suggest a substitute plan, he arrogantly asks the friends of benevolence to abandon their plan, and, at a future day, he would suggest his and call upon the Fraternity to give means to sustain it, and in the event his plan was adopted, he would probably contribute out of his private means to assist in its consummation. Well, there are some men who give a great deal of relief money, who never give *alms*. We know a gentleman

who gave \$200 for the relief of the poor of this city one winter, who, the next winter, though more wealthy, could not be induced to give a suffering family half a cord of wood, and we were so uncharitable as to account for it thus: The \$200 donated, was done in a public manner, and was published in all the papers. The half a cord of wood was asked for privately, and if it had been given, would most likely have soon been forgotten by the few who knew it.

Now, no man in England had been more honored and revered by the Masons than the Duke of Sussex, and we believe much of his popularity was deserved; but where his assistance or approbation could not be had to a great scheme of benevolence upon any other terms than that he was to be the mover of it, we fail to appreciate his benevolence, or the motives which prompted his donations.

Doctor Oliver tells us that this letter of the Grand Master threw the asylum committee into great difficulty, not because of their being satisfied that the original plan was not a good one, but because the Duke had opposed that plan; and while it appears they were entirely willing to abandon it on his account the difficulty was, could they do so and carry out the wishes and intentions of those who had donated £2000 for the erection of a building. The Committee passed a resolution that it was expedient to postpone the erection of a building until an additional sum of £7000 was raised, which was, in effect, suspending all operations, as desired by the Grand Master. But even this did not satisfy those who had become partizans of the Grand Master; for in November following an anonymous paper was circulated, basely and meanly charging that Brothers Wood, Stephens and Crucefix had used language reflecting upon the conduct of the Grand Master. These brethren, it will be remembered, were the most active and efficient men in getting up and carrying out the benevolent scheme. At a meeting of the Board, for general purposes, the charges alluded to were openly made, and then these distinguished men were suspended for three months. What appears remarkable in this affair is, that these brethren were suspended for using language which it was not proven they did use, and which they afterwards proved they did not use.

In noticing the great number of distinguished men who, according to Dr. Oliver, held offices in particular Lodges in 1839, we observe that the Earl of Aboyne held the office of S. Warden in

the Lodge of St. Peter, in the city of Peterborough, and was, at the same time, W. Master of Aboyne Lodge in Scotland. In the United States, none but a member can be an officer of a Lodge, and no one can be a member of more than one Lodge at the same time. But since the novelties of the Grand Lodge of *Ancient* Masons of England, we suppose it has not been considered improper for a nobleman to hold office anywhere, as the Duke of Athol was Grand Master of the Grand Lodge of Scotland, and the above named Grand Lodge of England for many years.

We make the following extract, from Dr. Oliver, to show how Masonry was esteemed in Ireland, in 1839 :

“At a Masonic festival held at Clones, Brother Tenison, Barrister-at-law, an active and intelligent Mason, made an announcement which shows that in Ireland, as in our own country, the science is openly practiced by wealthy and educated men. He observed that,

“The higher orders and well informed classes were coming forward to seek the honors of Masonry. Why? Because they were convinced that it did not contain anything derogatory to a free citizen, contrary to the conscientious scruples of a believing Christian, or opposed to that allegiance which was due to our Sovereign Lady the Queen. But, on the other hand, that its ordinances and discipline had been productive of the happy effects of cementing in personal friendship, people of different creeds and countries, and uniting in the sacred sympathies of social life, those who, in their distracted land, would otherwise be divided through the discordant materials of politics or party. Yes, sir, persons of property and intelligence are now pressing forward to assist in the resuscitation of Provincial Lodges, encouraged by the hope of doing good, regardless of the supineness of mere nominal Masons, and despising the hostility of those, who, unbound by

Honor's sacred tie, the law of kings;  
The noble mind's distinguishing perfection;  
That aids and strengthens virtue where it meets her,  
And imitates her actions where she is not,

“Would crumble in the dust a fabric built for the shelter of infant destitution and aged decay; and which presents a common centre, where all can associate without being disturbed by the difference of opinion.”

In connection with this subject, we insert the following note from Oliver's Preston :

“The Duke of Wellington, when Colonel in the 33d Regiment of Foot, was initiated into Freemasonry in Lodge 494, which was at that time held in the Castle of Dangan, County Meath; the late Earl of Mornington, his Grace's father, being W. M. at the time. He was duly passed, after the usual examination; and in the phraseology of the Lodge, entered at the southern gate, and afterwards raised. The following Brethren, being members, were present; many of them, in the words of the Irish bard, “have been famous in story.”

Brother Sir James Somerville, Bart.,	Brother William Forster,
“ Sir Benj. Chapman, Bart.,	“ George Lowther, M. P.
“ Ham. Georges, M. P.,	“ Marquess Wellesley,
“ Delvin, late Earl of Westmeath,	“ F. North, Earl of Guildford,
“ Robt. Uniacke, M. P.,	“ Robt. Perceval,
“ Richd. Boyle, M. P.,	“ Robt. Waller,
“ John Pomeroy,	“ Richd. Leslie,
“ Earl Mornington,	“ Arthur Wellesley.

Were it deemed necessary to prove the laudable design and purity of the Institution of Freemasonry, by an array of distinguished names, we could present a list of patriots, statesmen, philosophers and divines in this country, who would favorably compare with even Old England. Masonry has ever walked hand and hand with literature, science and religion, and hence, in every civilized country, the greatest and best men have been members of our society ; and withall, it is not very remarkable that respectable men should be everywhere found openly opposed to the Institution. There are bigots everywhere ; there are men to be found in every community who are opposed to everything that does not, in some way put money in their purse ; some who are glad to have an excuse for not belonging to a benevolent society, are not willing to say that they are so supremely selfish as to be unwilling to administer to the wants of others, and as they cannot belong to the Free Masons without contributing something to the charity fund, they seek a pretext for declining a connection with them ; and such men find it convenient to be opposed to Masonry. Go to a man who is not a Christian, and ask him to join any church, and he can and will find serious objections to any church you will name. The truth is, if a man is not inclined to do good, he will find objections to all good associations. But this class of men are by no means either as bitter or as successful in their opposition to Masonry as is the bigot—the religious bigot—who would have all men to bow to his will and be governed by his standard of morality and virtue, when, in fact, he has no standard for either save that which centres in self ; and it is fortunate that such men hold themselves aloof from our Order. What would Masonry be worth in such hands ? Who ever knew a purely selfish man to make a good Mason ? His professions of religion may awe him into submission to the external rules of the church, and he may live and die with a religious cloak on, having but few glaring rents in it ; but we apprehend it will be found eaten up with the moth of self-pride and inward corruption when submitted to the inspection of the Grand Overseer in that great day of final accounts. Nor do we know that such men do Masonry any harm. They keep some men from joining our Lodges, it is true, but only such as are disinclined to do good. They keep up a buzz and outcry against the monster *secret* society, and it is known they are watching, not for the good which

Masons do, but for their slightest departures from the line of rectitude, and they serve as a watch for our mouths and a guard to our lips; we are all more careful to walk uprightly and square our actions by the square of virtue, if we know there are a few self-righteous Pharisees watching us at every corner. But Masonry has not at all places, been so popular with those occupying the higher walks of life or who wear the clerical robe. While Masonry has ever been in the hands of the best men, in England and America, we have already seen that wherever religion is based upon bigotry and superstition, our Order has never flourished if in the power of the church dignitaries to prevent it.

The following article appeared in the London Times of February, 1838:

"The Bâgium pastors have proscribed the Institution of Freemasonry, and are so pregnant with spiritual horror that they have desired the poor not even to receive alms from a Freemason. Such self-denial as this, and we may regard it as such, could scarcely have been expected."

The Earl of Zetland, Provincial Grand Master, died in 1839. Upon receipt of the melancholy tidings the Grand Lodge was convened, and an order passed, requiring all the Lodges in England to place themselves in mourning for six months. To show the difference in the mourning badges used on that occasion from those generally used in the United States, we give the order, as we find it in Oliver's Preston:

"Grand Officers, Past and Present, three rosettes of black crape on the badges; the collar suspending the jewel to be completely covered with crape, but the jewel to be uncovered

"Masters, Past Masters, Wardens and other officers of Lodges, three crape rosettes on the badge and one at the point of the collar just above the jewel.

"All other Master Masons, three black crape rosettes on the badge.

"Fellow Craft and Entered Apprentices, two black rosettes on the lower part of the badge."

In this year the Grand Lodge found it necessary to resort to stringent measures in order to secure the punctual attendance of the members. It is true, that the by-laws or rules of Masonry, fixed the hour at which the members should meet, but it was found that this rule was so far lost sight of as to produce great inconvenience, and it was therefore ordered that the hour of meeting mentioned in the summons should be the time for commencing business.

We do not believe that any action of the Grand Lodges in this country would have much effect in removing this evil so common,



especially in cities ; but if the Master of each Lodge would invariably open the Lodge at the appointed time—or if not enough present—dismiss them, we have no hesitation in saying a good effect would follow. We have frequently known the W. Master wait until 9 o'clock in order to get members enough to transact business, and this was so generally the case that brethren were in the habit of making a call after tea and then attend the Communication of their Lodge. Where it is understood that a Lodge is not usually opened at the appointed hour, even the most punctual members will delay their attendance to a late hour. If we are correctly informed, our friends, the Odd Fellows, seldom have cause to complain in this particular, and for the simple reason that they enforce their rules. No institution has better rules than our Fraternity, but there is, in many instances, a fatal want of adherence to them.

When speaking of the history of Masonry in Ireland, we stated that in 1836 Parliament enacted a law prohibiting certain unlawful oaths, and that the Duke of Leinster proposed an amendment to the bill, which excepted the Masons from the operation of this law. Doctor Oliver says that this act was passed in 1839, and while we most cheerfully admit that his means of knowing is much better than ours, we are inclined to think he is mistaken in this instance. For, it will be seen that his Royal Highness, the Duke of Sussex, alludes to this subject and warmly compliments the Duke of Leinster for having carried that amendment, in his letter to that nobleman, dated December 16th, 1836.

The following are the conditions upon which the Masonic Society were exempted from the operation of the statute :

“ That this exemption shall not extend to any such Society or Lodge, unless two of the members composing the same shall certify upon oath, with oath any Justice of the Peace, or other Magistrate, is hereby empowered to administer, that such Society or Lodge has, before the passing of this Act, been usually held ; or if so formed after the passing of this act, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, an in conformity to the rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of such Friendly Brothers in this kingdom ; which certificate, duly attested by the Magistrates before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, or within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the Clerk of the Peace for the County, Riding, Division, Shire or Place, where such Society or Lodge hath been usually held, or shall be so formed ; provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its

meetings, and the names and descriptions of all and every the members thereof, be registered with such Clerk of the Peace as aforesaid, within such two months, and also on or before the 25th day of March in every succeeding year, while this act shall continue in force."

This amendment to the act of Parliament may be regarded as the very strongest testimony of the high standing which Masonry then had in England, for it will be remembered that a considerable excitement and alarm prevailed, growing out of the supposition that the several secret societies or clubs, then being formed in Ireland, had for their object revolution and political reform, and nothing short of the most implicit confidence in the principles of Masonry and the law-abiding habits of its members, could have induced Parliament to make that institution a solitary exception to the operation of that law, the intention of which was to suppress secret societies or clubs. This amendment also presents a very striking commentary upon the charges of Berruel and Robertson, that the downfall of kings and the revolution of empires were concocted in Masonic Lodges.

It will be observed that the opposers of Masonry assume very different grounds in different countries. In governments controlled by a monarchy, Masonry is charged with being in favor of liberty and opposed to the one man power; while, in a land of freedom, where the people are governed by laws of their own making, Masonry is charged with designing and desiring consolidation and finally, monarchical rule. During the wild and heartless tirade against Masonry in the United States, who ever heard an Anti-mason charge our institution or its members with being in favor of the liberties of the people? Who ever heard a brainless demagogue or a canting priest essaying against Masonry on the ground that its members were republicans or democrats. No; no such grounds were taken, for, by that course, the sting of the malignant slanderer would have failed to poison the public mind. It is true that man is an excitable being and liable to vascilate from one extreme to the other, but we wonder that either in France or America the people could be made to run wild with their fears of Freemasonry, for a moment's reflection should teach all honest men that, from the very constitution and usages of our Order, neither of the charges could be true, for the simple reason, that the Lodge room contains men of all political creeds and of all religions founded on the belief of a God. But, sufficient for the day is the

evil thereof; we shall have ample opportunity for comments upon this subject when we come to speak of the Anti-masonic excitement in this country.

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### WIFE AND HOME.

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Let rakes extol a roving life,  
 Of Freedom prate, and all that,  
 Of noisy brats, a scolding wife,  
 And doctor's bills, and all that.  
 Though fools may rave, and jest, and scoff,  
 A wife's the thing for all that;  
 The time, they'll find, is not far off,  
 When so they'll think, for all that.

'Tis true when youth and fortune smile,  
 And health is firm, and all that;  
 When wine and song, and dance beguile,  
 Variety, and all that;  
 When every place, where'er you roam,  
 Has jolly friends, and all that;  
 You want for neither wife nor home,  
 Nor sympathy, nor all that.

But age comes on with stealthy pace,  
 And sober thoughts, and all that;  
 Trouble will show her frowning face,  
 Sickness, and pain, and all that;  
 The feast, the bowl, will lose their power,  
 And revelry, and all that,  
 Then shall we need to cheer the hours,  
 A wife and home, and all that.

Oh! "When misfortune crowns the brow,"  
 Disease and death, and all that,  
 Then, "Woman then an angel thou,"  
 To soothe and cheer, and all that.  
 Thy gentle cares beguile our pains,  
 Our sleepless nights, and all that;  
 Thy voice the sinking soul sustains,  
 With hope, and trust, and all that.

[For the Masonic Signet and Literary Mirror.]

## THE QUEEN OF THE WOODS.

A TALE OF THE EARLY SETTLERS OF THE WEST.

CONCLUDED.

## CHAPTER VII.

THERE is much of the Indian character and peculiar faith strongly indicative of their original descent from the lost tribes of Israel. We think nothing is hazarded in saying that no other barbarous nation or heathen people give so many evidences of approximation to the Christian faith and doctrine. The most pious Christians have not more implicit faith in the interposition of Divine Providence. They are ever under the influence of humble fear that they may, as individuals, or as a nation, offend the Great Spirit. It is true, they do not believe in a separation of soul from body, but that the body when dead, remains inanimate until quickened by the Great Spirit, when it takes up its march to the spirit land; but even this is not very widely different from the Christian's belief of the union of soul and body in the great day; and equally similar are their most absurd notions of the divine economy, if their faith is tested by the old Testament: and it will be seen that if their traditions are derived from the lost tribes, or otherwise from the Israelites, it is not to be presumed they should know anything of the New Testament or its teachings. These reflections were suggested by a recollection of much of their faith termed by us superstition, but which, in truth, seems very nearly to correspond with the religion of the early Jews when God did directly issue mandates and perform miracles.

It is not deemed necessary to detain the reader with a lengthy detail of the events which immediately followed those related in our last chapter. The entire inhabitants of the village were thrown into great excitement by the startling news which spread far and wide the next morning, that both the prisoners had mysteriously made their escape.

The Valley Rose was first to sound the alarm, and attributed the

event to the interposition of the Great Spirit. And when it was found that Koskiush bore no marks of violence, or even afforded evidence of having suffered the ordinary pangs of death, the impression rapidly gained ground that Manitou was offended with the nation, and straightway a murmur arose against the injustice of Tecumseh in sentencing the good Como to death upon the testimony of a villain who had paid the penalty of bearing false witness, in all of which the justice of God was manifest. It was, moreover, the prevailing opinion that Tecumseh had offended the Great Spirit by proving false to the Valley Rose and attempting to make the daughter of the "Long Knife" queen of the nation. Notwithstanding the young Chief was suffering under the pangs of mortified pride from having the offer of his hand indignantly rejected by the Queen of the Woods, and though his bosom was torn with vexation at his disappointed revenge, he nevertheless coolly calculated the danger which threatened his power over the nation by loss of popularity. To counteract this, he sought the interposition of the old Prophet, who, in a long private interview, unhesitatingly gave it as his opinion that the false witness had been put to death and the prisoners stolen away by the Great Spirit, and he rejoiced that it was so; and he continued: "Young Chief, listen to my words. Twelve times twelve moons have come and gone since that pale boy was stolen and brought into this nation, and just so long has the spirit of evil been hovering over this people. More than a thousand of our braves have fallen on the war path, and what good has been gained in return? What is the last report from Ken-tuck-kee? Why, that the pale faces are there like leaves of the forest, covering the whole earth. What avails our bloody conflict with the intruders, for every one slain in battle one hundred take his place. My son, the Great Spirit is angry with the red man, and ere very long we shall be driven back, back, until, even as our forefathers, we shall become a wandering people, lost to the world. Where are the Six Nations, who in times past were mighty in power and united as brothers? As the dried grass before the winter blast they have fallen beneath the tread of the enemy, and the remnant are now treading upon strange ground, while cities are growing upon their early homes. What news does Tecumseh bring from the sunny land? Why, that the pale face is there and the Indian is giving way before superior force. My son,

these evils have their origin in the red men themselves. True, they have fought bravely in defence of their wigwams—but how many of them, for the sake of a few trinkets basely offered by our English allies, have made prisoners, taken scalps and stolen horses from the pale face when we were under a treaty of peace ; and thus have new troubles been brought into our tribes. Nor is Tecumseh free from blame. The Valley Rose was loved by the Shawnee nation ; she is the last of a long line of noble kings ; she is the sweet scented flower of the nation, as innocent as the fawn and as beautiful as the wild flower whose name she bears. Tecumseh was her first and only love, and the nation approved it ; but when the beautiful Queen of the Woods came, Tecumseh's honor fell, and the heart of the Valley Rose is breaking—nay, start not, my son !—I tell thee no more than what I know to be true ; the Valley Flower is fast fading away ! My son, if you would be the great Chief of this nation, you must walk in the foot steps of her noble sires ; your name must not be stained with the taint of falsehood. Go then to the Morning Glory, win back that which you have lost—her confidence in your honor. I repeat, I am glad the prisoners have escaped, though it may be best, to keep up appearances, for you to dispatch a few braves in pursuit. You will never again obtain control over them for Manitou is with them. Tecumseh, Chawkamah (the Prophet) has spoken.”

Tecumseh stalked away from this interview with evident discontent marked upon his countenance. Soon after, he dispatched some of his warriors in search of the escaped prisoners, but he could not fail to observe the hesitation with which his orders were obeyed.

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#### CHAPTER VIII.

WHILE the Shawnees warriors were doggedly scouring the woods in search of the trail of the escaped prisoners, Pauline and Como were wending their way to the South. The gentle rain which favored their flight, continued nearly three days, and thus was their trail obscured from their pursuers. Added to this advantage, their thorough knowledge of the woods, their fleetness of foot and being long inured to the hardships of a hunter's life, they entertained but little fear of being overtaken by an enemy on foot, and in no other

way could their trail be followed, if at all. The Valley Rose had provided them with as much provisions as they could well carry without impeding their progress; and thus, with light hearts and buoyant hopes for the future, they bore themselves proudly on for the beautiful Ohio.

It were useless to give a minute detail of the sufferings endured by Pauline and Como for want of sleep, &c., they toiled on as others would do under similar circumstances, no obstacles daunted their courage, and the keen wit and merry laugh of the Queen of the Woods, served to while away the tedious hours and add new life and vigor to their wearied limbs. On the eighth day, while the sun was gliding over the eastern hills and sending its gentle smiles on all beneath, Pauline and Como reached the bank of the Ohio, and for a while stood silently absorbed in thought in speechless admiration of the scene before them.

When, after a three years voyage, the tempest-tossed mariner heaves in sight of a haven of rest and peace at the fireside of his home and friends, his heart thrills with ecstasy so pure and holy that angels might approve. Our friends stood upon that spot of ground afterwards occupied by Mr. Ash, who had been seventeen years a prisoner with the Indians. On the opposite shore they beheld the mouth of the Kentucky river, immediately above was a rude fort and several log cabins, but not a living being could be seen in motion—no gentle smoke curled up in mid air to tell of inhabitants within. Still was the sight one of deep interest to Pauline and of wonder to Como; both looked upon the opposite shore as the land of promise, the home of their affections, and rest from their toils. They rightly judged that the inhabitants had retired into the interior to a more secure fort during the Indian wars just passed, and that they were not yet re-occupied. They got together some dry logs, secured them with grape vines and bark, and with their tomahawks made paddles. Thus prepared, they placed themselves upon their raft and started for the opposite shore; but ere they landed, they had drifted down below the mouth of McCoole's Creek.

Though still wanderers in the wild woods, far from the homes of civilized men, the sound of the merry songsters seemed to welcome them to the home of kindred and friends, and feeling the danger

past, hunger and fatigue was felt more keenly, and they killed some game and prepared a repast.

During their journey they had never both slept at the same time, but each in turn stood guard, but now, exhausted nature and conscious security operated, and together they slept. Slept?—how?—where? On the green earth, with the blue canopy of heaven for their covering! Aye, and their sleep was the sweet repose of innocence, made sweeter still by the conscious thought that they were on the soil of friends and in the vicinity of kindred spirits, whose hearts beat in unison with theirs. They had thus remained more than an hour when the crack occasioned by the breaking of a stick awakened Pauline. She softly arose and carefully looked around, but nothing arresting her attention, she determined to watch while Como slept on. Falling into a reverie, her memory went back into the eventful past. Oh! who is not prepared to sympathise with this noble girl in her long suffering. She remembered her once happy home at Wheeling when surrounded by her doating parents and kind friends. With a shudder she called to mind the awful night when she and her family were captured by the Indians. Her blood ran cold as she contemplated the horrible death of her father and mother. She remembered her days of toil and her longing for the home of her people; but as a tear started up, the scintillations of light stole in upon the sad thoughts and pointed to the moments of unmixed happiness which an all-wise and merciful Providence had permitted her to enjoy even in captivity. She thought, with grateful heart, of the good old squaw who sought to become a mother to the wild orphan girl. She thought of the dear Valley Rose, as a harmless dove, but who, when the hour of trial came, transformed her timid nature into the bold, the lion-hearted friend. Tears of gratitude were coursing down her cheeks in very yearning for the happiness of her Indian sister. And now, her gaze rested upon the sleeping youth, and she remembered, that even while a captive in the boundless forrest, surrounded only by savage men, she had found a priceless jewel, a noble brother. Oh, how humbled doth the soul ever feel when it tears itself from the sordid cravings of poor sinful man, and looks back upon the long catalogue of God's inestimable blessings so freely bestowed upon all his creatures. Pauline's mild nature was hushed, and falling upon her knees, she poured out her soul in



thanksgiving and praise to Him who doth all things well. As she arose she was startled by a sight as appalling as it was sudden. On bended knees a little boy, with clasped hands and a look of humble supplication, was presented to her view. The poor child was evidently appealing to her sympathy and assistance ; but, oh, the horrible sight ! A gash wound on the side of his face covered with clotted blood, so distorted his features as to shock the beholder. Pauline's frame shook with very horror ; so revolting was the sight that she was often heard to say, in after life, that she would rather encounter a whole tribe of Indians in deadly strife, than behold such another sight.

When the agitation of the moment passed, she hastily touched Como, who springing to his feet, also gazed in silent wonder. At length Pauline's voice found utterance, as between a scream and a supplication, she enquired, " Who, who has done this ! " The little boy pointed down the river, but spoke not ; and then, for the first time, Pauline observed that his under jaw was broken and partly torn away. She flew to him, examined the wound, caressed and fondled the little sufferer, as a fond doating mother would have done. Hurriedly she washed the clotted blood away, adjusted the bones of the jaw, and skilfully dressed the wound ; and gratified, as the little boy seemed to feel, his eyes ever and anon were turned in fearful agony, down the river, and as soon as permitted, he beckoned Pauline and Como to follow down the bank ; but the farther he went the more agitated he became, til, finally, with tottering limbs he sank to the earth. Foreseeing that some foul crime had been perpetrated, Pauline and Como looked to their weapons and prepared for a deadly rencounter. When the boy was able he resumed his walk, but evidently overwhelmed with terror at every step.

From the mouth of the Little Kentucky river, which enters into the Ohio about a mile below the Kentucky river proper, there is a narrow strip of rich alluvial bottom land extending down about twelve miles, where it terminates in a high bluff of limestone rock, nearly opposite the present town of Madison. A part of this bottom is now called McCool's Bottom, and a part Hunter's Bottom, and is covered with beautiful farms extending back to the bluffs or hills, but at the period when our friends first visited it, nothing was seen but a dense and heavy growth of forest trees. They were

following an obscure trail which had probably been made jointly by Indian hunters and the wild beasts of the forest. At length they came to an intersecting trail or path leading from the hills, and here they saw the trail of men whose foot prints were not those of Indians. When they arrived within a short distance of the limestone bluff, the boy tremblingly pointed to a flatboat tied to the shore, and at that moment they saw a number of stout, ruffian looking men pass around a projection of the rocky bluff and disappear. Our little party then boarded the boat—and, oh! the heart-rending sight that met the gaze. Blood and brains, and human hair were to be seen scattered over the floor! Upon a bed was a pool of blood. For a while the little boy seemed to be unconscious of the scene before him, but at length he ran to the stern of the boat and from behind a large chest took a roll of canvas, unrolled it and the portrait of a beautiful woman appeared. He placed it upon the floor, gazed upon the face with deep, heart-rending devotion. Suddenly he arose, placed the portrait in the hands of Pauline, snatched from her belt a pistol and started for the shore; but Como arrested him, and on enquiring what he was going to do, the boy pointed to the bluff and then to the portrait, and evidently gave signs that he intended to take vengeance upon the murderer of his mother. A short consultation was held between Pauline and Como, when it was determined, that as it was probable the robbers were concealed in a cave or some other place of safe retreat an attack upon them, with no other aid, would be worse than useless. They therefore returned to the path which led to the interior and pursued it until they ascended the bluff, where it forked, one branch of which led due south, and taking this, they traveled about a mile, when the boy became so exhausted that he was unable to go further. A fire was therefore built. Como was left in charge of the boy and Pauline set out alone in search of help. About an hour by sun, next morning, she hove in sight of Squire Boon's station, a few miles from the present site of Shelbyville. Pauline's appearance at the station produced universal excitement. Who was this beautiful being so wildly attired? Whence comes this queen of Gipseys? But no one could answer these or an hundred other questions. Pauline was in secret conference with Squire Boon. Soon after, orders were issued for every man in the station capable of bearing arms, to be mounted, with two days provisions, within.

an hour. Pauline was mounted on a fine pony, and in company with Boon, left the station at the head of thirty men, and at a brisk gait traveled north. They reached and joined Como and the poor boy about noon, and taking them up, Como behind Boon, and the boy behind Pauline, they soon reached the limestone bluff on the river. But they were too late; the robbers had availed themselves of the opportunity of escape, having placed their effects in the boat and conveyed themselves and property away. After long and diligent search, their place of rendezvous was found. They had occupied a cave in the bluff, the entrance to which was so situated as to evade the most scrutinizing search, and but for their having in the hurry, left a part of a garment beneath the stone covering the entrance, it is not probable it would ever have been discovered. The cave presented the appearance of having been occupied for several years. Nothing, save some old clothes, broken masks, and a roll of Continental money was found.

On their return to the station, Squire Boon had learned Pauline's simple story of suffering and wrongs. The story was rapidly circulated, but ere the details were half given, every door was thrown open, each family vied with each other in a generous effort to give Pauline and Como a welcome and a home. The little boy, too, was cared for in the most tender manner. The hospitality of Kentuckians was, even then, proverbial, but the sympathy of that noble, high-minded and daring people was more than usually enlisted in behalf of these refugees from Indian cruelty. And never was the kindness of any people more gratefully appreciated. There was no hardship, toil or danger, that Pauline and Como would not gladly encounter, in return for the settlers' kindness and hospitality. Marauding parties of Indians still continued to harrass the settlers. Pauline and Como best knew the Indian character, and could most certainly counteract their movements. They loved the woods and its wild adventure, nor dreaded its dangers or privations. Pauline early formed an attachment for Mary Wilson, in whose happy family she chose to take up her home; but, as we have seen, her home was everywhere. From Simon Kenton's station, near Limestone, to the Salt River settlement, the Queen of the Woods and her Indian companion, were everywhere known and welcomed. Their secret and rapid transit from place to place, when occasion required it, produced universal surprise. If danger threatened at

any point, there were to be seen this noble pair. If poverty or distress entered a cabin, Pauline's consoling voice, and her well filled purse was there. If sickness entered the peaceful dwellings, as physician, nurse, and comforter, Pauline and Como were there. She was supplied, from time to time by her father's agent with money, and she knew how to use it only for the happiness of others. Thus had they been serving the noble-hearted settlers three years, when we introduced them to our readers. By the few straight jacket settlers Pauline was called the Wild Girl of Kentucky. By the young people, generally, she was called by her Indian title, Queen of the Woods. By the humble poor, she was known as an angel of mercy. As the noble, the brave, the beautiful, the good Pauline, she was loved by all. Oh! must we believe that a curse hangs over those against whom no one speaketh evil!

Soon after Pauline's arrival in the settlement, Frederick Massee sought her out and renewed his vows of eternal love. She received his plighted faith with childlike confidence. Oh! is not the pure and unbought love of woman the gift of angels made holy by the smiles of heaven? Surely, it cannot be with her a human passion, for she indeed will

"Love on through all ills,  
Love on till she dies."

Pauline's love was not one of sunshine and prosperity only, but being early impressed with the high and noble bearing, and above all, with the piety of young Massee, she loved him not as others love, but with a fervency amounting to idolatry, and hence was she prepared promptly to reject any insinuations against him. She could not close her eyes to the fact that there was no love between Massee and Como, but without blaming either, she excused them both. Como had told her that Massee started with evident agitation on first beholding his face, and that when unseen by others, Massee ever cast upon him a scowl of bitter hatred. Como had spared no pains to penetrate the character of this mysterious man. He had come prepared to love him as a brother, but without knowing any cause, he could not fail to see that he was hated by Massee. Como's suspicions were aroused, and he feared for the happiness of Pauline, and yet he feared to break to her all his suspicions. But an event occurred which forced him to be silent no longer, and seeking a private interview, he thus spoke :

"Pauline, I have that to say which almost chokes my utterance. Oh! my sister, if I should lose your confidence and love, to whom shall I fly? On the other hand, should I retain your love, and by speaking, poison your happiness, Como will smile no more forever."

"Fear not, Como. I see some powerful motive is prompting you to discharge a stern duty; speak, my brother; Pauline has not passed through trials and hardships without acquiring firmness to meet the ills of life. Pauline expects not that her path will be strewn with flowers; she is prepared to encounter ills, and triumph over misfortunes, but she can never lose confidence in, or cease to love her brother. Speak, Como, Pauline is prepared to hear."

"Dear generous, noble sister! I am almost tempted to hope you will believe my story false, but speak I must, in duty to the only being I love. You well know I have ever believed that from some unknown cause, Massee hates the Indian boy. Last night, on my return from the Bear Grass settlement, I was passing through the haw grove, when a man suddenly rushed from the thicket and fired a pistol at me. The ball missed its aim, and, quick as thought, mine was drawn from my belt, but ere I could fire the assassin had fled behind the bushes. Pauline, that man was Massee."

During this recital Pauline stood transfixed and speechless. When she recovered self-control, she said:

"Strange! strange! Como. If Frederick is playing false with you, if he would dare lay the weight of his finger on you in violence, I would tear his image from my heart, though with it was extinguished the last vital spark; but hold, dear Como, surely there is some mistake. Why should he desire your death; what benefit could possibly accrue to him; be assured there is some mistake; I will speak to him; I will know the truth."

Pauline did speak to Masse, and he frankly confessed that having heard so much of Como's bravery, he determined to put it to the test; and, as an evidence that it was only a mischievous freak, he stated that he could most certainly have shot him dead upon the spot, but that he intentionally fired his pistol in the air; and that he would never attempt a similar experiment, as he was wellnigh losing his own life.

This explanation satisfied Pauline, but though Como was silent, it did not satisfy him.

A few days after the events just related, the village of Louisville was thrown into great excitement by the news that a family who were on their way in a flatboat to the mouth of Salt River, had been murdered about two miles above the falls. Every man who could get a conveyance, repaired to the boat, and there found the bodies of a man, his wife, and two children weltering in their blood. The boat had been landed the evening before about two miles above the falls, on the Indiana shore, and the two hands were sent across to Louisville to procure a pilot and return the next morning. The murder had evidently been committed during the night, but no foot prints were to be found on the shore, from which fact it was believed the assassins had come and left in small boats, and suspicion fixed upon Louisville as the residence of the murderers. The two hands stated that Mr. Welch, the owner of the boat, had about one thousand dollars, every dollar of which was gone; but as nothing else was missing, but little hope was entertained of being able to discover the perpetrators of the deed.

The boat was taken across to Louisville, the bodies buried, and the furniture put in store. In unloading the boat a note was picked up, which read as follows :

"Captin,

"There's purty good picken on the fust broad horn that cums down. It will stop about tu mile above the falls on the tother shore. I think from what I kin larn there's about a thousand or so and 'twouldn't be hard to cum at no how.

"Shall we cum down or not.

"Yours,

PHELPS."

On the back of the note was written the following :

"Come all hands in a canoe; land about half a mile above the broad horn; at 12 o'clock I will be with you."

This paper was found by an old and discreet man who said nothing about it except to the more prudent citizens. It was soon ascertained that two respectable men were willing to swear that the lines upon the back of the note was the handwriting of Massee, to the best of their knowledge and belief, but also agreed that Massee had so won upon the good opinion of the citizens generally, that they would not be likely to believe him guilty. They therefore agreed to say nothing more of the note and watch Massee's movements.

One of the oldest buildings in Louisville, was rudely constructed of stone and logs, and formerly served as a block house or place

of retreat from hostile Indians. It stood on the hill nearly opposite the point where the entrance to the canal now is, and near the spot of ground on which was erected the first stone house in Louisville, long known as Captain Patten's stone house. The old block house had long been thought to be haunted by spirits, hobgoblins, &c.

One dark and stormy night, the old storm god seemed angry with all nature as he belched forth fitful whistles of wind and poured forth torrents of rain. The lightning's vivid flash, and peal on peal from heaven's loud crashing thunderbolts, told to the world somewhat of the might, the majesty and power of Him who sits upon the whirlwind and rides upon the storm. Oh! who can witness the awful grandeur of a terrific thunder storm and not feel humbled before the throne of the most high and mighty Prince of the Air, the King of Kings and Lord of Lords! Yet, strange to say, the thunder storm and the thick darkness of night is as the noon day of joy and gladness to the burglar, the murderer and the assassin. On the night of which we speak, four men were seated at a rude table in the block house playing cards and drinking whiskey. Two of them were brothers and known to their comrades by the cognomen of Big Harpe and Little Harpe; the third was called Devil Baker, and the fourth was a youth who called his name Phelps, but who was familiarly called by the gang the Devil's Whelp. One has only to take a sly peep into such company and listen to their common-place remarks, to learn their true character; and as our readers were not there, we will detail a small portion of their conversation, rather than undertake a description of their persons and dissolute lives.

"Put up, put up ef you mean sportin'," said the elder Harpe, "the Captin will be here soon, and it may be he will have work for us to do."

"I only wish, said Phelps, "we may have as neat a little job as the last."

Devil Baker looked at the last speaker with ineffable contempt, as he said: "By thunder, you are well named, for if Old Nick has got a jour who can more deliberately and for the mere love of it, draw the claret of sucking babes, than you, I should like to make the young sooty's acquaintance!"

The whole joined in a hearty laugh at these remarks.

"Boys," said Little Harpe, "Jokin' outer the question, I've got

a word to whisper in your ear ef so be you'll promise not to *peath*."

"Let's have it," said Phelps; "you know our honor is pledged to keep secrets."

"Ha, ha, ha!" shouted Devil Baker, "our honor! Good! good! Huzza for the Devil's Whelp!"

"Well," said Little Harpe, "I'll speak it out as old Blake used to say amen—at a venter. It is this: our Captain ain't the rale grit, no way you can fix him, an' it's my opinion ef we don't keep our eyes skinned, he'll cause us all some day to be taken with a shortness of breath."

"That's a fact," said Old Harpe, "didn't you see how he trembled and fumbled his hands in his pockets when we were doin' the last job?"

"You're both right," said Phelps, "the Captin' is fust best in plannen an doin' the wind work, an even at tellen an ordenen us how to do up the thing brown, an besides, ef he meets a feller what ain't got no shootin' irons, no bull-dogs, nor nothin' uv the kind, he'll gin him perticular h—ll if so be he don't shell out in double quick time; finally, the Captin kin show the biggest fight in all natur ef so be he knows there ain't no fighten to be done, but ef so be it comes to blows or a usen bulldogs, he's taken with an ager or may be so with a leavin'."

"Well, boys," said Devil Baker, "as for the matter of that, I think the Captin about half right, fur devil as I am, I never yet saw blood run from innocent veins that I didn't wish I was agin hangin on to my mother's apron strings, and if I could any how, with a good grace, I'd quit the trade and backslide into decent society."

"Come, come," said Big Harpe, "none uv your insinuations about backsliden, ef you don't want to get into a hornets' nest, fur you'r kinder suspicioned any how."

Baker dropped his cards, set back in his chair and folded his arms as he said, with a look of scorn, "and who shall have the honor of giving me the first sting should I be so unfortunate as to get into a hornet's nest?"

"I don't know any uv the swarm better qualified than I am," said Big Harpe.

"You? you? I know *you* are brave, but not like Cæsar, nor like a hornet; *your* soul is too mean and groveling and debased to



meet an enemy face to face in open day. But if to strike in the dark an unarmed and unsuspecting victim be brave, then are you brave. Or when the back is turned, or if it is to strike to the heart of a sleeping infant, when you know there is a doubloon beneath its pillow, if all this be bravery, then are you the bravest of the brave. Nay, frown not so bitterly, but rather assume a courage if you have it not. I defy you to your teeth, and shall delight in having the opportunity to wipe out some of the foul stains upon my own soul, by ridding the world of a black-hearted hyena."

At this moment all the company arose from the table, when a trap door suddenly opened in the floor and through it their Captain appeared. With a withering scowl he gazed at his men, and then said: "Fools, will you wrangle among yourselves at the very moment when Lynch is abroad? I tell you they have got wind, and in ten minutes this house will be surrounded. Away!—away!—I say."

The light was instantly put out, and every man escaped through a secret vault.

Soon after, the door of the old house was broken open and strict search was made, but no clue to the manner of its evacuation could be discovered.

The next day Frederick Massee was arrested on a charge of murder. He was taken before two magistrates. Two witnesses testified that the note before spoken of was written by the prisoner. It was in proof that on the night of the murder a certain skiff had been moved from the place where it was known to have been under lock and key at bed time, and that it occupied another place in the morning still locked; and in connection with this testimony it was proven that the prisoner had a key to the lock. It was also in evidence that several of the citizens were watching the prisoner on the night before the arrest, that they followed him through the storm until he was near the old fort, in which they saw a light; that suddenly the prisoner disappeared, and soon after the light was extinguished. Other witnesses testified that the prisoner and several other men with whom he sometimes associated, were not known to have any visible occupation as a means of living, and yet they were known to spend money freely. In short, the testimony was so strong against the accused that he was committed for trial and thrown into prison.

Previous to entering the prison he obtained leave to speak to the people assembled, and turning to them with a look of calm composure and a smile upon his lips, he requested them to suspend their opinion of his guilt or innocence until the final trial. The confident manner in which he made this appeal, induced many with whom he had been popular, but who had began to believe him, guilty, to take sides in his behalf.

And now, when weeks have rolled away, the sun rose upon the day that was to determine the fate of the prisoner. He was seated on the floor of his prison expecting no visitor until the breakfast hour, when the door was thrown open and Pauline stood before him. But, oh! how changed! This was no longer the gay, wild, joyous Pauline. The rose had faded from her cheeks, her flesh had wasted away, her eyes were sunken, and she looked more like a spectre than the fair, the beautiful Queen of the Woods. For a moment her appearance startled the prisoner, but recovering himself, he affectionately said:

"Dear Pauline, fear not; your Frederick will triumph over his enemies; they cannot hang him yet."

"Oh! Frederick, I come not to inquire whether you will escape the gallows. I have the power and will save you from that awful fate, whether you are innocent or guilty. But I come burdened with a question, to which I entreat a truthful answer. Frederick, you know how deeply, devotedly I love you; but, oh! if you are guilty, it were worse than murder to conceal the truth from me and expect happiness on earth or forgiveness hereafter. Frederick, God is a mighty and a just God and the day must and will come when the blood of the innocent will rise up to fill with gall and bitterness the murderer's cup of life. Oh! I would die piece-meal by the most inhuman torture, rather than mate with a bloodstained soul, though I loved as I do thee—more, much more than life. Frederick, I believe an awful curse will fall upon your soul if you deceive me! Oh! by the love you bear me, by all my hopes of happiness on earth, by your hopes of happiness and eternal bliss, by the God of Mercy and truth, tell me—are you—are you guilty or innocent?"

Frederick's face was lighted up with a smile of innocent triumph, and as Pauline concluded he threw himself upon his knees and with uplifted hands invoked heaven's bitterest curse upon his soul if he

was not as innocent of murder or any other crime as was the new born babe:

Pauline shrieked with very joy. She threw her arms around him, and with that childlike fondness which only those whose love is pure and holy can understand, fondled on him as on some new and precious gift of heaven. At length she arose and said:

"Frederick, though the world may scorn and scoff us, still will I love thee the more. All else will I renounce to follow in thy footsteps whithersoever thou wilt, and deem my reward more than ample to receive thy approving smile.

The trial of Massee excited universal interest—a great crowd gathered to hear the testimony. A man by the name of Stringer, and his wife, were first placed upon the witness stand in behalf of the accused. Stringer testified that on the evening of the murder he was in Louisville until after dark; that Massee went home with him, and that about daylight they both went to a deer lick about a mile from his house, and returned with a fine buck before breakfast. Stringer's wife confirmed this statement. Stringer's residence was near the mouth of Salt River, 20 miles below Louisville. In like manner were witnesses introduced who disproved the hand writing, and clearly disproved every charge, and set aside all the testimony adduced on the trial before the court of enquiry, and the jury acquitted the prisoner without leaving their seats, which produced a shout of approbation from the spectators, and Massee was borne off in triumph by the young men of the village.

That evening Frederick accompanied Pauline home and the day for their marriage was agreed upon. The honorable acquittal of Pauline's affianced husband was a source of joy to nearly all her acquaintances; they had felt for her suffering, and they now rejoiced with her. The day of the wedding came, and long ere the setting sun had thrown back its farewell tints upon the tall forest trees, hundreds of happy faces were smiling around the cabin of Captain Wilson, on tiptoe for the festive scene. It was a real backwoods, oldfashioned Kentucky wedding. There were no aristocracy there; there were no "first families" there—for the simple reason that there were no distinctions there, save only true worth. There were no unmeaning cards of invitation sent out, but a boy on horseback went from house to house, saying, "there is to be a gathering at Captain Wilson's next Thursday evening."

We are sorry that we cannot give here a description of a Kentucky wedding in those primitive days. We may take occasion to do so another time.

Well, at Pauline's wedding everybody present seemed happy, and nearly all were so; but there was one person there whose soul was sad. Poor Como made a manly effort to conceal his feelings which made his sufferings the more difficult to bear. He is seen standing aloof from the crowd in close conversation with Charley:

"Oh Charley," said Como, "I so much fear her ruin is sealed. I could have seen her wedded to the humblest man in the settlement and been content, had I believed him an honorable man, but as sure as there is a God in heaven, Massee is a villain, and the day will come when the truth will burst upon the world. Oh! where, then, will be the hope for Pauline?"

"Do you still believe he was concerned in that foul murder, Como?"

"I do—and that the witnesses whose testimony acquitted him are a part of the band of robbers."

"As I live, a new light breaks in upon my mind. I had not thought of that, and hence was not able to account for the contradictory testimony. Como, let us look to it, and come what may, let us not desert her."

"Desert her! Oh, Charley, do you think I could desert an angel who snatched me from misery, ignorance, and an untimely death. Nay, there is nothing too servile, no act too daring, no sacrifice too great if I can but hope to ward off a blow or add to her happiness. Charley, as sure as you live, that man, for some cause unknown to me, seeks my life, and cowardice alone restrains him. Being apprised of his design I fear him not, nor would I willingly injure a hair of his head if he will but appreciate the worth of his companion; but if he shall mar her happiness and blight her hopes, I will take such vengeance as only a wild Indian knows how to invent or enjoy."

"Como, promise me as a favor that I shall know all, and in all things participate in your plans. Should he prove false, as you suppose, suffer me to bear you company, share your perils and your revenge. Oh! Como, I have loved that dear being with a singleness of heart so pure and unmixed, that I had persuaded myself

as being happy at seeing her united to the one of her choice; and should he prove unworthy, how I should loathe and detest him."

"Charley, I accept your offer, and now let us swear never to desert her in her hour of need."

"I swear, even by the love I bear the dear being, and I call God to witness, that with my life only will I cease to watch over and protect her."

"Enough; and now let us mix with the company and carefully conceal our suspicions."

Supper was served under a grove of broad spreading beech trees in front of the house; this being over, as many as chose "tripped the light fantastic toe," either in the cabin or on the lawn, while others participated in other amusements until a late hour, when they commenced taking leave of the bride and groom, each claiming the promise of an early visit from them. Most of the company had left, when a horseman approached the house in such speed as to attract the attention of the inmates. On arriving at the yard gate he inquired if there was a man there named Frederick Massee. All hastened to learn the cause of this hurried call. The horseman spoke aloud, stating that he had travelled from Fort Pitt (Pittsburgh) at the top of his horses' speed to bear a message announcing to Frederick that his father was dangerously ill and wished to see him without a moment's delay. At first, Massee said he could not go and leave his dear Pauline; but she, still the noble heroine, declared not only her desire that he should fly to his father, but promptly proposed to accompany him. At first Massee thought well of this proposition, but soon changed his mind, declaring that she should not travel so far for no other purpose than to bear him company. He told her that he would pass by her old home and that if she wished he would call to see her agent and attend to any business. They were alone a few minutes. Frederick drew up an instrument of writing, Pauline signed it, and the messenger was called in to witness it. Massee then stated to the minister, Rev. Mr. Keller, that having some instructions from Pauline to attend to her business at Wheeling, it might be well to take his certificate of their marriage, which was made out and witnessed also by the messenger.

Thus prepared, Frederick took an affectionate leave of his young wife, and in deep affliction, left for Fort Pitt.

A few days after Frederick left, Pauline was returning from a neighbor's, when she encountered the little boy who, the reader will remember, presented himself to Pauline on the bank of the Ohio, and whose parents were murdered on the flat boat below the Kentucky River. The poor boy was still dumb. It was known that he was devotedly attached to Pauline, and it was known that she had a long interview with him that day, but no one knew its purport; but from that hour Pauline smiled no more. Her friends resorted to every means in their power to revive her spirits, but for their kind efforts she would only thank them in her peculiarly grateful manner, yet still the same dark gloom hung upon her brow. On one occasion, Charley ventured to express a desire to know the cause of her sadness, when she turned her large dark eyes affectionately upon him and said:

"Oh! Charley, attempt not to penetrate my secret; but this much I will say, that while I have a presentiment of coming evil, still must I wait, with some slight hope that my impressions are false. A few days, or a few weeks at most, will solve the mystery. Dear Charley, bear with me a little while."

Three weeks, the time appointed for Frederick's return, passed away, and he came not. Six weeks had come and gone, but still he did not return. Had Pauline entertained no fears of coming evil, she might well have supposed the illness of her husband's father detained him, but no new hopes could be made to spring up in her bosom; despair was engraven on her features, and day by day was her feeble body sinking nearer an untimely grave. One evening, Como encountered her alone in the garden, and instantly falling upon his knees, said:

"Oh! my sister, must I be forced to see you die by piecemeal and make no effort to save you? I will not attempt to filch from you a knowledge of the secret that is stealing away your life blood; nay, I do not doubt the truth of my suspicions, without an intimation from any one, but I would fain ask if this is the fair Queen of the Woods whose proud spirit was wont to rise above those who would dare to do her a wrong? Is this the bold huntress who, single handed, encountered the wild beasts of the forest? Is this the Pauline who could tell a warrior and a chief that she would die by the most cruel torture sooner than bend to the will of a wretch

stained with the blood of her kindred? And doth this same noble being wither and pine away under the polluting touch of one whose soul is black with crime and ——”

“Hold, Como, pronounce not the damning charge. Too well do I read your thoughts, and know to whom you allude. As yet, though against proof stronger than holy writ, I pronounce him innocent. Como, I deserve this punishment, for in my soul that man has been so worshipped, that my Savior ceased to be my idol. I cannot, will not believe what I have heard, though from a being of childlike innocence. But, oh! my brother, I shall go mad with my doubts and fears if this suspense shall last much longer. If the worst were confirmed, I could not suffer thus. List, Como, list, and mark my words. If—if the time shall come when I am forced to *know* him guilty, Pauline will be *more* than herself again. Oh! I would tear his image from my heart, and every tender emotion that rests there, that my thirsty soul might gulp down gushing streams of sweet revenge. Pauline loves to idolatry, but if turned to hatred, its sting would be more deadly than the poisonous asp. Como, bear with me a little longer and you shall know all.”

The day was waxing old and the curtain of night was flinging its dark shadows upon the earth, as Pauline stood at the window, gazing down the path which meandered through the wood from the east; she thought of the night that gave her a husband and took him away; she remembered his affectionate caresses and his parting words of love: she remembered the very spot where she lost sight of his loved form; and now, in momentary expectation of beholding his return, by the same path, she was ready to fly to meet him, and upon his bosom plead forgiveness for suffering a shade of suspicion to enter her breast. As she thus mused, she heard the tramp of a horse, she ran to the gate, and soon after, a man rode up and said, “A letter for the Queen of the Woods.” Pauline’s heart sank within her as the voice of the speaker told her it was not Frederick. She seized the letter and hastened to the house; her agitation was such that she could not speak on entering. A light was brought, and she cast her eyes upon the address, which she at once recognized. The blood rushed to her face, and overwhelmed with joy and fear she broke the seal. Como and Charley stood in breathless suspense gazing upon her countenance as her eyes traced word after word, line after line. At length they saw

her hands tremble, and though she held the letter before her, they discovered an unmeaning glare that told she was gazing on vacancy. Slowly she arose, made a step or two forward, paused, and her whole frame shook as if seized with an ague. Suddenly she clutched the letter, uttered a groan, and was falling back when Charley caught her in his arms and bore her to a bed. Long hours did she seem to wrestle with the pale messenger of death, but finally, her reason resumed its throne, and her proud spirit triumphed.

The gray tints of morning were stealing through the retiring shadows of night, when in a calm and collected tone Pauline assured her friends that she had entirely recovered, and begged to be left alone.

At the usual breakfast hour Mary softly approached the chamber of her afflicted friend, and was surprised to hear Pauline bid her enter, in her usual affectionate tone. Mary found her friend already dressed, and though her voice and manner assumed that peculiarly winning power of other and happier days, it was not difficult to perceive that the fountain of pure felicity was corrupted or totally dried up. That bewitching smile no longer shed its divine glory over her face, but in its stead were to be seen the indications of a deep and irrevocable resolve that made one shudder to behold. Pauline took breakfast in her room, and then sent for Como and Charley. On their entrance she closed the door, and addressed them thus: "Charley! Como! my more than brothers, I need not tell you how truly and fondly I love you, nor must I call to mind the many proofs of your noble generosity and disinterested affection for me; for I must not say that which might touch the few remaining tender cords of my torn and lacerated heart. I have sent for you to say we must part——"

"Never!" they both exclaimed.

"My own dear Charley" she continued, "and you, my long loved brother, you would not make Pauline miserable by attempting to thwart her purposes? I tell you I must away."

"Pauline," said Charley, "we seek not to arrest your steps or dictate your course, but Como and I have sworn never to leave you while trouble finds a resting place in your noble breast."

Pauline gazed affectionately at them both and then said :



"And if I consent, who shall command?"

They both replied, as if in one breath, "the Queen of the Woods."

"Enough! read that letter, and if you do not prove to me that it was written by some fiend of perdition, Pauline swears to meet the author face to face, or in the effort win and wear the title of QUEEN OF THE WOODS."

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HORN HOUSES OF LASSA, THE CAPITAL OF THIBET.—There is a certain district in the suburbs where the houses are built entirely with the horns of cattle and sheep. These odd edifices are of extreme solidity, and present a rather agreeable appearance to the eye; the horns of the cattle being smooth and white, and those of the sheep being black and rough. These strange materials admit a wonderful diversity of combination, and form on the walls an infinite variety of designs. The interstices between the horns are filled with mortar. These are the only houses that are not white-washed. The Thibetians have the good taste to leave them in their natural state, without endeavoring to add to their wild and fantastic beauty. It is superfluous to remark, that the inhabitants of Lassa consume a fair share of beef and mutton; their horn houses are an incontestible proof of it.—*Cape Colonist*.

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THE New York correspondent of the Philadelphia Inquirer tells the following Masonic incident:

"A friend of mine, who belonged to the Free and Accepted Masons, died recently, in rather poor circumstances, although his father is worth upwards of \$150,000. So prejudiced was the father against the Order, that he would not allow the Lodge to which the son belonged to take charge of the funeral, as is customary in cases of death, nor even to attend it. Since then, the widow and children of the deceased have been thrown on the Lodge for support. Comment is unnecessary."

# ADDRESS DELIVERED BEFORE M. W. GRAND LODGE OF MISSOURI,

AT ITS GRAND ANNUAL COMMUNICATION, IN BOONVILLE,

*On the Public Installation of the Grand Officers, in the Methodist  
Episcopal Church South, May 8th, A. D. 1851,*

BY REV. F. L. B. SHAVER,

PRESIDENT OF THE MASONIC COLLEGE, LEXINGTON, MISSOURI.

LADIES AND GENTLEMEN :—Called to the discharge of a proportionate share of the duties of the day, by my brethren, a demand I never feel myself at liberty to decline, when acceptance is not impossible, I feel that their fraternal partiality, and my voluntary concurrence, have imposed a double responsibility, which it might have been wiser in me to decline, than attempt to meet. Assured, however, of the forbearance of the brotherhood, whose organ I have the honor of being, on the present occasion, may I not hope that the audience who have come to witness our ceremonies, and cheer us by their presence, will extend us the indulgence the circumstances demand.

That the importance of occasions like the present, is awakening, afresh, the better feelings of the human heart, and strengthening the power and extending the influence of the more generous susceptibilities of our nature, needs no other demonstration than the coming together of the present assembly. Why have we turned aside from the common walks of life to meet and mingle here? Why have we left our families, our homes, and our business, to meet with those who are strangers, and in a strange land? Not to celebrate the boasted triumphs of a great military chieftain—to record the vaunted prowess and tremendous achievements of men who have made themselves terribly illustrious on the bloody battle-field! Far different, indeed, are the motives that have actuated us in this commingling of the friendships of every day life, with the interchange of the holier sentiments of affiliated brotherhood.

As children of one family—members of the same endeared household, clad in that insignia which speaks peace on earth and good will to man, we come to renew the pledges, to brighten the links of the golden chain that binds us, one to the other, and each to all, on the broad, firm and solid basis of "*Brotherly Love, Relief and Truth!*" In doing this, we are but enjoying a privilege—discharging a duty which all may realize, every one may discharge, who has the moral and social requisites for such a destiny and distinction.

There is nothing selfish, however, nothing exclusive, either in the pretensions or the practice of the Craft in these respects. It is not the spirit of "*stand aside, for I am holier than thou*," that actuates us in the scenes and circumstances now surrounding us. We invite all who will, to avail themselves of the rights and privileges of this ancient and honorable Institution, and would cheerfully welcome any to a full and free participation with us of the benefits we enjoy. As the remarks we hope to submit to your consideration, on the present occasion, will be founded upon a portion of "*that greater light in Masonry, the HOLY BIBLE*," we refer you to *Proverbs, ninth chapter, and first verse* :

"Wisdom hath builded her house, she hath hewn out her seven pillars."

Thus, in the highly figurative, yet beautifully instructive language of this interesting composition of the erring but penitent King of Israel, Wisdom is represented as an intelligent Master Builder, digesting the plan, arranging the specifications, collecting the materials, and actually erecting a house—mansion—temple—that, for grandeur of appearance and comfort of arrangement, was, no doubt, every way worthy of its illustrious projector.

Now, as a house, as a finished structure, may be a standing monument of the skill of the architect who planned and perfected it, and its adaptedness to the purposes of usefulness, comfort, and pleasure, in the plainer and more elegant apartments and appliances, inner and outward, a demonstration of the taste and benignity of its possessor, so it may become when used as a figure, a striking and truthful representation of the beauty, grandeur and usefulness of systems of ethics, for the government of the heart and the direction of the life. And, as the "*seven pillars*" spoken of, were doubtless intended to give *form, connection, solidity, and attraction* to the edifice, these may very properly exemplify the cardinal principles, or some of the more apparent excellencies of the system. To such a purpose we will endeavor to adapt the text at this time, without, as we hope, doing the slightest violence to its legitimate and proper interpretation and application.

As Masons, we look upon our Institution as the work of wisdom; exhibiting much acuteness of perception in the intelligence of its plans, the beauty of its details, the power of its influence, and the success of its operations. In order, therefore, to arrive at definite and settled conclusions in the case, we shall aim at constituting the various parts of a perfect house, exemplifications of the several principles of the Masonic Edifice.

Commencing then with the instructions to an *initiate*, and adopting the language and illustrations of our chart, which we would be glad every man, woman and child, who hears us, would read with an attentive and unprejudiced mind, we shall speak of the

*form, supports, covering, furniture, ornaments, lights and jewels of a Lodge.*

1st. *As to the Form.* "From east to west, and between north and south, Free Masonry extends; and, in every clime are Masons to be found." This is, at one and the same time, the plain and simple truth, and a most beautiful and sublime encomium on our Order; and places it at infinite and enviable superiority over all other merely human systems. Indeed, it has but one equal—only one superior, to which, however, it delights to accord most willing adoration— and that is that glorious temple in which the blessed song is yet to be heard, making melody and awakening rapture in millions of happy hearts, "Allelujah! the Lord God Omnipotent reigneth! The kingdoms of this world have become the kingdoms of our God and his Christ!"

"Lycurgus, Solon, Numa, and other political legislators, could not make their establishments durable; how wise soever their laws might have been, they could not extend them into every country and every age. As these laws had in view only victories and conquests, military violence, and the elevation of one people above another, they could not become universal, nor agree with the taste, the genius, and the interests of every nation—philanthropy was not their basis. The love of country, badly understood, and carried to an excess, often destroyed in those war-like republics, the love of humanity in general. Men are not essentially distinguished by the difference of the languages they speak, the dresses they wear, or the dignities with which they are invested; the whole world is but one great republic, of which every nation is a family, and every particular person a child: to revive and spread abroad those ancient maxims drawn from the nature of man, is one of the ends of our establishment. We wish to unite all men of an agreeable humor and enlightened understanding, not only by the love of the polite arts, but still more by the great principles of virtue; and, from such a union, the interest of the fraternity becomes that of all mankind; from such, every nation may draw solid knowledge; and, all the subjects of different kingdoms may conspire without jealousy, and live without discord, and mutually love one another without renouncing their country."

Let a man's religion, or mode of it, be what it may, we do not exclude him from the benefits and advantages of our Order, provided he believes in the glorious Architect of heaven and earth, and practices the sacred duties of morality. We are directed to expand our hearts with the most generous sentiments, to root out bigotry, and stop the cruel hand of persecution. We are bid to unite with virtuous men of the most distant countries and opposite opinions; to unite with them in the firm and pleasing bond of frater-

nal love ; to regard them with the truest affection. Here the love of all good designs is strengthened : —

“ ‘ Friendship, on wings ethereal flying round,  
Stretches her arms to bless the hallowed ground :  
Humanity, well pleased, here takes her stand,  
Holding her daughter, Pity, by the hand :  
Here, Charity, which soothes the Widow's sigh,  
And wipes the dew-drop from the Orphan's eye ;  
Here stands Benevolence, whose large embrace,  
Uncircumscribed, takes in the human race ;  
She sees each narrow tie—each private end,  
Indignant—Virtue's universal friend,  
Scorning each frantic zealot—bigot—tool—  
She stamps on Masons' breasts her golden rule.’ ”

“ We banish from our Lodges every dispute which may tend to ruffle the tranquillity of the mind and gentleness of the manners, or to destroy those sentiments of friendship, and that perfect harmony to be found only in the retrenching all indecent excesses and discordant passions.” These are the priceless principles, more precious, far, than the glittering brilliants of the most gorgeous diadem that ever graced an earthly monarch's brow, that have made our Institution the joy and the boast of the great and the good in every age, and among every nation ! These, the benignant angels of mercy, that guard the portals of our moral and intellectual paradise, and smile a heartfelt welcome to all who are “ *duly and truly prepared—worthy and well qualified.* ”

2d. We advert to the *supports* of our moral and Masonic edifice. Under this branch of our subject we may attempt an elucidation of the value and importance of the “ *Seven Pillars,* ” of which the wise man speaks. These, we have already remarked, were intended, most probably, to give *form, connection solidity, and attraction* to the building, and as such, would very properly and powerfully illustrate the cardinal principles, or some of the more prominent excellencies of the system we are endeavoring to describe.

“ Our Institution is said to be supported by *wisdom, strength and beauty* ; because, it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.” These may represent three of the great objects of the Masonic Association, the thorough understanding and diligent observance of which, will manifest the wisdom, exhibit the strength, and demonstrate the beauty of our Order, and are these, namely—*Brotherly Love, Relief and Truth* ; and, with the FOUR CARDINAL VIRTUES—*Temperance, Fortitude, Prudence and Justice*, constitute the mystic number, which, as the Biblical student knows, is considered as embracing the sum of perfection. To these we will refer in regular order, as concisely as circumstances will permit.

"By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance."

This gives the death-blow to pride and selfishness, uproots prejudice, destroys malice, silences evil-speaking, calms passion, allays excitement, and unites every heart, joins every hand, that truthfully and heartily embraces the doctrine, in feelings of affection and acts of kindness, each to the other, and to all alike, whatever outward distinctions temporal circumstances may occasion.

The wisdom of this course is fully vindicated in the self-evident propositions of the every-day axioms, "In union there is strength—united we stand—divided we fall." Hence, in the points of our fellowship it is demanded, that, "when I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own; for, as the voices of babes and sucklings ascend to the throne of grace, so, most assuredly, will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

"A brother's character I will support in his absence as I would in his presence; neither wrongfully reviling him myself, not suffering it to be done by others, if in my power to prevent it.

"A brother's secrets, when made known confidentially to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassin, who lurks in the darkness to stab his adversary, when unarmed and least prepared to meet an enemy. Indolence shall not cause my footsteps to halt, nor wrath to turn them aside; but forgetting every selfish consideration, I will ever be swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a brother Mason." (Mason Lib., p. 190.)

Now, where these are really the sentiments of the lip and the life—where they are adopted and acted out, in the professor of them, and our manuals make no provision for aught than the most transparent sincerity—is not the brotherhood united on this basis—linked together by ties far stronger than hooks of steel? And may we not safely and surely calculate on the unity and coherence of a system thus blended and cemented by the imperishable principles of manly confidence and brotherly love? Again,

"To relieve the distressed, is a duty incumbent on all men; but, particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy—to sympathise with their misfortunes—to compassionate their miseries—and, to restore peace to their troubled minds, is the great aim we

have in view. On this basis we form our friendships and establish our connections."

Thus,

"When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking, as may not be detrimental to myself or connexions, if I find him worthy thereof."

Therefore, we are instructed to stretch forth our hands to aid a brother, whenever it is in our power; to assist him with our best counsel and advice; to soothe the anguish of his soul; and, to use our utmost efforts to prevent him from falling. In short, mutually to support and assist each other, and earnestly to promote one another's interests and happiness, are duties which are incumbent upon all. We are connected by solemn ties; let these always be so remembered as to direct our actions; for then, and then only, shall we preserve our consciences void of offence, and prepare that firm cement of unity and affection, which time and its manifold changes will have no power to destroy.

"However lightly others may assume it, a Mason seldom assumes the name of brother, but with full purpose of heart to act the brother's part. The fraternal sentiment is not to be expressed by the lips alone, but by the life and actions. A Mason should guard the life, character, and welfare of a brother as tenderly as he does his own. And such has been its effect, not only where the contention was that of mind with mind, but where it was for life itself. That the influence of Masonry is such as we have now asserted it to be, could easily be illustrated by numerous examples. We will instance only two. And,

"1st. I behold a powerful Indian chief in pursuit of an officer, disarmed, wounded, and faint, from loss of blood. It is clear that the officer must soon close the race, for each new step he takes is feebler and more faltering than the last. Not so, however, with his pursuer; each new bound he makes brings him nearer and yet nearer, with his tomahawk already gleaming high in air, to be sunk in a moment more into his victim's skull. Does the officer fall? Fall!—no:—on a sudden I see that tomahawk fall to the ground, and the pursuer clasp the pursued to his bosom, exclaiming—"Brother!" Do you ask what has so changed that savage chieftain? We answer—that officer was a Mason, and the Indian was a Mason!

"Take another example. I behold another sight springing to view in the heart of a dense and scowling wilderness. I behold a brave, worn-out, and war-scarred soldier, bound to a stake surrounded by blazing faggots. The Indian death-song is floating wildly on the air, and the flames advancing rapidly towards their victim. But how is that? The scene changes; those blazing faggots are scattered to the winds, the green withes binding the

victim to the stake snapped asunder, and he led forth unharmed ! What has done all this ? What has silenced that wild and turbulent death song, quenched those kindling fires, and unbound the captive from his stake ? Again we answer—in that circling crowd there stood a Mason, and Putnam, also, was a Mason ! Putnam gave the sign of a brother in distress, and the brother in the crowd heeded it—heeded it, and sprung to his rescue, though at the peril of his own life !”

That surely must be a mighty, a powerful principle, that is stronger than the love of revenge, and the thirst for blood in the breast of the untutored savage ! And, this strong and pervading sentiment, is but one of the firm and beauteous pillars of our lovely and enduring Edifice.

Next, we advert to the commanding importance, and attractive beauty, of the pillar of Truth.

“Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct ; hence, while influenced by this principle, hypocrisy and deceit are unknown among us ; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.”

What more lovely and commendable attribute of character, what more ennobling and dignified rule of action and intercourse could be conceived of ? True, there have been men, professing Masonry, who have disregarded these solemn inculcations, and thrown discredit upon their own sincerity and uprightness ; just as there was a Judas among the little band of the Master's disciples, and an Arnold among the noble and patriotic spirits who achieved our national independence. Wolves will sometimes intrude into the flock, and bad men under the cloak of goodness, will frequently insinuate themselves into the most excellent associations.

“For, neither man nor angels can discern  
Hypocrisy, the only evil that walks  
Invisible, except to God alone,  
By his permissive will, through heaven and earth,  
And oft, tho' Wisdom wake, Suspicion sleeps  
At Wisdom's gate, and to Simplicity  
Resigns her charge, while Goodness thinks no ill,  
Where no ill seems.”

“In all associations of men, there are perturbed and uneasy spirits, who scatter discord, and ‘whom no command can rule nor counsel teach,’ and who like the fabled Enceladus, create disturbance and convulsion wherever they move. It is no easy task to withstand the arts of hypocrites and the acts of incendiaries. If our society has suffered under such influences ; it but participates in the fate of all assemblies of men ; and the feuds which sometimes distract its tranquillity, are as often the offspring of well-meaning and over-



weaning zeal, as of perverse and evil designs." (Address by late Hon. De Witt Clinton.)

But, where truth rules the heart, governs the tongue, and guides the lips, there confidence and kindness reign, and amity and concord dwell. No lurking suspicions mar the purity of enjoyment—no bleeding hearts attest the foul presence of perfidy and baseness. May it ever be a welcome guest in our midst.

The claims of temperance next demand our attention :

"Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason ; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would, consequently, subject him to the contempt and detestation of all good Masons." \* \* \*

There are various occasions that render the due and proper exercise of this virtue necessary and salutary. It is this that makes the vast difference between those who *eat to live*, and those who *live to eat*—a distinction vividly presented in the contrast between that bloated imbecile, in premature dotage, from fareing sumptuously every day—the mere wreck of what was once a gifted intellect, and a vigorous constitution ; and, the man who comes into a green old age, with faculties but little impaired, and a constitution still firm for the duties and dangers of active life—between him who takes into his mouth an enemy that dashes out his brains, and him who "touches not, tastes not, handles not, the unclean thing."

It is also manifested in our recreations and rest, that we do not in either, trench upon the time properly belonging to the necessary duties of life ; in our business pursuits, that in seeking our own emolument, we do not take advantage of the ignorance or necessities of our neighbor, to oppress and injure him ; and, in the expression of our opinions, that we do not suffer prejudice and animosity to usurp the throne of reason, and silence the angel-voice of pity and of love in our hearts. Under its guiding and governing influence, we shall deliberate with much caution—resolve with great care and discrimination—speak with becoming modesty—and, act with due deliberation, though with promptness and firmness. Fortitude is another of the main pillars in the fabric of our hopes and joys.

"Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudently deemed expedient. This virtue is equally distant from rashness and cowardice ; and, like the former, should be deeply impressed upon the mind of every Mason, as a safe-guard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge." \* \* \*

Mr. Locke very justly remarks, that "fortitude is the guard and support of all other virtues; and, without courage, a man will scarce keep steady and fill up the character of a truly worthy man." For, if we tamely yield our opinions, and pliantly give up our preferences, because other men dislike them and oppose us, we shall presently become the sport of our capricious passions, and the derision and contempt of our enemies. This virtue is of inestimable importance to the Christian, who, unless he is

"Bold to take up—firm to sustain  
The consecrated cross,"

will find the temptations of the *evil one*, the seduction of the world, and the treachery of his own heart, an over-match for his flimsy pretensions to piety. To us, it is also of especial importance. For, we have to encounter opposition from almost every source. The high and the low—the pious and profane—the learned and illiterate—all have united in a kind of merciless crusade against us, intent, it would seem, upon our total extinction. Let us, however, at all times, and under all circumstances, cling to our principles, and maintain our rights. And, whilst we yield not an iota of our privileges, let us not, from fear or flattery, surrender aught of our obligations to the craft, or to each other.

"Never yield to despair—but withstand every shock;  
Be as firm and unmoved as the storm-beaten rock;  
And, tho' billows of sorrow still onward shall roll,  
And seem, for a seasons to deluge the soul,  
Let us ever hope on—and, tho' tempests may rave,  
With undaunted ardor, we'll breast every wave."

And, when the storm of malice, and the rage of bigoted hate, shall have subsided, we shall enjoy the calm consolation that integrity of motive, and consistency of conduct, ever brings to their possessor. Another of the pillars of our Edifice is Prudence.

"Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudently determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct, while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained."

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Prudence has also been defined—"wisdom applied to practice;" for, as saith Peach, "under prudence is comprehended that discreet, apt, suiting and disposing, as well of actions as of words, in their due place, time and manner." And, Hale also observes—"Prudence is principally in reference to actions to be done, and due means, order, season, and method of doing, or not doing." Fortified by this principle, the mind is enabled to maintain that discreet and commendable equipoise, which will free it from

inadvertencies and excuses on the one hand, and enable it on the other to pursue a straightforward, consistent course in all our transactions with others. To subdue the fire of passion to the dominion of reason, and temper down our preferences to the sway of principle, is an attainment of very difficult accomplishment, but one that well repays the care necessary to attain it. Under its guidance, the Psalmist "kept his peace even from good, while the wicked were before him"—acting, no doubt, on the principle that we should not "cast our pearls before swine, lest they trample them under foot and turn again to rend us." And for similar reasons, we are required to exercise the same prudent caution.

Last, in this department of our discussion, we shall essay to speak of Justice.

"Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason, never to deviate from the minutest principles thereof." \* \* \* \*

This virtue has reference to the rendering to every one their proper dues. The principle disposes us cheerfully to accord to all whatever they may legitimately and of equitable right demand of us, and is to be regulated solely by the nature and extent of the claims they may have upon us.

There are three aspects in which we should contemplate the claims of this virtue, and the duties growing out of its proper exercise. First, to God, in acknowledging his claims upon us, and our indebtedness to his goodness; second, to our fellow-man, in rendering to Cæsar the things that are Cæsar's; and lastly, to ourselves, in doing what is right, whilst we studiously avoid all that is evil. Thus living, we shall be clad in triple armor, ready to resist all temptations to evil, and faithfully obey the will of God and the voice of conscience.

Here, then, are the "Seven Pillars"—Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence and Justice—with which to strengthen and adorn our Masonic Temple. With the four cardinal virtues—T. F. P. and Justice—as the corners, forming a true and perfect square, and the three pillars of B. L., R. and Truth, blending in one grand and beautiful composite, and rising gracefully and majestically from the centre of the interior to support the lofty dome and fretted ceiling, all perfected and beautified by the skill of wise master builders, and the faithful labor of diligent craftsmen, it stands as a monument of the wisdom and benevolence of its projectors, and the zeal and fidelity of its friends and patrons.

But we must refer you, in the next place, to the *covering* of our beauteous building. The comfort and security of the inmates, as

well as the safety of the edifice itself, demands that a house should be protected from the chances and changes of weather by a sufficient and convenient covering. Of the Masonic Temple, it is said :

"Its covering is no less than a clouded canopy, or a starrydecked Heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three principal rounds of which are denominated Faith, Hope, and Charity; and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

"The greatest of these is Charity; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity."

The sun, that opens the day, gilds its cloud-capped towers—and the moon, that leads on the night, chequers its starry canopy; and as each sheds its brighter effulgence, or dispenses its gentler radiance, to make our pathway luminous with hope and joy—lo! let down from heaven, with its top reaching beyond the clouds, and its foot coming down to earth, and the angels of God ascending and descending it—the ladder, the wearied Patriarch beheld in the dreamy visions of the midnight hour, becomes to us a bright and blessed reality, silencing every anxious inquiry of the dark and mysterious future, and filling the heart with those noble sympathies, and sublime affections, which will meet with their maturity and perfect expansion only in the Grand Lodge above. For—

"Like the bow of Omnipotence bent in his hand,  
Whose grasp at creation the universe spanned;  
The presence of God in a symbol sublime,  
His vow from the flood to the exile of time,"

it is to our hearts the highway from this world of pain, and grief, and death, to that bright world

"Where sorrow is not, nor the sigh of despair,  
Nor aught that is hateful, for sin is not there!"

Oh! that we may, each and every one of us, by true and genuine penitence for sin, and firm and abiding faith in the merits of a crucified Redeemer, realize that hope which will end only in the fruition of heavenly blessedness, where love will be crowned with its brightest consummation through the boundless realms of eternity!

Next, we direct your attention to the *furniture* of a Lodge. In all well regulated establishments, the appendages and equipages necessary for the labors and convenience of the household, are provided by those who exercise a general superintendence over its affairs. These, of course, will be conformable to the disposition of the occupants, and suitable to the purposes had in view in their association. Hence,

"Every well governed Lodge is furnished with the Holy Bible, the Square and the Compasses.

"The Holy Bible is dedicated to God; the Square to the Master, and the Compasses to the Craft.

"The Bible is dedicated to God, because it is the inestimable gift of God to man. \* \* \* The Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires, and to keep their passions within due bounds."

Need I stop to inquire how you like these necessary and indispensable appendages to our Lodge? Are they not sufficient to meet the varied wants and gratify the higher wishes of its members? Permit us to amplify our remarks in reference to their uses and effects.

"As more immediate guides for a Free Mason, the Lodge is furnished with unerring rules, whereby he shall form his conduct. The book of the law is laid before him, that he may not say, through ignorance, he erred: whatever the great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which he is to tread to obtain his approbation; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the book of the law of Masonry. That book, which is never closed in any Lodge, reveals the duties which the great Master of all exacts from us—open to every eye, comprehensible to every mind; then who shall say among us that he knoweth not the acceptable service?

"But, as the frailty of human nature wageth war with truth, and man's infirmities struggle with his virtues, to aid the conduct of every man, the Master holdeth the compass, limiting the distance, progress and circumference of the work; he dictateth the manner; he giveth the direction of the design; and delineateth each portion and part of the labor, assigning to each his province and his order. And such is his mastership, that each part, when asunder, seemeth irregular and without form: yet when put together, like the building of the Temple at Jerusalem, is cemented and framed in true symmetry, beauty and order.

"The moral implication of all which, is, that the Master, in his Lodge, sits dictating such salutary laws, for the regulation thereof, as his prudence directs; assigning to each brother his proper province—limiting the rashness of some, and circumscribing the imprudence of others, restraining all licentiousness, discord, malice, envy, drunkenness and reproach—and promoting brotherly love, morality, charity, benevolence and cordiality, that the assembly of the brethren may be with order, harmony and love.

"To try the work of every Mason, the Square is presented—as the probation of his life—proving whether his manners are regular and uniform; for Masons should be of one principle and one rank, without the distinction of pride and pageantry—intimating, that

from high to low, the minds of Masons should be inclined to good works, above which no man stands exalted by his fortune.

“Such is part of the furniture of the Lodge—such are the principles dictated to us as Masons; let us rejoice in the exercise of these excellencies, and so show our good works unto the world, that through our light so shining unto them, they may glorify the Great Master of the Universe, and do ‘justice, love mercy, and walk humbly with God.’”

In the next place, we shall direct your attention to the *ornaments* of a Lodge, and their uses.

Places of public resort are often set off with various ornamental parts and works of curious device, which serve the purpose of evincing the taste of the proprietor, attracting visitors and patrons, and may be made the medium of interesting and impressive instruction. Our parlors and private apartments are also adorned in the same way and for the same reasons. So with our Lodges.

“The Ornaments of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon’s Temple; the Indented Tessel, that beautiful tessellated border, or skirting, which surrounded it; and the Blazing Star in the centre, is commemorative of the star which appeared, to guide the wise men of the East to the place of our Saviour’s nativity.

“The Mosaic Pavement is emblematical of human life, chequered with good and evil; the beautiful border which surrounds us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the centre.”

This is seasonable and salutary admonition to us, which it is wisdom in us to heed and remember.

“As the steps of man are trod in the various and uncertain incidents of life—as our days are chequered with a strange contrariety of events—and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the Lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth: to-day our feet traced in prosperity, to-morrow we totter on the uneven paths of weakness, temptation and adversity. Whilst this emblem is before us, we are instructed to boast of nothing; to walk uprightly, and with humility; for such is this existence, that there is no station in which pride can be stably founded—all men in birth and in the grave are on a level.

“While we tread on this Mosaic work, let our ideas return to the original which it copies, and let every Mason act as the dictates of reason prompt him, to live in brotherly love.”

And the beauteous, brightly beaming star, in the *centre*, sheds the lustre of heaven around our pathway here, and leads us onward and upward to those mansions of brightness and blessedness on high! It is a welcome monitor of two-fold felicity and peace to

our anxious and enquiring hearts. It tells us of that benignant star, that shed its peaceful light on the path the wise men from the east were treading in search of the infant Redeemer, and assures us that we may approach to worship at his sacred feet—and also reminds us of that watchful Providence that numbers the very hairs on our head, and without which not even a sparrow falleth to the ground, and encourages our confidence to repose on his almighty power and gracious love.

The *Lights of a Lodge* next claim our consideration. These are necessary for the illumination of the building, and the proper display of its various departments ; and also to enable those who are engaged in the various duties and privileges connected therewith, to see their way, and to proceed intelligently and safely in their work.

The Lights of a Lodge are these three : the Sun, the Moon, and the Master of the Lodge.

"These," as Josephus says, "are representatives of the planets and the powerful works of God." For as the sun is the great centre of the planetary system—the source of their motions, and fountain of their light—and as these move on in undisturbed harmony and unbroken regularity, each cheerfully obeying the Almighty behest that put them in their place, and keeps them in their orbits, so should the Master of a Lodge, in the regularity of his deportment and the consistency of his works, be a fountain of light and a centre of love to the craftsmen, that all things may be done decently and in order. And to the membership they convey important and salutary instruction, which they should duly heed and wisely improve. For, as the most perfect and uninterrupted harmony is discoverable in all their movements—each willingly and unceasingly obeying the law of their being and motion—led on by the great, attractive, central power that their great Author has ordained—so should we, in intelligent submission and obedience to the great Architect of all things—the source of our laws, and fountain of our blessings—move on, each in his appointed sphere and appropriate duties, without halting by the way, or turning from the path, that it may in truth and verity be said of us—"How good and pleasant a thing it is for brethren to dwell together in unity."

Our three lights also show to us the three great stages of Masonry—the Entered Apprentice, Fellow Craft, and Master's degrees.

They are indicative further of the knowledge and worship of the God of nature in the purity of Eden—the service of the Mosaic law, when divested of idolatry—and the Christian revelation in all its plenitude of gospel grace!

They are also typical of the holy and ever blessed Trinity;

foreshadowing the persons and the unity of the Omnipotent Jehovah, in whom every worthy Mason confidently reposes his trust for time and eternity !

In the last place, on this branch of our subject, we shall offer some reflections upon the *Jewels* of a Lodge.

By jewel is meant, as we all know, a rare and costly ornament, which is at the same time a rich and valuable gem. These are often worn as personal ornaments, as in the case of brides about to receive and welcome their husbands, and used to designate the good and the great, who alone were entitled to wear them. They are sometimes appropriated to the garnishing of temples, shrines, caskets, and the like ; and it is this, principally, that invests them with interest and importance.

The jewels of a Lodge, to which we shall direct your attention, are the Rough Ashler, the Perfect Ashler, and the Trestle Board.

"The Rough Ashler is a stone as taken from the quarry in its rude and natural state.

"The Perfect Ashler is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft.

"The Trestle Board is for the Master workman to draw his designs upon.

"By the Rough Ashler, we are reminded of our rude and imperfect state by nature ; by the Perfect Ashler that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God ; and by the Trestle Board, we are also reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master, on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the great book of nature and revelation, which is our spiritual, moral, and Masonic trestle-board."

The first is a memento of what we once were ; the second of what we have become ; and the third, of the means through which the happy and desirable consummation has been effected. This is often the most impressive and affecting memorial of our misery, and the mercy of God, that can be devised ; and well calculated to renew in our hearts, the humiliating sense of our weakness and unworthiness—of our wanderings and reclamations—and calls to self-abasement for our sins, and the liveliest gratitude for the interposition and aid of that gracious and glorious Being whose own right arm and mighty power have upheld and delivered us in every season of danger and distress. The Lord saith to ancient Israel : "But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence." (Deut. 24 and 18.) And as an abiding evidence of that most miraculous deliverance from the cruel bondage of the Pharaohs, and of their no less memorable and unusual subsistence through the perils of the great and howling wilderness, it is written : "And Moses said, this is the thing which the Lord commandeth ; fill an omer of it to be kept for your generations, that they may see the bread wherewith I have



fed you in the wilderness, when I brought you forth from the land of Egypt.

"And Moses said unto Aaron, take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept." (Ex. 16 and 32, 33, 34.)

That pot, with an omer of manna, was a precious jewel to every devout and faithful Israelite—a glorious memorial of the paternal watch-care of God over his people—a blessed pledge of the continuance of "his favor, which is life, and his loving kindness that is better than life." Who questions that it was cherished with the utmost care and reverence, and looked upon with solemn and lively gratitude! So should it be with every true and trusty brother, who enters our Lodges as an upright Mason, and is intent upon maintaining his integrity unimpeached and unquestioned!

Thus, we have finished the necessarily very concise, and, we are fully conscious, very imperfect delineation of the "house and its seven pillars;" the founding and completion of which, we believe to have been the successful and triumphant work of wisdom. It would require a far longer period than that usually allotted to an ordinary discourse, to attempt any thing like a full and finished specification of the form and fixtures of this magnificent Temple. Indeed, it would demand the learning and the leisure of ages, with the unwasting fires of the mightiest genius the earth ever has witnessed and worshipped, to approximate a perfection at all assimilated to the boundlessness and beauty of the subject.

As an appropriate and befitting summing up of the illustrations we have attempted, and the uses, moral and intellectual, to which we would apply them, we may be permitted to place before our hearers the following, from our poetic readings on the subject:

"Rich was the Temple framed of old,  
Of Hermon's cedars lined with gold,  
By princely architect of Tyre,  
And bright the fanes of Sun and Fire,  
Built many an hundred years ago,  
In Ind, or western Mexico.

"But fabrics formed by human hand,  
Though they in noblest grandeur stand,  
On lofty pillars rich and rare,  
Of burnished gold, can ne'er compare  
With living temples pure and fine,  
Built by the Architect divine.

"Let us, who live in latter days,  
To God a nobler temple raise,  
With corner-stone deep laid in youth;  
While Knowledge, Temperance and Truth  
In all their fair proportions, bind  
That noble temple of the Mind.

"Let Fortitude the basis be,  
And high Resolve the plethory,  
The stones shall be of Reason's proof—  
Celestial Love shall be the roof—  
And Prudence at the threshold stay,  
To drive each vagrant guest away.

"Within shall Seven Pillars shine,  
The purest produce of the mine;  
Religion, Honor, Gratitude,  
Devotion, with heaven's light endued;  
Friendship and Purity sincere,  
And Understanding right and clear.

"The Sun at noon shall lend his ray,  
To guide the labors of the day;  
Nor shall the Moon and Stars by night,  
Withhold their kind and needful light,  
That your work may be finished here,  
When the Grand Master shall appear!"

Such is Masonry, in the intrinsic excellency and glory of its principles—such the practical effects of the system when the seeds of its sowing "fall into good and honest hearts." Hence its imperishable nature too.

"The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius had been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbaric force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*."

\* \* \* "The other societies of the world—empires, kingdoms, and commonwealths—being of less perfect constitutions, have been of less permanent duration. Although men have busied themselves, through all ages, in forming and reforming them, in casting down and building up, yet still their labors have been vain! The reason was—hear it and be wise, ye builders of the present day—the reason was, they daubed with untempered mortar, and admitted into their structures the base, discordant, heterogeneous materials of pride, ambition, selfishness, malice, guiles, hypocrisies, envies and evil speakings—which we reject. Hence their fabrics, unable to support themselves, tumbled to the foundations through internal weakness, or were shaken to pieces of external violence.

"The Egyptian, the Babylonian, the Assyrian, the Persian empires—the commonwealths of Athens, of Sparta and of Rome, with many others of later date—where are they now? Fallen! Fallen!! Fallen!!! the weeping voice of history replies. The meteors of an age, the gaze of one part of the world, they rose—they blazed awhile on high—they burst and sunk again, beneath

the horizon, to that place of oblivion where the pale ghosts of departed grandeur fleet about in lamentation of their former glory!

“Such have been the changes and revolutions, which, as a fraternity, we have seen. From the bosom of the Lodge, (seated on an eminence) its foundation reaching the centre, and its summit the sky, we have beheld, as upon a turbulent ocean at an immense distance beneath us, the state of this world alternately mounted up and cast down, as they have regarded or neglected the principles described above; while supported by them, the sublime fabric of our constitution has remained unshaken through ages; and thus supported, it shall remain while the sun opens the day to gild its cloud-capped towers, or the moon leads on the night to checker its starry canopy. The current of things may roll along at its base; the tide of chance and time may beat against its walls; the stormy gusts of malice may assail its lofty battlements, and the heavy rains of calumny may descend upon its spacious roof—but all in vain! A building thus constructed and supported, is impregnable from without, and can then only be dissolved when the pillars of the universe shall be shaken, and ‘the great globe itself—yea, all which it inherit, shall, like the baseless fabric of a vision, pass away before the Almighty Architect.’”

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## MASONRY IN GEORGIA.

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### FROM THE GRAND SECRETARY'S REPORT TO THE GRAND LODGE OF GEORGIA.

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The whole number of chartered Lodges in the State is one hundred and forty-three. According to their returns, they show an aggregate of six thousand one hundred and forty members; which is an increase of fifteen hundred and thirty over the number of last year. The initiations, during the Masonic year, have been sixteen hundred and sixty-four. The increase of members and initiations have been much greater this than during any previous year.

At this communication seven chartered Lodges failed to be represented by Delegates, but only four failed to send up their returns and pay their dues. [These Lodges, with the exception of No. 44, have since made returns and paid their dues; and with that exception, the returns are complete and nothing is due the Grand Lodge.] I am happy to say, and it must be a source of gratulation to this Grand Body and the enlightened Fraternity generally, that all our other Lodges are in an active and flourishing condition.

## EDITOR OF THE MASONIC REVIEW.

BRO. MOORE, of the Review, copies the following articles from a former number of the Signet, which, with his comments thereon, we republish, that the matter may be fully understood by every reader :

PRINCE HALL LODGE No. 7.—We have before us a copy of the by-laws of this clandestine Lodge composed of colored men, in St. Louis.

The Lodge claims to hold under the Grand Lodge of Ohio, which it seems is an integral part of the National Grand Lodge.

The by-laws are composed of wholesome and salutary rules, and if lived up to will redound to the credit of the society.

The following section is worthy of imitation :

SEC. 2. This Lodge will not receive as a candidate any man who is a profane swearer, a gambler, a bigamist, a libertine, excessive drinker, or any that has been guilty of any high misdemeanor, or is generally charged with the same, or is guilty of any demoralizing practice; nor will she retain any one that is guilty of the above.

The following is appended :

The by-laws confirmed, St. Louis, October 10th, A. D. 1850, A. L. 5850, by the D. D. G. M. of the National Grand Lodge.

THOMAS W. STRINGER,  
D. D. G. M. of N. G. L.

We now beg to enquire of Bro. Moore, editor of the Review, whether it is not in his power to give us some light in relation to the Grand Lodge, so called, of colored men in Ohio. That a great wrong has been perpetrated somewhere in the United States, by some regular Mason or Masons, we are very sure, and justice demands that we shall know and publicly brand the infamous traitor. Who set the ball in motion? Did it start in Ohio? If not, where did it originate? Let the editor of every Masonic journal push the investigation, until the whole truth is elicited, and the world may know the wretch who set on foot a clandestine Lodge.—*Ed. Signet.*

THE GRAND LODGE OF MISSISSIPPI.—We are officially advised that this Grand Lodge did, in its annual communication, *withdraw* its recognition of the Grand Lodge of New York, over which Willard presided during the riot in June, 1849. It is true the Grand Lodge of Mississippi does not stand alone. The Grand Lodge of Ohio has taken a similar course; but at this we were not much surprised, for, in our judgment, Masonry is nowhere in such a see-saw condition as in that jurisdiction.—*Ed. Signet.*

To the above, Brother Moore replies or comments as follows :

We should really like to know why Brother Mitchell refers to us in the above curious article; for he certainly would not concede to us wisdom beyond his own vast resources. It is true we are a little *shaded* in complexion, (at least so says a friend in Cincinnati,) especially after being for some time exposed to the sun; yet we have passed for a white man for more than forty years. And although Brother Mitchell's "color" may be a little lighter than our own, yet he is not *much* better

looking than ourself, and our hair is decidedly the *straightest*! We think, therefore, if any one should be called upon to furnish "light in relation to the Grand Lodge, so called, of "colored men," it should be Brother Mitchell and not "Brother Moore."

In addition to all this, however, Brother Mitchell has the advantage of us in another respect. A colored man who bears the reputation of telling the truth, informed a friend of ours that he was in the Encampment at Chicago when Brother Mitchell received the orders of Knighthood, and that *he* (the colored man) assisted in conferring those Orders upon Brother Mitchell. We only mention this to show that Brother Mitchell has had the honor (?) of a Masonic familiarity with colored men, claiming to be Masons, that we have not; and that he should therefore be better posted up in regard to the "Grand Lodge, so called, of colored men" than ourself—for *we* received all the degrees of Masonry, including those of Knighthood, from white men.

Strange indeed, that Brother Mitchell should wish "light" from a jurisdiction under which Masonry is "in such a see-saw condition. We will suggest to the Grand Lodge of Ohio the propriety of applying to Brother Mitchell for "light and information" to enable them to pursue a proper course. Brother Mitchell is a "great light,"—or *would be*. He has for a long time been trying to make the Craft in Europe and America believe they are entirely destitute of Masonic knowledge, and that they would be greatly the gainers by applying to him for instruction. We think it would be a good plan for each Grand Lodge in the country to have Brother Mitchell present at every session, that the members may, from that fountain of extraordinary wisdom, receive such instruction as will enable them to maintain a proper "level," and avoid the "see-saw condition" so obnoxious to the Editor of the Signet.

And now for the information of those who need information on this subject and ask the question unaccompanied with any offensive innuendoes, we will simply remark :

There are in several States what are called "Grand," as well as subordinate "Lodges" among colored people. Whether they are Masons or not we cannot say. They are not recognized as such by *our* Grand Lodge, nor by any other Grand Lodge, so far as we know, nor by individual Masons any where.

This thing did not *originate* in Ohio. It has existed in the Eastern cities, as we are informed, for more than fifty years; and our friend Brother Mitchell should certainly have known it. How he could have been a Mason as long as he has, and *not* know it, we are at a loss to determine. We have more than once made known the whole case in the Review. We have said, and now repeat, that these persons (colored) are not recognized any where, and for sufficient existing reasons *cannot* be, by any legal Mason or body of Masons.—ED. REVIEW.

If we were governed by the advice of some of our friends in whose judgment we have generally great confidence, we should be constrained to regard the foregoing article from the editor of the Review as being too "low flung" and contemptible to receive any sort of notice from us; but as Brother Moore is the accredited editor of a Masonic journal, and as it may be that this is his first effort at Billingsgate effusions, we think proper to say a few words in reply.

It will be seen that a species of unfairness, if not trickery, is manifested by the editor of the Review, in his manner of bringing together and coupling two of our articles—one headed "Prince Hall Lodge," to be found on page 13 of our May number, and the

other headed "Grand Lodge of Mississippi," under our editorial head, page 63, of same number—the one having no reference to or connection with the other.

We now state that in 1845, Brother Moore of Boston, undertook to learn by what authority, if any, colored men in the United States were making Masons. Soon after, the Grand Lodge of New York set on foot an investigation of the same subject, and its committee corresponded with Brother Moore, of Boston, in relation thereto, and the result of their united efforts left the matter in doubt as to the authority claimed.

The colored men first claimed to be working under a charter from the Grand Lodge of Scotland, but failing to make this appear, they withdrew that statement, and claimed to hold under a charter granted by the Grand Lodge of England in 1784, the Duke of Cumberland, Grand Master; but this document, if they had it, was withheld from the inspection of Brother Moore of the Magazine. The Grand Lodge of New York, and Brother Moore of Boston, arrived at the conclusion that if such a charter had ever been issued, it had long since been recalled, and the name of the Lodge stricken from the registry, and that there was no legal Lodge of colored men in the United States.

Afterwards, or perhaps pending this investigation, if we mistake not, a Lodge of colored men in or near Philadelphia, (we state from memory) did exhibit a charter purporting to emanate from the Grand Lodge of Ohio, honestly believing the document to be genuine, or they would not have shown it; but it was found that the Grand Lodge of Ohio had never convened at the place whence the charter purported to come, and further, that no such men were known in Ohio as purported to be the Grand Officers. Now, this gave us grounds to suppose, and we yet believe, that this spurious charter, was the work of some recreant Mason or Masons of Ohio; and to ascertain whether this opinion was well founded, and if not, to gain further light, we fraternally asked *all* the editors of Masonic journals to push the investigation; and, to our mind, there was a peculiar propriety in calling the special attention of the editor of the Review to this subject, for, in addition to the above facts, "Prince Hall Lodge," as we were informed, claimed to hold under a Grand Lodge of colored men in Ohio.

And now, if any man besides the editor of the Review can find

in our article addressed to him any language conveying "offensive inuendoes," he will find more than there exists, or than ever entered our imagination.

The editor of the Review says: "We have more than once made known the whole case in the Review." The whole case? Tell us where, Brother Moore. If you have explained what the Grand Lodge of New York, and Brother Moore of Boston failed to elucidate, tell us where the article is to be found, and you shall certainly have all the credit from us, to which the investigation entitles you.

In relation to the article headed "Grand Lodge of Mississippi," we have to say that it was not addressed to the Editor of the Review, nor was he thought of when we were writing it; but if he chooses to assume the responsibility of defending the Grand Lodge of Ohio against the charge there made, we beg to call his attention to an antagonist who will command more respect and courtesy from him than we could expect to receive, or in future care to claim at his hands. The correspondence committee of the Grand Lodge of New York for 1850, handled the Grand Lodge of Ohio without gloves. Will the editor of the Review tell his readers why he did not fly off the helve at that report? Will he inform them why he has not held Brother Hatch responsible, and made at least an attempt to exonerate the Grand Lodge from the effects of the severe castigation inflicted in that report? If he believes his Grand Lodge has been unjustly assailed by us, he must believe it has been more unjustly assailed by Brother Hatch; and if the champion of Ohio can slay him, we will yield at discretion.

In relation to our having taken the Encampment Degrees when a black man was present, we have to say that, little and contemptible as seems to be the object of the editor of the Review in lugging in this subject, we do not hesitate to repeat what we have said a thousand times, viz: that a black man did assist in conferring those degrees upon us, and we may add, that we privately remonstrated with the brethren of Chicago, not against the admission of that colored man in particular, for we saw nothing except his color to which exception could be taken, but against the admission of any colored men into the Order; and it is quite probable that what we said upon that subject, led, in some degree, to an expression of opinion from the subordinate Lodges, and the final

action of the Grand Lodge of Illinois upon that very subject.

Brother Moore, we have ever treated you, in common with other editors, with becoming respect, and especially have we avoided giving *you* any cause of complaint, lest it might be thought that the supposed conflicting interests of our journals was at the bottom of any jar. In our article addressed to you, no thought entered our head of giving offence; there is not a word in it that can be so construed; and hence you have forced us to believe, that from some other cause, some pent up feelings of bitterness have been rankling in your bosom, seeking the first favorable moment to be poured forth. We have taxed our memory in search of the cause, and can find nothing which, in our opinion, could have justified the withdrawal of your respect for us. It is true that on two occasions we made some remarks in the Signet, which may have slightly interfered with your pecuniary interest. We will briefly allude to them, and if you can make it appear that in so doing we stepped aside from the path of duty, we will most cheerfully retrace our steps.

With the first number of the Signet we commenced writing and publishing, what in our *great vanity* we supposed might eventually pass for the History of Masonry, and we dared to say some things against the novelties of Doctor Oliver's History of Masonry, &c. Afterwards, you re-published Doctor Oliver's "Landmarks of Freemasonry," and doubtless, honestly believed that every brother who was able, ought to purchase a copy of you; and though we never said it in so many words, we did as honestly believe that no one ought to purchase it except the lovers of curiosities, and our remarks in reference to the work, in our reply to Brother King of New York, may, for aught we know, have prevented the sale of one or two copies.

The only other case in which we could possibly have interfered with your interest, arose as follows: Shortly after we commenced the publication of the Signet we procured an English edition of Anderson's Constitutions, and in December, 1848, commenced the re-publication of the Ancient Charges and Constitutions, stating at the same time that we believed the Ancient Law had never been re-published in the United States *free from a jumble of modern regulations*; that the "Craftsman" contained a code approximating more nearly perhaps, than any other work, but even in that the



modern was so mixed up with the Ancient Rules, that no one, not having the original, could tell which was and which was not Ancient Masonic Law.

Now, in all this, we thought we were doing no more than our duty; and if your pride was wounded because we *happened* to have more light upon that particular subject than even the author of a book, we cannot be blamed. You did not charge that we had only "would be light," but like a good Christian and Mason, you sent to England for Anderson's Constitutions, and then re-published the Ancient Law *truly*, in the Review. Added to this, you have, in your late edition of the Craftsman, inserted the Ancient Law, and the work is now *more* than an ordinary Masonic Manual, for it contains two separate and distinct codes of law, each headed "Ancient Constitutions"—and the only difficulty of those who are only "would be lights" in Masonry, is to determine which is *the* law, as both are so headed as to claim that distinctive appellation.

In conclusion, we beg leave to tender our profound acknowledgments to Brother Moore for his suggestion that we be invited to instruct all the Grand Lodges in the United States; and while we should, for the want of time, be compelled to decline some of the invitations, we cheerfully promise that if he will procure for us an invitation to visit the Grand Lodge of Ohio, we will accept it on one condition, viz: that Brother Hatch will be there and deliver the first lecture—he is our polar star for *that* jurisdiction. Ed.

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#### MASONRY IN LOUISVILLE, MISSISSIPPI.

We take the following extract from a letter dated Louisville, Miss., June 7th, 1851:

"BRO. MITCHELL:—Our beloved Order is rapidly increasing in this section, and its usefulness is being greatly extended. Our Blue Lodge is adding from three to five to its numbers every month, and it now numbers something over one hundred members. Some three weeks ago Companion B. Evans, of Kosciusko, in conjunction with several brothers, met in this place and organized a Chapter, which now numbers some fifteen members, and a number of excellent brothers petitioning for admission. On the 24th we will lay the corner stone of our new Masonic Hall and Female Seminary. Would been pleased if you could have been with us and given us a talk. In conclusion, allow me to subscribe myself,

Yours, fraternally,                      LOUIS LIEBENFELD.

## QUESTION OF MASONIC USAGE.

HUNTSVILLE, Mo., June 21, 1851.

BRO. MITCHELL :—As I have never been very troublesome to you in asking your opinion on unsettled points in questions of Masonic usage, I indulge the belief that you will be kind enough to give me your views on the following case.

Can a Lodge with propriety, under the Ancient Constitution of our Institution, initiate a man who cannot walk without the aid of a crutch, and who, in taking a step, cannot bring his right foot to the ground without his crutch?

Yours, fraternally,

J. C. S.

On no subject have the Grand Lodges in the United States differed so widely as in relation to physical disqualification of candidates for the mysteries of Masonry. Some have taken the ground that no species of deformity is admissible, and quote as authority from the "Ahiman Rezon," which fully sustains them; others admit the authenticity of the law, but contend that it was instituted when Masonry was operative only, and was designed to protect the Institution against the introduction of men who were not able of body to earn a living, &c.; but that Masonry being now speculative only, the reason no longer exists, and hence the law is no longer binding. If the position of the first class was true, that all who were not perfect in form "as a man ought to be," were excluded by the Ancient Law, then should we be constrained to admit the correctness of the position, and the appropriate conclusions of the second class.

We believe that most, if not all the rules established by our Ancient brethren for the government of the Craft, were founded in justice and sustained by sound reason.

We claim for the Institution of Masonry the approbatory, if not the creative influence of the Divine will, but we are not justified in supposing that a rule restricting its recipients to certain classes was the work of Jehovah, and hence we are not prepared to conclude that a necessity existed for excluding from Masonry, as of old from the priesthood, all who had spot or blemish. But we can readily perceive a very satisfactory reason for excluding those who, by reason of their deformity, could not *practice* our Art and perform *all* the requirements of Masonry. This and no more, we apprehend, our Ancient brethren did.

That the preservation of our rites, and the perpetuity of Masonry, mainly depends upon obedience to its Ancient Laws, cannot be questioned; and hence it is of the utmost importance to know what those laws are. If the mungrel code adopted by the clandestine Grand Lodge of London about 1772, bearing the imposing title of the "Ahiman Rezon," is to be regarded as authority, then is there none other deserving the name of Ancient Law. But we apprehend no well informed Mason of the present day will, for a moment, hesitate to pronounce that code collated by Dr. Anderson by order of the Grand Lodge of England, in 1722, as the first written and only fundamental Law now known for the government of Ancient Craft Masonry. We have heretofore so fully given the history and exposed the absurdities of the "Ahiman Rezon," that we do not feel called upon to say more of it in this connection, except to remind our readers that it is not remarkable that it should have acquired the force and effect of fundamental law in this country, because the clandestine Grand Lodge of London sent Masonry into several States, and with it their spurious Constitutions, which were republished and regarded as the true Masonic Law. And it is a lamentable fact that very recently, brethren who claim to possess a sufficient acquaintance with Ancient lore to become teachers in Masonry, have published Manuals for the government of Lodges, containing the same spurious laws, headed "Ancient Constitutions," and thus have thousands been misled.

"The Old Regulations," or "Ancient Charges," collated by Anderson, so far as we know, have never been altered or changed in a single particular by any regular Grand Lodge, if we except the late attempt of the Grand Lodge of England to strike out the word "born" in its connection with "free." These old regulations contain, it is believed, all the ancient landmarks proper to be written; to these, and these only, then, do we appeal for authority to guide us in finding a correct answer to the question of our correspondent, and that our readers may judge our opinions fairly, we make the following extract from the 4th article of the Ancient Charges:

"Only candidates may know that no Master should take an Apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect about his body *that may render him incapable of learning the Art* —of serving his Master's Lord and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of

the country directs; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honor of being a Warden and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit." [Fourth Article, "Old Regulations;" see first volume of Signet, page 199.]

Now, we hold that every Mason should admit the necessity of excluding all who cannot Masonically make | — and || as also those who cannot fully exercise the three human senses, especially useful in the practice of our rites. This being admitted, we think every one will see the fitness of the Ancient Law above quoted. There is nothing in it that carries the idea that it was designed any more for operative than speculative Masonry; there is nothing ambiguous or difficult to be understood unless it may be the words "learning the Art," and which we think means no more nor less than learning to *practice* our rites. The reason of this law is given in the same article. It contemplates bringing all men upon the level at the shrine of Masonry; it contemplates the equal right of all to advancement according to merit; it guards against the heart burnings which might result from the physical inability of some to become Teachers and Masters of the Craft; but there is not a word which requires a candidate to be perfect in body "as a man ought to be;" but it does require that a man shall not be so maimed or deformed that he cannot practice and teach the rituals of Masonry. How would the Master of a Lodge teach our rituals who had but one foot or one hand? How could a blind or deaf man give instructions in Masonry? They cannot practice our rituals, and therefore they cannot properly be admitted. But this is all. A man is not excluded because he has a broken back, or a broken leg or arm, or because he has but one eye. A man is not excluded because he is deaf in one ear, nor because he stammers in his speech. In short, it matters not what his deformity or deficiency of body is, provided he can practice *all* our rites.

With the law above quoted, (and it is the only one upon the subject) the Lodge to which our correspondent belongs can better determine than we whether the gentleman spoken of can be initiated.

We hope no apology is necessary for the space we have occupied in answering the question propounded to us, for if we are not mistaken, it is one of the highest importance, and if we are incorrect in our views we will most gladly be set right; but we sincerely

believe that in this case, as in most others, the main reason for the different opinions and want of uniformity in the action of the Grand Lodges, results from a misconception of what the Ancient Law is—in other words, that some are governed by the spurious instead of the true code. ED.

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## MASONIC COLLEGE OF MISSOURI.

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LEXINGTON, Mo., June 24th, 1851.

BRO. MITCHELL:—In availing myself of the courteous offer you have been pleased to make, of the use of your pages for the benefit of the Masonic College of this place, I hope it is with due appreciation of your kindness, and a proper estimate of the advantage to our interests, that a place in your very valuable and widely circulating periodical is calculated to yield us. May it be a long, a pleasant, and mutually profitable acquaintance, we are thus seeking to cultivate with yourself and the long line of “good men and true,” who do themselves the honor of enrolling their names on the list of your eagerly reading and *promptly paying* subscribers.

Several circumstances seem to indicate the coming on of a better day and a brighter prospect for our Institution, than any that have dawned upon it since its organization. To these, I shall endeavor to refer in their proper order, sincerely hoping they may not prove as the “baseless fabric of a vision,” or the glittering, yet guileful light of an “*ignis fatuus*,” luring us on to the slough of despondency or the gulf of despair.

And first, although the term is drawing rapidly to a close, there is a slow but steady increase to our numbers. Up to this time, the catalogue of our students for the year register one hundred and ten, which is an increase of three since the issuing of your June number, and seven above that of last year. There are probabilities of more additions between this and the last of next month.

In the next place, an interest is being aroused in reference to the prices of boarding, and the inquiry has been started, “what can be done to bring the rates of charges down to a more economical standard?” This interest has been evolved by the consideration, that as the location of the College in this city, has already mate-

rially advanced its prosperity, so are its perpetuity and increase matters of importance, as identified with the general interests and prospective improvement of the place; and that the ratio of the prosperity to the citizen, in many important respects, will be in exact proportion to the integral increase to the collegian. Hence, we predicate a hope that something may be done, at last! But, when it is remembered that our groceries, dry goods, books, lumber, flour, &c., cost us more than they do the denizens of the "Metropolis of the West," having to be brought thence, to this point, and the bills of our mechanics, butchers, &c., are nearly, if not quite as high, one should not marvel greatly, that we cannot afford living as cheaply as some of the rural villages and retired neighborhoods of our State, where a trundling stage-coach and a trotting post-horse, are only occasionally objects of observation and attraction! The scheme of a large steward's hall or boarding-house, connected with the College premises is attracting friends, and I do hope it may be carried into successful completion. It is the intention of some of us, to keep that ball in motion, until it turns right side up, if possible.

We are in the midst of that kind of animated excitement which precedes the eventful scenes of an annual examination, with the added element of more than usual interest, in the fact, that our *first class* graduates are to stand up before the audience, and blush to hear their own greatness heralded to the world, under the seal and signature of the conscript Fathers of this Institution. It will be an interesting time, and we hope to have the privilege of your presence and participation on the occasion. Do not disappoint us, my good Doctor.

But, in the midst of it all, we are startled, and almost overwhelmed by a sudden and sorrowful event! *Death*, with his gaunt form and grim visage, obtrudes his presence into our midst, and snatches one of the worthiest of our number from our company and converse forever! One of our students, Mr. Wm. H. Dunn, from Versailles, Morgan county, in this State, whilst bathing in Missouri river, last Wednesday evening, is carried beyond his depth, and after a few brief struggles, sinks to rise in health and strength never again in this world! His body has not been recovered, and may never be! But his spirit has gone, to rest in Abraham's bosom, we trust! He was faultless, almost, as student, companion and friend—had professed the religion of the Gospel, and so far as mortal eyes could see, lived up to its precepts and privileges. All respected—most loved him!—and none so unfeeling as not to deplore his untimely end, and drop a tear of pity o'er his melancholy fate!

The scene in the chapel, the second morning after his death, (for during most of the day succeeding the sad event, we were at

the river searching for his body,) was most solemn and impressive. The reading of the Holy Scriptures, the offering of the accustomed prayer, and a few remarks incident to the affecting circumstances, were attended with the heartfelt sighs and tears of all present. May his soul rest in peace in the presence of his God!

The students have held a meeting—and the Society of which he was a member—and adopted a series of resolutions, consonant with their emotions under the circumstances.

Permit me, in closing this hurried and imperfect notice of our condition and prospects, to attempt a summing up of the claims we may have upon the consideration, and we would hope, liberal patronage of the community, and *particularly upon a Southern community*. Ours is not a sectarian Institution. Religion is respected, yea, revered; the sanctity of its requirements, and the blessedness of its consolations, are presented to the consideration and urged upon the attention of the students every day, whilst each is left to his own choice, as to the form of faith and worship he may prefer. Hence, we have members of the different churches among the students, each respecting the opinions and preferences of the other, and all dwelling together in that "peace and unity," which the Psalmist thought "good and pleasant." All are required to attend to the ministrations of the sanctuary on the holy Sabbath, but each one is left to his own discretion, or to the selection of his parent or guardian. Every student is also required to have a copy of the Bible in his room.

We are located in the midst of an intelligent, refined, moral and religious people. In these respects, the city of Lexington is unsurpassed in the West. "My dear sir!" said an intelligent stranger to me last summer, "it is indeed a goodly sight to stand at the corners of your streets on Sabbath, and watch the crowds flocking to your churches. I never saw so many on the way to heaven, (as I hope they are!) in a place of the same size in my life!" For the hospitalities that render the social circle an attraction and delight, the little City of the Prairie and Bluff, is quite proverbial. That this is not unmeaning compliment, the incumbent of the chair editorial of the "Signet," is a ready and a willing witness.

From such facts as these, the inference is easy, as to the kind of influences likely to be thrown around the young among us. Parents and guardians need not fear that their sons and wards will lack opportunity of either cultivating or exhibiting true gentility of manners.

Once more, and lastly, we are Union men, in these regions. Though divided into Whig and Democrat, yet we all unite on the broad and patriotic basis of the Compromise; and will stand by the peculiar institutions of the South to the last moment of recorded

time. And, should so lamentable a crisis ever arise, as to demand a rally of the friends of freedom around the "Star Spangled Banner," our blood and treasure will be a free-will offering to the cause of God and the rights of our common country.

Our students are taught, that as "Masonry regards no man for his worldly wealth or honors," and that "pre-eminence in virtue and knowledge," are the only reliable passports to usefulness and distinction, so are they thrown upon their individual responsibility here, and that their position and prominence are to depend upon their attention to their studies, their conformity to the requirements of the laws of the College, and their upright, moral and gentlemanly deportment in general. The result so far has been, unusual devotedness to study, admirable unanimity and harmony of feeling and intercourse, and a deportment in all respects praiseworthy and commendable. May it never be less so, whilst the Masonic College exists; and when a thousand years of its history have passed, may it then be but approaching the meridian of a usefulness, that shall shed benign and salutary influences on all within its sphere. Respectfully and Fraternally yours,

F. L. B. SHAVER.

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**EDITOR'S TABLE.**

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✉ The postage on the Signet, under the new law, is as follows: To regular subscribers, under five hundred miles, six cents per quarter; over five hundred and under fifteen hundred miles, twelve cents per quarter.

✉ We fraternally request our subscribers in Illinois not to pay any money due for the Signet to Brother W. S. T. PATTON, until further notice, as his agency is suspended until we can see or hear from him.

✉ A communication from our old correspondent and esteemed friend, Mrs. ELIZA M. WARNER, of Warsaw, Ill., was received too late for this number. It shall appear in the next, and in the mean time, we bespeak for her circular, already sent to many Lodges, the most favorable consideration.

GRAND LODGE OF LOUISIANA.—We are happy to announce that Bro. EDWARD BARNETT, G. S. of the above Grand Lodge, has issued a circular announcing that the Supreme Court of Louisiana rendered a verdict, on the 9th June, in favor of said Grand Lodge, on the appeal of Ramon Vionnet, ex-Grand Treasurer.



**OBITUARY NOTICES.**

DIED, in Upper Alton, Ill., on the 30th of June last, Mrs. DODGE, wife of D. S. Dodge, Esq., in the 67th year of her age.

We had long known and often enjoyed the kind hospitality of the deceased, and we can truly say we have seldom known her equal in all the ennobling and endearing qualities of the heart. As a neighbor, she was kind—yea, she was kind to all. As a friend, she was warm and unchanging. As a mother, she commanded the respect and love of her children, and the proverbial peace and quiet of her happy home, fully indicated her long years of devotedness as a wife. As a Christian, we ever looked upon her as an example worthy the imitation of all.

For several years she had been sinking under an incurable disease; but as the lamp of life grew dim and the shores of time receded from her view, her Christian virtues showed more brightly, as fixing her eye upon the Star of Bethlehem, she approached the haven of eternal rest—her home in heaven. We loved her as a mother—and yet, though a tear, unbidden, will steal upon our cheek, we feel that none who knew her should mourn that she is gone, for their loss is her gain. Oh! that our last days may be like hers.

UPPER ALTON, ILL., July 4th, 1851.

BRO. MITCHELL:—I have been requested by the members of Franklin Lodge, to forward to you for publication in the Signet, a notice of the death of one of your subscribers, BRO. GEO. LEBOLD. He died on the 3d instant, of cholera, after an illness of four days, aged 51 years. He was a member of the Chapter in this place, and was buried by the brethren of Franklin, Madison, and Piasa Lodges, with full Masonic honors. I am very respectfully, and Fraternally yours,

JAS. NEWMAN, Sec. Franklin Lodge No. 25.

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# THE SIGNET AND MIRROR.

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VOL. V.

ST. LOUIS, SEPTEMBER, 1851.

NO. 5.

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## HISTORY OF FREE MASONRY—NO. XLI.

BY THE EDITOR.

IN 1840, Dr. Crucefix, while under suspension, caused to be published in the "Free Mason's Quarterly Review," some of the proceedings had by the Grand Lodge in relation to the charges brought against him. This was in direct violation of a well known law of the Grand Lodge, and great as was the injustice which had been perpetrated in suspending the Doctor, no one could justify him in thus setting at naught an edict of his Grand Lodge; and it is not improbable that the influence of his friends and a conviction of his own that he had in this particular done wrong, and laid himself liable to well-grounded charges, caused him to go forward to the Grand Lodge and atone for his error by an open and frank acknowledgment, which had the effect to reconcile all difficulties and restore harmony. There seems to be a decided difference between England and America in relation to the homage paid to the Grand Master. Here, whilst the Grand Master is presiding in open Lodge, the most implicit obedience is paid to his mandates and the most respectful observance of all the courtesies due to the officer and his exalted station. Added to this, his official orders issued in vacation are readily yielded to, even though their propriety or justice be questioned, but here the distinction ceases. A brother commits no higher offence in speaking disrespectfully of the private character or conduct of the incumbent of the chair than of any other, even the most humble brother. The reputation and the feelings of all are held equally sacred.

In England it seems to be a crime of the highest magnitude to

impugn the motives or even doubt the sagacity of the Grand Master, merely because he is Grand Master. If we rely upon the testimony of Doctor Oliver and the Free Mason's Review, we must believe that the language imputed to some of the brethren, and for which they were suspended, imported but slight censure against the Grand Master, and as it turns out to be exceedingly doubtful whether the language was ever used, it shows an overweening and sycophantic desire to shoulder the quarrels of that officer. But Dr. Crucefix was suspended because he had been so unfortunate as to preside over a meeting when other members used the objectionable language. Dr. Oliver tells us that it threw the Craft into great confusion, as they could not impugn the motives of Doctor Crucefix: they believed him to be an upright and good man and a zealous Mason, but on the other hand, they felt bound to defend and sustain the dignity of the Grand Master.

The truth is, that Doctor Crucefix was a warm and efficient friend to the asylum for aged and decayed Free Masons, and the Grand Master, as we have seen, was not—and that the Doctor had triumphed is easily seen, when at a festival this year \$3,500 was subscribed, and the Queen Dowager, consort of William IV., sent forward one hundred dollars and commended the project in handsome terms.

The Earl of Durham died this year. He had been a distinguished officer of the Grand Lodge for more than twenty years, fulfilling every trust reposed in him and at every step making friends. Throughout his whole life he had been a warm advocate of the principles of Masonry, and had done much to promote the prosperity of the Institution. His death was sincerely mourned by all, but especially by the Craft. The testimony of such men are of the highest importance, and should be preserved in the annals of our history. On one occasion, when an assembly of his brethren were giving expression to their sense of his long and efficient services, in grateful and complimentary terms, he made the following remarks:

"I have ever felt it my duty to support and encourage the principles and practice of Free Masonry, because it powerfully develops all social and benevolent affections; because it mitigates without and annihilates within the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation and mortification, whether for the purposes of moral instruction or of social intercourse."—*Oliver's Hist. of Masonry.*

We were struck with the force and justice of these views, and have been tempted to apply them more especially to the condition of society in England and America. England boasts of the freedom of her subjects, while America urges not only the freedom, but equality of her citizens. The declaration of independence made by our venerated sires, asserts the doctrine that all men are born free and equal; but is there a land under the sun where this boasted equality is maintained? We affirm there is not. It is true that every free white man in the United States has guaranteed to him certain equal and inalienable political rights, and he may, having a fair character, expect the respectful consideration of every other honest man; but to insure the fulfilment of high expectations, either social or political, certain appliances are requisite which all cannot command. Extraordinary talents, without money, if accompanied with a large amount of "brass," is sometimes a successful cause of rising to and maintaining a respectable station in society. Prominent connections, without either talents or money, raise some to a level with the most respectable; but the only *sure* passport is money! money!—and this, too, as often without as with merit. There is, perhaps, no place where we should look with so much confidence to find all on an equality as in the house of prayer, but even there we find distinctions—yea, more plainly marked than in the ball room. Is there a church in this country where the members are on an equality during divine service? Who occupies the choice seats, the high places in the house of the Lord? We answer, not the saints—not the poor in spirit—not those who are humble and of contrite heart, but those only who are able to pay large annual rents. The choice, or *fashionable* pews are worth, say one hundred dollars a year; the next most respectable, sixty or seventy dollars—and so on down; and in some *liberal* congregations a few back seats are set apart specially for the poor, so that the *elite* can tell at a glance who are going to Heaven in fashionable company, and who with "tag-rag-and-bobtail. In some parts of the country the Methodists teach us that it is radically wrong to dedicate a house to the Lord with the understanding that the seats are excepted; and hence their seats are all free. But poor human nature is at last the same in that as in all other churches. In Cincinnati they excommunicate a church from the Conference connection because the seats belong to money-chan-

gers, whilst in Boston and other cities, pews are sold and rented for the best prices to be had, and this, too, with the connivance, if not sanction, of the bishops and elders. It is mockery, all, to prate about piety, humility and Christian meekness, if the poor woman is compelled to take a back seat in the house of God, and become a mark to be pointed at by those who, it may be, have helped to make her poor. How often do we see the family of a tippling-shop keeper occupying the most costly pew, while the widow of a man, beggared and murdered in that dram-shop, is to be seen occupying one of "the poor peoples' seats?"

The Lodge-room is indeed the only place where there are no seats set apart for the poor—where there are no high places save those obtained by merit, and these at the hands of a majority, whether rich or poor. Whatever may be the distinctions which society has established on the streets, in private mansions or church edifices, those distinctions cannot enter the Lodge room. We repeat, then, that the Earl of Durham has forcibly illustrated the true character of our institution in its social relations.

The death of the Earl of Durham threw a gloom over the Lodges throughout the kingdom, all which were required by an edict of the Grand Lodge to put on mourning for six months.

During this year a question arose in the Grand Lodge involving the right to send Lodges into the army. It is believed that this was the first time a doubt had ever been raised in England or any other country where Masonry was tolerated at all, upon this important subject. And it seems the more remarkable that the question should be mooted at so late a day, when it is remembered that Masonry was introduced very early into England, by the Roman army, and from that period to the year 1840, no nation or people, nay, not even a respectable military commander, ever dreamed of its interfering with discipline. And while we laugh at the distinction sought by the individual who threw himself in the breach, we fully agree with Dr. Oliver in saying that our institution had nothing to lose by the discussion of the subject, for there is nothing more certainly true than that, in every instance, Masonry has received strength, yea, new life and increased prosperity from the free investigation of every charge alledged against its principles or tenets. We challenge contradiction when we say that the Free Mason's Quarterly Review of London has done more for Masonry

in England than all other causes combined. And we may add with equal truth that the various Masonic Magazines in this country have not only tended to put down all opposition, but to raise the proud standard of our Order above the assaults of bigots and fanatics.

That the origin and nature of the question may be fairly understood, we make the following extract from Dr. Oliver :

“The 38th regiment, stationed in Limerick, having had a Masonic warrant, No. 441, of the Registry of Ireland, in the regiment for the last fifty years, although it being some time since the brethren met as a Lodge, through the exertions of their Colonel (Piper,) who was the W. M. while in India, they revived the Lodge; and having got the brethren of the Ancient Limerick Lodge to assist, the Master and officers were installed on the 23d June. The circumstance, having been inserted in a Limerick paper, came under the notice of Sir Edward Blakeney, who immediately wrote to know if such a transaction occurred amongst the officers and men of the 38th; and being answered that they considered, while the 47th, 79th, 4th Dragoons, and several other regiments, had Masonic Lodges attached to them, and particularly as they were under the special protection of the law, inasmuch as when all other secret societies were prohibited, a special exception was made to Masonry, they could not see any breach of military discipline; but notwithstanding all these, and other arguments being used, Sir Edward ordered them to return the warrant at once, and cease to meet as Masons.”

That this tyrannical order was justified by the testimony of a single intelligent and impartial officer of any army in the world, we emphatically deny. It is scarcely necessary to say at this late day, that there is nothing in Masonry or its rules which can be made to impair the devotion or zeal of a soldier to his country, his fireside and his home. It is certainly not necessary to quote from our ancient regulations to show that Masonry in no way interferes with the discipline or duty of a soldier, under any circumstances. And it would be a waste of time to introduce a single witness to show that in every army Masons have been as good soldiers as any class with which they can be compared. Indeed such a cloud of witnesses could be referred to that we should scarcely know where to begin. But if it be charged that Masonry tends to take away the desire for unholy revenge, harbored by the heart not free from barbarism, and causes him to remember mercy to a captive foe, even upon the battle field, we proudly admit the truth of the allegation to the fullest extent. We assert that Masonry tends to make the soldier more obedient to the discipline of the army and the commands of his superior. Masonry tends to make the brave more brave until the battle is won, but then its irresistible tendency is to cultivate the principles of civilization. It

teaches justice tempered with mercy and pure benevolence; it teaches the soldier to be a man, and not a blood-thirsty fiend; it teaches the conqueror that it is not beneath his dignity, nor will it sully his honor to practice the benign principles of benevolence and extend the hand of fellowship to a fallen or captive foe. And if evidence were wanting to show that Masonry practically inculcate these heaven-born principles, we might triumphantly appeal to every army of civilized men upon the face of the earth in which a Lodge existed; yea, to every army in which Masons were to be found, though attached to no Lodge.

But Masonry is productive of other and more important results in its influence upon the soldiery. We wish that all who entertain doubts about the policy of suffering a Lodge in the army could have heard the thrillingly interesting accounts of its happy influence, as detailed by the lamented Colonel Boyakin of Illinois, who commanded a portion of our army in the Mexican war. We had known the Colonel for many years, and loved him as a Mason *good and true*. But on his return he could only speak of our Order with enthusiasm. He said he had ever seen it do good, but only in the army had he witnessed its giant strength. There he had seen it arrest the downward and ruinous course of young men, and not only restore them to their former good conduct, but raise them far above their former standard of moral worth. He had seen it make a sober and discreet man of the almost drunkard. He had seen it drive away envy and spite and malice; yea, he had seen it make brothers of enemies. In short he declared to us that Masonry done more good with the volunteers under his command, than all other benevolent efforts combined. He said he had often before seen zealous brethren make the Lodge room a place of praiseworthy fraternal association, but never had he seen the whole soul poured forth in brotherly love before. There he saw, night after night, *every* member present, engaged heart and soul in the glorious cause.

And such is its influence, always, in a land of strangers, away from the gentle allurements of home. It makes a home and a family fireside for all its members. It brings up reminiscences of the parental roof, and the endearments of early associations with beloved sisters and brothers. We do not hesitate to say, that however much good Masonry is doing everywhere, its brightest and

loveliest achievements are in the army; and we should be loth to believe that any sensible man, with all the testimony before him, could oppose its introduction into the barrack or camp, unless, indeed, it were possible for him to be opposed to religion and morality.

Although we do not feel seriously called upon to furnish proof of the well known fact that Masonry cannot make a soldier less brave, or less obedient to military discipline, we think proper to give the following extract from Dr. Oliver, who credits it to a writer in the "Naval Military Gazette:—"

"I must confess myself unable to comprehend the object of this most arbitrary proceeding on the part of Sir Edward Blakeney, and shall feel obliged if you will throw some light on it, and state what it is, connected with Freemasonry, that has led Sir Edward thus to condemn it as an improper Society for military men to belong to. If he can shew that its introduction into the army has been in any way subversive of good order and military discipline, the question is of course settled; but I must remark that if any such objection does exist, it is strange that it has never been stated until now; and that it altogether escaped the notice of the following general officers, who were, to the full, as anxious to maintain strict discipline in the British army, as the gallant commander of the forces in Ireland: His Royal Highness the Duke of York, the late Duke of Richmond, Earl of Harrington, Marquis of Hastings, Earl of Donoughmore, Sir John Stuart, Sir John Doyle, Lord Combermere, (who was present lately when his son, an officer in the 7th Hussars, was initiated into the mysteries of Freemasonry,) and many others, living and dead, were all members of the Masonic Brotherhood, which Sir Edward Blakeney has taken upon himself to denounce as dangerous and hostile to the well being of the army. Did Sir Edward Blakeney ever hear that the 46th fought less gallantly at Dominica, in 1805, because opposed to a body of French, consisting for the most part of Freemasons, although there was at the time a regimental Masonic Lodge in the 46th? or can he show, in the whole army, regiments which have uniformly maintained a higher character for strict discipline, good conduct and bravery in the field, than the following regiments, (which I name from memory):—1st Dragoons, 28th, 29th, 38th, 42d, 46th, 71st, 79th, and 88th, to each of which there is, or was lately, a Masonic Lodge attached?"

It is said that every superior officer in the American army, during the Revolution, except one, was a Mason, and, singular as it may seem, that one was a traitor! We have not examined this subject with a view to ascertain whether all save one were Masons, but we have no reason to doubt it; and while we would not argue that Masonry, powerful as is its influence, would have deterred Arnold from an attempt to sacrifice his country to a sordid ambition, we do say that it furnishes evidence that Masons are at least as good soldiers and as true to their country's honor as other men, and any amount of testimony might be added in proof of the fact; but it is not thought necessary to pursue the subject further.

About this time Masonry received a new and powerful impetus



in India, through the instrumentality of Provincial Grand Masters, who had been appointed by the Grand Lodge of England. Lodges rapidly sprung up, and the most intelligent and prominent men sought initiation. This prosperity was the more remarkable, because of the *materiel* with which the Lodges were surrounded—some idea of which may be formed from the following amusing anecdote found in the “Free Mason’s Quarterly Review” for 1839 :

“The lower order of the Hindoos being at a loss to comprehend the occasion of the Freemasons’ meetings, conceived their mysteries are expounded by dancing gestures, and likening them to their own natches, they style the Freemasons’ ceremonial as the ‘Chumera ka natch,’ the leather dance, in reference to the apron. They also consider that ‘magic’ is practiced by them, and they term the Lodge building ‘Jadoo Gurh,’ Sorcery or Magic-House. Lately, a punkah-puller, who was squatting outside the banquetting room of a Lodge, was observed to become gradually sleepy over his duty, to the manifest inconvenience of the brethren, and the punkah at length was still. One of the Brethren left the room, and found the lazy puller fast asleep. A sharp touch with the rope aroused the sleeper, who, suddenly awakened, and seeing the Brother in his full paraphernalia, his dream was over ; bewildered and alarmed, he screamed out, ‘Jadoo Gurh ! Jadoo Gurh !’ and vanished. No consideration could ever induce him to repeat his visit to the portals of the Sorcery-house.”

We now take leave of the history of Masonry in Europe, for the present at least, for the simple reason that we have no further, and can nowhere obtain, reliable testimony upon which to found a connected chain of events. Indeed our history of European Masonry from 1830 to 1840, is necessarily very partial and imperfect. We have been forced to rely upon Dr. Oliver and detached parcels found in the Freemason’s Quarterly Review, and other periodical publications—but mainly upon Dr. Oliver, who has written but little save of Masonry in England.

There is another and somewhat singular reason why our history is less fascinating in its details for the last ten years. At no period of the world’s history has our institution been so proudly in the ascendant, in every civilized nation of the earth, as it now is and has been for the last twenty years ; and one would be prepared to expect the historian to be so richly furnished with material that he would be able to captivate his readers by a detail of interesting events ; but it must be borne in mind that a relation of interesting facts in reference to any one portion of the world is now applicable to all others. The news from all quarters is, that Lodges are rapidly increasing, and Masonry is prospering everywhere. Everywhere are the same public demonstrations being made in its favor, and so far from riveting attention, we should tire the reader

were we to give a separate and detailed account of each. Within the last ten years a few local disturbances, growing out of a difference in opinion as to Masonic law, and, in some instances, temporary confusion has been produced by an overweening desire to assimilate Masonry to the Christian religion; but these form but slight and transient spots in the bright and broad firmament which overspreads our time honored and growing institution. We believe that almost, if not every Grand Lodge that ever attempted to establish any other religious test than a belief in the God of the Bible, has receded and retraced its steps. And the few jarring discords brought about by ambitious and designing men have been smothered in their infancy, or if not, will soon die of disappointment and chagrin. "Truth is mighty and will prevail." Masonry is one and indivisible. Its principles are Godlike, and will triumph over all opposition. Its ancient laws and peculiar rituals are being well understood, and though there be a few who vainly suppose they could improve the system by fanatical innovations, the sound sense and unbiassed judgment of the great body of the Craft will frown down every appearance of such unholy and misplaced zeal. Masonry will continue to move on in the even tenor of its way, until all benevolent breasts will beat responsive to its benign injunctions.

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MASONRY, says Dr. Dodd, is a singularly amiable institution, which annihilates all parties, conciliates all private opinions, and renders those who by their Almighty Father were made of one blood, to be also of one heart and mind; brethren bound, firmly bound together by that indissoluble tie—the love of their God and the love of their kind.

## LAYING CORNER STONE OF AN ADDITION TO THE CAPITOL AT WASHINGTON.

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WE insert the following, not as news, for our readers have no doubt seen the same in the newspapers of the day, but because we think the matter of sufficient interest to be preserved. After the prayer—

Thomas U. Walter, architect of the new building, then took a survey of the stone and deposited therein a glass jar, hermetically sealed, which contained a variety of valuable historical parchments and the coins of the United States, a copy of the Oration to be delivered by the Secretary of State, newspapers of the day and other memorials.

The corner-stone of the new Capitol edifice was then, with great dignity and solemnity, laid by Millard Fillmore, President of the United States, after which he gave way to the Masonic Fraternity. Their services were opened with an excellent prayer by their G. Chaplain, the Rev. Charles A. Davis. The “corn of nourishment, the wine of refreshment, and the oil of joy,” were severally deposited, according to the peculiar observances of the Fraternity, viz:

The Grand Master examined the stone, applied the square, level and plumb, and pronounced it properly formed, and of suitable material for the purpose for which it was intended. He then placed upon it the corn, wine and oil, saying, as he did so, “May the all bountiful Creator bless the people of this nation; grant to them all the necessities, conveniences, and comforts of life; assist in the erection and completion of this edifice, preserve the workmen from any accident, and bestow upon us all the corn of nourishment, the wine of refreshment, and the oil of joy.” He then said, with this gavel, which was used by the immortal Washington, at the laying of the corner stone of that Capitol, and clothed with the same apron that he then wore, I now pronounce this corner-stone of the extension of that Capitol well laid, true and trusty,” accompanying the last words with three blows of the gavel. He then presented to T. U. Walter, Esq., the architect, the working-tools, being the square, level and plumb, accompanying the presentation with the following remarks:

“Mr. Architect: I now, with pleasure, present to you these working tools of your own profession—the square, the level and the plumb. We, as speculative Masons, use them symbolically; you, as an accomplished architect, well know their use practically, and may the noble edifice, here to be erected under your charge, arise in its beautiful proportions to completion, in conformity with all your wishes;

and may your life and health be long continued, and may you see the work go on, and the capstone laid under circumstances as auspicious and as happy as those under which this corner-stone is this day laid."

The line of the procession and the mighty multitude of people now changed positions nearer to the front of the stand from whence the addresses were to be delivered. Accompanied by the Marshals of the day, the President and his escort, with the distinguished individuals already referred to, were conducted to seats upon the lofty platform.

B. B. French, Esq., Grand Master of the Masons, then appeared in front, (preceding Mr. Webster, at his request,) and delivered the following address :

**MY MASONIC BRETHREN :** I rise to address you on this occasion, deeply impressed with the circumstances which surround me.

Standing, as I do, in presence of some of the most exalted men of this nation, and to be followed, as I am to be, by one admitted by all as emphatically *the orator* of his time, and of whom I can truly say, "He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose," you will believe me guilty of no affectation when I say I feel a diffidence which is to me unusual.

Still, as your Grand Master, I have a duty to perform, and I shrink from no duty under any circumstances. As has been the custom of our revered Order on such occasions, I shall proceed briefly to address you.

I am unable to conceive of a more interesting occasion than this upon which we are here assembled, on this anniversary of the birth-day of American Freedom. Here we are—the proud dome of our own capitol towering above us—assembled together from the North and the South, from the East and the West, to perform a duty indicative, in itself, of the growth and prosperity of this mighty nation.

On the 18th day of September, 1793, was laid by GEORGE WASHINGTON, President of the United States, and Grand Master of Masons, at least on that occasion, the corner-stone of the magnificent edifice before us.

It was doubtless supposed that, when completed according to the plan then adopted, it would be of ample dimensions to accommodate all the wants of the people by whom it was erected, for ages then to come.

Fifty-eight years have elapsed, and in that comparatively brief space in the ages of governments, we are called upon to assemble here and lay the corner-stone of an additional edifice, which shall hereafter tower up, resting firmly on the strong foundation this day planted, adding beauty and magnitude to the People's House, and illustrating to the world the firm foundation in the People's hearts of the principles of freedom, and the rapid growth of those principles on this Western Continent.

Yes, my brethren, standing here, where, fifty-eight years ago, Washington stood, clothed in the same Masonic regalia that he then wore, using the identical gavel that he then used, we have assisted in laying the foundation of a new Capitol of these United States this day, as Solomon of old laid the foundation of the Temple of the Living God. "Now, therefore," says the historian Josephus, "the king laid the foundation of the Temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time;" and we, following this sublime example, have laid here, deep in the ground, and of strong stones that we trust will resist the force of time, the foundations of a house wherein we hope, for lengthened years, the representatives of a mighty people shall legislate for the glory, the happiness, and the good of that people!

When the corner-stone of the edifice before us was laid, in 1793, the Government was justly considered an experiment, and the prediction was again and again

made, by those who, thank God, turned out to be false prophets, that it would fail. "The wish was," doubtless, "father to the thought;" but it did not fail! The first census of the United States, in 1791, exhibited a population of less than four millions of souls; at the time of laying that corner-stone there were probably something over four millions; and now, in less than sixty years, the number has increased to upwards of twenty millions! The predictions of failure by the false prophets have themselves utterly failed, while the prayer has been answered and the prophecy fulfilled which Washington made on assuming the duties of President, on the 30th of April, 1789. He then offered up his "fervent supplications to that Almighty Being who rules over the Universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that His benediction would consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes; and would enable every instrument employed in its administration to execute with success functions allotted to his charge."

The ear of the Almighty was opened to that prayer; it was recorded in Heaven; and from Washington down to the present President of the United States, who so worthily and with so much dignity and honor fills the proud station that Washington filled, it has been answered, and every instrument employed in the administration of this Government has executed with success the functions allotted to his charge.

After this supplication to the Most High, Washington expressed his conviction "that the foundations of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of a free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." "I dwell," said he, "on this prospect with every satisfaction which an ardent love of my country can inspire, since there is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty, and the destiny of the republican model of government are justly considered as *deeply*, perhaps as *finally*, staked on the experiment entrusted to the hands of the American people."

This prophecy has been fulfilled. "The foundations of our national policy *were* laid in the pure and immutable principles of private morality," and the eternal rules of order and right *having been regarded*, the propitious smiles of heaven have beamed upon the American people, to whose hands the "experiment" was entrusted. Prophecy has become fact, hope has become fruition, and the experiment on which the destiny of our republican model of government was *deeply* and *finally* staked, has been entirely successful.

But, my brethren, we must for a moment reverse this bright picture of the past. As in the fabled mirror, when, under the power of the magic wand, clouds obscure the view for a time, and darkness and desolation shut from the beholder's eye some scenes of happiness and joy, so, within a short time past, has there been hovering over the brightness of our political horizon the dark and dismal clouds of disunion, and the time was, and that recently, "when the boldest held his breath" in anticipation of the shock which was expected to overwhelm the republic.

Thanks to Almighty God, the good old ship of State weathered the dangers that seemed about to overwhelm her, and, like that glorious old battle-ship, the Constitution, she has escaped the imminent dangers of a "lee shore," and is now again, we hope and trust, in smooth water, with a cloudless horizon all around her. Heaven works not on earth without human means, and men and patriots were inspired in our day of danger to cast themselves resolutely into the breach and strike boldly for the Union. The names of Clay, Webster, Cass, Foote, Cobb,

Dickinson, Houston, Douglas, and a host of others, and a host of others, shall live in the history of the dark storm through which we have just passed, as the saviors of this glorious galaxy of American States; their names shall stand in history as the pillars of their country in the hour of her darkest trial.

I know I shall be excused for saying that all save one of those whose names I have mentioned are "brethren of the mystic tie." He to whose eloquence you are about to listen, is, if I mistake not, the exception.

To these great, good, patriotic men, aided as they have been by the Executive of the nation, in whose every act a determination not to be misunderstood has been manifested to preserve the Union, do we, as I firmly believe, under God, owe the existence this day of these United States of America! Thanks be to God!—thanks to them! [Loud and long-continued applause.]

And now, my brethren, do we see nothing here, in these ceremonies, on this occasion, to cheer us? Cold, indeed, must be our hearts, if they can beat on in their regular pulsations while our eyes behold nothing but a plain rock of granite, hewed and squared, and our ears hear nothing further than 'it is a corner-stone.' I see in these ceremonies, as it were, the spirit of Washington among us, renewing the hopes and wishes and prayers that he never failed to offer in his lifetime for the perpetuation of this Union. In that corner-stone I perceive the seal set to a renewed lease of the existence of this Union. *Lease*, did I say? No—a deed of warranty in fee simple, to have and to hold to us and our heirs and representatives forever!

In the erection of this new capitol, adjoining the old one, I see Texas, and California and New Mexico come in and unite themselves to our old Union, and become one and the same with it: and, in leaving this old capitol untouched, I see the old Union, South Carolina and all, standing firmly, proudly, in its glorious strength, unbroken and unbreakable; and let us all firmly hope and pray so may it stand forever and forever! [Applause.]

Mr. Webster then arose from a chair next to President Fillmore, and approached the front of the stand. He was welcomed by the hearty cheers of the multitude, and proceeded to read the address which he had prepared, a copy of which had been deposited in the corner stone. He did not, however, confine himself to the manuscript, but occasionally extemporised new thoughts and other highly interesting reflections, which, together with the reading occupied him nearly two hours. It was a wise, elaborate and patriotic review of the past and present condition of our country, and comprised the recital of much statistical data. There was probably less in it intended or adapted merely to entertain the hearer, than in any other oration ever delivered on a like occasion; but more to interest, to arouse us to a right appreciation of our true condition and destiny as a nation.

The conclusion of these important ceremonies was announced by a salute of artillery from the public reservation at the north end of the Capitol, and the military and civic associations returned in excellent order to their respective places of rendezvous, where they were dismissed.

(Washington Paper.)

## ST. JOHN'S DAY IN DECATUR.

DECATUR, ILL., July 10, 1851.

*Bro. Mitchell:*—Below please find the resolutions adopted on the 24th of June, by our Lodge :

*Resolved*, That the visitors to Decatur who partook of the dinner this day, given by H. M. Brown, have cause to, and do hereby, tender their thanks to him and his daughters, for their elegant and sumptuous favor.

*Resolved*, by the voting brethren in attendance at the celebration this day, That our cordial thanks are tendered to the brethren composing Macon Lodge No. 8, and the citizens of Decatur generally, for the very hospitable reception and kind entertainment which have been extended to us.

*Resolved*, That the thanks of Macon Lodge No. 8, and the visiting brethren in attendance upon this celebration, be hereby tendered to Bro. J. W. S. Mitchell, P. G. M. of Missouri, for his able and elegant address upon the occasion, and that Bro. Mitchell be requested to publish the same in the Masonic Signet.

*Resolved*, That the thanks of Macon Lodge No. 8, and the visiting brethren in attendance, be hereby tendered to the band, for the excellent music with which we have been entertained.

*Resolved*, That the Editor of the Decatur Gazette be requested to publish the proceedings of the celebration, together with the resolutions at its close.

Fraternally yours,

BERRY H. CASSEL, Sec. Macon Lodge N. 8.

We had intended to notice at length the truly interesting celebration at Decatur, but not having received the foregoing until after our August number was printed and bound, it seems rather late now to make the subject interesting ; and, indeed, any remarks from us are superceded by the graphic account of the ceremonies given by the editor of the *Decatur Gazette*, which we with pleasure transfer to our pages.

In answer to the third resolution, we have to say that our address at Decatur was entirely extempore, and we fear we could not do ourself or the brethren justice, were we to undertake to write it out, assisted only by the few heads previously prepared. We were an hour and a quarter in delivering it, and those who know our rapid manner of speaking, will perceive that it would be quite a laborious task to write it out. This, however, we would cheerfully undertake, did we believe the time was at our command, but being again alone in editing the Signet, we trust our brethren of Macon Lodge will excuse us if we fail to comply with their request in this particular.

On the next page will be found an account of the celebration.

**ST. JOHN'S DAY IN DECATUR.**—Tuesday, the 24th day of June, was a proud era in the history of Decatur. The day was one of the finest for the occasion. The sun shone out clear without being oppressive, and in its beams the tasteful regalia, peculiar to the Masonic Order, showed off to the best possible advantage.

According to previous arrangements, Macon Lodge No. 8, together with the visiting brethren from Springfield, Mount Pulaski, Clinton, Monticello, Shelbyville, Taylorsville, and the St. Louis Lodges, assembled at their Hall at 10 o'clock, A. M., and thence proceeded to Mr. Cantrill's to join in procession the wives and daughters of the Fraternity, under the direction of Capt. I. C. Pugh, marshal of the day, to the orchard of James Renshaw, where a large concourse of citizens and strangers had already assembled, when the following services were observed: music by the band; prayer by the chaplain; music. Then followed the oration by J. W. S. Mitchell, P. G. M., of St. Louis, which was listened to with undivided attention by the numerous audience. The speaker, in a very felicitous and somewhat desultory manner, endeavored to answer some of the many objections urged against the Order of Freemasonry. He claimed that Masonry was of divine origin, and that it was co-existent with the erection of the Jewish Temple by King Solomon, who also instituted the Order. That it has had an uninterrupted existence from that time to the present in every civilized land, nation and tongue. That the prejudices which have arisen from time to time in regard to it, have grown out of the admission of unworthy members, not from any inherent defect in its organization, and that in this respect it was in no particular more subject to reproach than certain sects of Christians. That the main features and doctrines of the Bible were invariably relied upon. None being permitted to enter its sanctuary except those who believed in the God of the Bible, and that nothing but the broad arm of Jehovah could have sustained it in the many vicissitudes through which it had passed. That the effect of Masonry was to unite the most jarring and discordant materials, and in every instance it has lent its aid in the propagation of the firm principles of Christianity.

In illustrating its benefits in times of war, and particularly its influence upon even the savages of our western frontiers, he drew a most moving and graphic sketch of the rescue of Lieut. Long and son by a magic sign, when the ruthless tomahawk of the Indian chief was uplifted to slay them. That in later times it has been the uncompromising enemy of intemperance; that it has, by its benign influence, stayed the march of that fell destroyer who stalks abroad in the morning, devours in the glare of noon, and retires not when darkness spreads her sable shroud over the earth, and whose yell is heard at the dead hour of midnight, as it holds



its infernal orgies over the ruins of human hope. He combatted with much ingenuity the objection which is so often urged to it as a secret society, proving that secret societies existed as far back as twelve hundred years before Christ, and that as long as the aim and object of these societies were good, this could not seriously be urged as an objection. He also, in a very gallant and facetious manner, by way of consolation, assured the ladies that he could see no good reason why they should not be admitted as members, any more than their exclusion from the priesthood under the Mosaic law, but that such was the fact in both cases, and there, although very reluctantly, he was forced to leave it.

In conclusion, the Doctor, in a very felicitous and eloquent manner, urged his brethren to renewed diligence and wakefulness in the cause, and truly we could not but think that if our Masonic brethren came up to the high mark that the Doctor set for them, the outside barbarians could have but little to complain of.

The oration was followed by a fine strain of music, and the services concluded by an impressive prayer from Rev. D. P. Bunn.

The procession then moved to the dinner table, prepared by our friend Brown—in regard to which we can only speak as a looker on, not having had the good fortune to be a partaker of the many good things which were so sumptuously spread upon his well-filled board. But we are informed by those who had on the “wedding garment,” that it was in every respect creditable to our host, most substantial evidence of which was given by the numerous guests who partook on the occasion.

There was one feature in the celebration which we cannot fail to notice, which was the truly military manner in which the marshal of the day conducted the procession. We thought to ourself if our friend Capt. Pugh had had the training of them for a short time, the rear rank would have taken open order with a little more precision, perhaps, than they did on the occasion—but on the whole they performed very well, considering that some, if not most of them, were rather *raw recruits*.

After dinner the procession again formed and marched through the principal streets to the Masonic hall, where they dispersed. —

F R A T E R N I T Y .  

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Who railleth not at others fame,  
Who loves his brother's weal,  
Who glorieth not in others shame,  
But would that shame conceal—  
A light and echo he shall be  
Of true, world-wide fraternity.

Who deemeth not another wrong—  
That he himself is right ;  
Who, armed with nerve, in valor strong,  
Presumes not in the fight ;  
Open the door that he may be  
The welcomed of fraternity.

Who beareth in his patient mind  
This maxim broad and clear :  
To others' thoughts and failings kind,  
And to his own severe ;  
A guest triumphant let him be—  
A chieftain in fraternity.

Who loves his fellow man not less  
For his religious creed,  
Whose heart at suffering and distress  
Instinctively would bleed :  
In that heart's temple all may see  
True, undisguised fraternity.

Who doth good for good's own sake,  
Benighted hearts to win ;  
Who striveth in this world of wrong  
To blot out human sin ;  
Open the portals—he shall be  
A conqueror in fraternity.

Oh, for that day-star shining clear  
From unclouded skies,  
When from the glooms that tarry here  
Humanity shall rise,  
And universal manhood be  
True brethren in fraternity !

From the Harrisburg Temple.

## ELLEN FISHER.

BY PROF. BLUMENTHAL.

IN the interior of New York, not far from Utica, is the little town called Madison's Four Corners, the inhabitants of which had, until very lately, preserved all the simplicity of manners which characterized the early settlers. News reached them always a few days after it had become old in the larger cities; and they were often heard discussing events which the dailies of New York and Philadelphia had already announced as unfounded reports. Prejudices which had long ago ceased in neighborhoods where a more frequent intercourse with the world existed, continued, as a matter of course, at Madison's Four Corners, with a tenacity worthy of the times of Rip Van Winkle. The witches were still kept at a distance by a cast-off horse shoe nailed over the door; the almanac was still consulted to ascertain the future state of the weather, and there were few who did not consider Friday an ill-omened day, and those who selected it for any particular work, as characters to be shunned.

In a pleasant little parlor, in one of the neatest cottages in this village, sat, on the 27th of October, 184—, three ladies, busily engaged around a circular table, plying their needles and beguiling the time by talking over the current events of the day and neighborhood. The eldest, Mrs. Fisher, appeared to be about sixty years of age, but showed by her still florid complexion and but slightly silvered hair, that time, in its onward course, had touched her with a gentle hand. The second was a dark brunette, with raven hair, and a countenance every lineament of which indicated a strong mind; but the large and calm eye, more pensive than fiery, would have led the judicious observer to conclude that an habitual self-control had subdued a temperament at one time hasty and determined. The third, now occupied in knitting a bead purse, was a fair blond, and could not have been more than eighteen or twenty years of age. Lovely as a spring morning in early May, her mild blue eyes were a type of the lovely mind which gave them expression. After a rather prolonged pause of nearly ten minutes, which succeeded their previous cheerful talk, Mrs. Fisher, the mother of the other two, said, with a smile, to Mrs. Welden, her daughter:

"Mary, my dear, what new scheme of improvement in dress or household affairs is now occupying your thoughts, that has so engrossed you as to cast a shade of profound anxiety over your face?"

"I was not thinking of either dress or household affairs, dear mother; my thoughts were with my husband. It is now nearly two years since we have been married, and during all that time he has spent one or two evenings, at least, in the course of every month, at the Lodge. I have begged, I have reasoned with him, and I have even shown myself displeased, but all of no avail. He persists in belonging to the horrid Masons. Would that I knew how to wean him from them! My heart aches when I think that he is so often with them—so often doing I know not what."

"And why should it ache, my dear? Is it because he is doing you know not what, that you must conclude he is doing wrong? And why do you call the Masons horrid?"

"Why, do you ask? Read only the books that tell all about them. Their wicked mummeries, their evil counsels, and their dreadful doings with that poor man, Morgan."

"And is all that is printed of them necessarily true? Have not slanders of the most frightful kind been circulated against men, whom the world has afterwards, acknowledged as among the best? And those men who profess to describe what they call their mummeries, must either have been present at them, and then, according to their own account, solemnly pledged themselves to secrecy, or have merely drawn upon their imaginations. In the first case they are perjured; in the second, they invent. Are they, in either case, to be relied on for their veracity?"

"But, mother, the man who gave me these books is a good and moral man, you will acknowledge that yourself; and he assured me that all is true in them."

"If I am not mistaken that man is Mr. Angel. I know that he is generally considered an upright and good man. He has a fair tongue in his head, and a fair face to support it. But a spirit of darkness may often be hid under the brightest garment of light. Independent of an inward feeling, which leads me to look upon him somewhat as I would look upon a beautiful snake basking in the sun, there are things around him which have awakened my suspicion. I have seen him meet with a smile and apparent cordiality, persons of whom he had spoken but a few minutes before, as vile and unprincipled; and I have known him to be engaged in transactions, which, though probably legal, were yet far from right. Nay, is not his giving you these books secretly, when he knew your husband to be a Mason, an act which ought to make you doubt at least his sense of propriety and of right?"

"He did not give those books to me—he gave them to Ellen."

Ellen, upon hearing this, blushed and cast her eyes down upon her work.

"To Ellen?" inquired Mrs. Fisher, with a glance at her youngest daughter. "That explains somewhat the reason of their being in the house. Mr. Welden is opposed to Mr. Angel paying his addresses to her."

"No, no, it was not for that," said Ellen. "He gave them to me only because I asked him his reasons for being so much opposed to Masonry. And I am now convinced that a man cannot be a Mason without being either a bad man, or ignorant of the true character of Masonry. I would not marry a Mason under any consideration whatever."

"My dear, dear children, we are directed by the highest authority, to test men by their fruit. Is Mr. Welden, Mr. Warden, Mr. Roberts or Mr. Moore, a drunkard, a gambler, or given to any immoral practices? Are these men not all good husbands, kind fathers, excellent citizens? And what say you of such men as Mr. Squires, Mr. Greater or Sloman? Do they not stand forth patterns of christianity in their respective churches? But the Masons may even boast of the greatest and best of the land in their fraternity. Washington, Warren, Franklin, Marshall, De Witt Clinton, Jackson; Bishops Griswold, Ives, Otey, and our own revered Dr. Milnor; a large number of the ministers of that zealous and devout body of christians, the Methodists, are Masons; almost every President of the United States belonged to them. Were these bad men, or would you call them ignorant? My children—your father was a Mason. Mary, do you remember Mrs. Grote?"

"The good old woman," replied Mary, "who died so triumphantly, and who was the instrument, under God, to make me and my sister turn from the world? Well do I remember her and her prayers, and how she besought God to bless the institution which supplied her in the days of her affliction with comforts, and sent to her friends, who read to her from the Book of Life when she was unable to do so."

"And do you know for whom she prayed?"

"I supposed always for her church and its members?"

"She prayed for the Masons, and the Masonic institution."

"For the Masons!" exclaimed both young ladies.

"Yes, for them. Masonry loves not to blaze its charities abroad; but inculcates the scriptural doctrine, 'Let not thy right hand know what thy left doeth.' But in this instance I deem it not wrong to inform you of it. Mrs. Grote was, like myself, the widow of a good Mason; and as soon as this became known to the fraternity, they stepped between her and want, not doling out their gifts likes our charitable societies, but gave like brothers to a sister, and smoothed the pillow under her aching head, until she

passed away to brighter regions, blessing the men whom God had sent to aid her in the hour of need."

Mary and Ellen became pensive, and with their heads leaning upon their hands, seemed lost in thought; while the good old lady, her knitting having dropped upon her lap, gazed upon the sisters with a countenance in which beamed forth maternal love and pride, chastened by religious thoughts and training. It was a group worthy of Raphael's pencil, as they sat thus in silence, the lamp casting a mellowed light over their faces.

After a few minutes the door was noiselessly opened, and a fine looking man, about thirty years of age, approached Mrs. Welden's chair, and before she was aware of it, cast his arm around her and kissed her. The little scream the surprise had forced from her, was stifled by a second kiss, impressed upon her lips by the devoted husband.

"I shall finally become jealous of the Lodge," said Mrs. Welden, as soon as her husband had taken a seat. "Every month it deprives me of your company for a night or two; and to-night, dear Charles, you have staid very late—it is almost ten."

"I regret very much that I have been kept so late, my dear wife, but it was not altogether by the business of the Lodge. I met there with a gentleman who has the superintendence of the Williamsport and Elmira railroad, and he made me a very advantageous offer to undertake a part of the work, which I have consented to accept. But let us now have our evening's devotion, and to-morrow I will tell you more about it."

#### CHAPTER II.

In another part of the same village, stood a little cottage, somewhat apart from the rest of the houses, and almost embowered in trees and shrubbery. It was inhabited by Mrs. Angel and her nephew, James Angel, a young man of very prepossessing appearance and manners. In an upper room of this cottage sat this young man with another, a Mr. Munter. Both seemed absorbed in their thoughts, and suffered the hot punch before them to grow cold, and their cigars to remain untouched upon the plate. Mr. Munter was by several years the senior of his companion, and his once fine countenance was now marked by the traces which fierce passions leave behind them, like the black ruins when the devouring element has consumed all the materials upon which it could make any impression. They had thus sat in silence for a few moments, when Angel roused himself, and with a look of searching mistrust at his companion, said:

"Munter, what has brought you here to-night? You know that these people of the village a little more than suspect your true avocation. Your presence in my aunt's house can only compro-

mise and draw suspicion upon me. And what use can that be to you?"

His companion looked up with a smile worthy of Mephistopheles, and surveyed his countenance, as if he thought to read his inmost thoughts before he replied :

"What does all this mean, James? You know full well what has brought me here. The city has become too hot just now; and I am compelled to take the fresh country air for a few weeks. The affair with that fellow from Vermont, whom I cheated out of the money he had received for his produce, came near costing me my life. He detected the game and swore we cheated, and if I had not left the city he would have killed me. You need not look so disapprovingly. Have I not heard, on my way here, of your doings at Utica, in the capacity of stool-pigeon, and"—Here Angel's face became as white as the snow which was then covering the ground. "But no matter; this is not what I was going to say. I know the reason why you ~~do not~~ want me here just now. You hope to succeed with that little witch, Ellen Fisher, who refused me two years ago. You need not shake your head. Now listen: if you mean to marry the girl, I'll blow on you, and tell her the fine husband she is likely to get; and not only will I tell her, but also her mother and brother-in-law. But if you will persuade her to run off with you, if you please, you may have a sham marriage and I'll help you all I can. You need not look surprised at this. I would like to see the girl who, with such disdain refused Jack Munter, become the lady-love of such as you. Now, what do you say to this offer?"

"Jack, I am in your power; but it is not that which makes me now tell you all my scheme. I would have married the girl, if she had not been such a puling psalm-singer; but as she is, I have long ago determined that to break her into my ways, I must first carry her off without marriage, and I think I have some chance for it now. Her brother-in-law left two days ago for Elmira, and gave her strict injunctions not to speak to me or meet me anywhere. I have had two interviews with her since, and thanks to my church-going, and fine moral speeches, have convinced her that her brother is unjustly prejudiced, and have already half persuaded her to run away with me. I am to meet her again to-night, and then hope to settle the matter."

"Well, settle the matter, and I'll have a buggy ready and a couple of fine horses. I have both at a tavern between here and the canal, and I'll drive like the old boy, so that no one shall be able to catch you."

"Now let us drink our punch and have a game, and then I'll go and meet the charming Ellen."

A pack of cards was immediately produced, and the two sat

down to their gambling and drinking. When the hour of his appointment had arrived, Angel left his companion in possession of his room, and wrapped in a cloak, went to meet his intended victim.

Beneath a clump of trees, upon a rustic bench in the garden behind her house, sat Ellen, waiting the arrival of her lover. The monitor in her breast every now and then raised his voice, and upbraided her for the course she was pursuing. Her mother's calm and gentle countenance seemed to be before her, with a troubled aspect, and with eyes which seemed to be sad and mournful, as if mourning for the fate impending over her; and the manly face of Charles Welden appeared to look stern and reproving. But she forced herself to think of other things, and to recollect all James Angel had said to justify to herself the course she was about to pursue.

At last the rustling of the branches announced the approach of another person, and James Angel stood before her.

Ellen, though she expected him, was startled at his sudden appearance, and rose from her seat. Angel took her hand, pressed it, and then said:

"Has my Ellen at last decided to confide her happiness to me? Throw away the doubts which have harrassed your mind, and be assured that my heart will beat only the more devotedly for you, for knowing what you sacrifice for me. And had not Jacob to steal his Rachel from her father? Why, then, should you any longer hesitate at accompanying me?"

"I know all and feel all you can say, dear James," replied the timid girl, "but we are told to honor our father and our mother, and I fear it will almost break my poor mother's heart when she hears that I have left her secretly."

"But you will soon return; and once married, she will become reconciled, and may be consent to live with us part of the time."

"Oh, James! if I only could feel that I am doing right. And then may be hereafter you may despise me, and think lightly of me. What would then become of me if I should lose your respect and affection?"

"Ellen, you surely cannot imagine such a thing. My love for you you certainly do not doubt, and my religious principles will always be a guaranty to you that my conduct will be such as you must approve. Have we not been raised together? Do we not go to the same church? Have not our minds thus been cast into the same mould, so that we appear as if created for one another? Come, dear Ellen, consent now to meet me to-morrow evening on the road to Clinton, just beyond the Judge's house. I will have a carriage ready, and before the second morning dawns you will be my wife. Say, dearest Ellen, will you consent?"

A faint "I will," was the reply, which appeared to come from



the heart of the poor girl, as she hid her head on the bosom of the villain. The two then settled the details, and agreed as to the time and place, and then separated to go to their respective homes.

Angel thought several times on the way to his cottage that some one dogged his steps. At one time he became so certain of it, just as he passed Mr. Cleveland's house, that he returned and retraced his steps several rods, but could not discover any one. When he reached his room he found Munter still occupied with the cards, trying various tricks by which to cheat his victims.

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#### CHAPTER III.

Angel's ear had not deceived him ; not only had he been followed, but part of his conversation with Ellen had even been overheard, by one who suspected that foul play was intended.

Conrad Wahr, the confidential attendant of Mr. Moore, who had engaged Mr. Welden's services, had been left behind by his master, in order to superintend some minor arrangement left unfinished, after which he was to follow him to Elmira. Mr. Welden had also requested him to take charge of a trunk which he had to leave behind him. It was on this latter business that he had been visiting the house, and when about to pass out by the garden gate, his attention had been arrested by hearing Mr. Welden's name pronounced in a whisper by some persons who evidently sought concealment. Approaching cautiously, he listened to the concluding persuasions and plan urged by Angel to entice Ellen from her home. His first impulse was to return to the house and communicate what he had heard, together with his suspicions, to Ellen's mother ; but fearing that this might lead only to a change in the course which Ellen and her lover had determined upon to deceive her relations, he contented himself with following him, in order to find out his place of residence, and if possible, his name.

He therefore glided out of the garden, and then placing himself in the shadow of a tree, suffered Angel to pass him after his interview had terminated. When he thought him sufficiently far advanced he followed cautiously, and was frequently compelled to conceal himself again behind different objects on the road, in consequence of Angel's suspicion that some one was watching him. But Wahr, though compelled to follow at a distance, contrived at the same time to keep him always in view, and even succeeded once to get a perfect sight of his features. When he saw the house into which the young man entered, he started as if stung by a serpent, and then stopped suddenly as if engaged in a struggle with an inward emotion. This lasted but a short time, for he soon recovered his former composure, and slowly wended his way to a distant part of the village. When he had reached a house which stood almost on the verge of its northern boundary, he knocked

and enquired for Mr. Westcot. The girl who had opened the door, requested him to walk into the parlor, where he was soon joined by George Westcot, a respectable merchant of the village. Mr. Westcot, after he had requested him to take a seat, inquired smilingly what procured him the pleasure of seeing Mr. Wahr at so late an hour.

"My duty," replied the latter. "There is some mischief brewing, which you and I are bound to prevent if within our power. Miss Fisher, the sister-in-law of Mr. Welden, will be enticed away from her home by one whom I have good reason to suspect to be a villain." He pronounced the last words evidently with painful feelings. He then related all he had seen and heard, and finished by saying that no time must be lost, nor the suspicion of the parties be roused.

Mr. Westcot, after a brief silence, replied: "Are you certain that you have obtained a knowledge of the precise state of the matter? May not something which you have misunderstood, or which has escaped your ear, give such a turn to the affair as to make it have a very different aspect. Mr. Angel has borne a fair character, nay, is considered by some a very good man. It is true I have private cause which leads me to suspect his integrity, but for that very reason, because it is *private* cause, I would be unwilling to suffer it to bias me against him. He may be an honest man, led away by an excess of love."

"He is a villain," exclaimed the honest German with some vehemence. "I cannot now tell you any more, but I know him to be such, and capable of any wicked deed."

"That altogether alters my view of the matter. If you *know* him to be a bad man, we must take immediate steps to interfere with what seems to be his plan for an elopement. It appears from what you said, that to-morrow evening has been fixed upon as the time. Meet me at dusk in the arbor in Welden's garden, for it is there, if I understand you correctly, that Ellen is to wait for her lover."

"No, no, he is to wait for her with a carriage just beyond the Judge's house, on the road to Clinton."

"So much the better. It is moonlight, and we can command a view of the three roads from a window in the upper part of the house. The Judge is one of us, and will aid in every lawful undertaking to stop a villainy. I will visit Mrs. Fisher to-morrow, and observe Ellen's conduct. But it is important that the man should be surprised in the act, so as to prevent any repetition of the attempt."

"One word more, Mr. Westcot, before we part. In all our dealings with that young man, you must try to excuse me from any personal contact with him, for I should be sorry to do anything

unbecoming a Christian and the noble principles of our institution ; but I am also a man, and would not willingly enter into temptation."

"What is there between you and him? Have you known him before, and unfavorably? If so, let me know."

"Not now ; perhaps at some other time. Good night. To-morrow evening I'll meet you at the house of the Judge. By all means be watchful."

When Ellen returned to the house, she tripped lightly by the parlor door, and entered her own room with a slow and languid step. She had hoped to pass the rest of the evening alone ; but in this she was disappointed. Mrs. Welden, who had missed her sister, inquired if she had gone to any of the neighbors, and failing to get a satisfactory reply, went to her room to await her return, for she too felt, since Mr. Welden went away, an uneasiness about Ellen, for which she could not account to herself.

Ellen started when she found her room occupied, and betrayed an agitation altogether beyond what even the unexpected presence of her sister seemed to warrant. Mrs. Welden pretended not to notice it, but taking her sister's hand, she drew her gently to her side and said :

"Dear Ellen, I begin to feel uneasy about you. For some time past your spirits have seemed to droop ; even now your hand is cold and clammy"—then passing her hand over the fair girl's forehead—"and your brow is hot and feverish, while the damp dew is still upon your locks. Make me your confidant, Ellen. What troubles you so much, and makes you even forget that your frame must suffer from an exposure in the garden at so late an hour?"

Ellen's heart was too full to reply or to hide her emotions ; she trembled like a leaf agitated by a gentle breeze, and leaning her head on Mrs. Welden's shoulder, burst out in a flood of tears.

After a few moments Mrs. Welden continued : "This will not do ; we must contrive some change of scene for you. Cousin John and his wife will pass through our place to-morrow afternoon, and you shall go with them to Binghampton. You know you have promised them long ago a visit, and told them that on their return from New York you would accompany them. Well, I give my consent, and so does mother. So get ready, to start at three o'clock in the afternoon, for they write that on their return home they will only be able to take dinner with us."

Ellen threw her arms around her sister's neck as she replied, "I do not wish to go to cousin John's house now. Are you tired of me, that you want to send me away? You must excuse me to them ; indeed I cannot go to-morrow. Pray devise some excuse for me, for I feel too nervous to meet them, and shall either keep my room or absent myself from the house while they are here."

"Nonsense, Ellen; mother has written to them that you will be ready; you yourself promised to go, and seemed delighted with the prospect; and now all is changed. What has come over you? Indeed you need a change of air and gayer scenes to revive your health and spirits. So prepare to be ready." Ellen sighed and buried her face in her hands, as her sister left the room.

## CHAPTER IV.

When Mrs. Welden had left the room, Ellen rose and paced the floor for some time with rapid but vascillating steps. After about ten minutes of violent agitation, she stopped, and as if under the impulse of a strong resolution, which she feared would forsake her soon again, she seized a pen and hastily wrote the following lines:

"DEAR JAMES—We must change our plan. To-morrow afternoon my cousin John will come, and I shall be compelled to go with him to Binghampton. If we leave, we must leave before that time. What new plan will you devise? Write to me in the usual way. Heaven knows whether I am not to blame for this almost unmaidenly note. I fear I do wrong, but I cannot help it now. I cannot even pray before retiring. Is God angry with me for what I am doing? You are so good, judge for me, and come and help me calm my conscience. Your

"ELLEN."

She then folded and sealed the note, and slipped down again into the garden, deposited it in the hollow of an old tree which stood near the road, and returned to pass the night in restless, feverish sleep.

Angel and Munter, who had spent a part of the night in playing and drinking, separated at what for them was an early hour, before twelve o'clock. The former in order to arrange his affairs, and the latter to prepare the carriage and settle his own business, for he deemed it best not to be seen in the neighborhood after the elopement.

Angel then tried to snatch a few hours of sleep, but found this more difficult than one so hardened in crime usually finds it. But Angel was a coward, and he was afraid of Munter, he was afraid of the very act he was about to engage in, and might even have abandoned it, had it not been for his bolder and more malicious companion. The early light of day found him, therefore, already awake, and being unable to content himself in his own room, he strolled out into the streets, where he met only a few milk-maids with their pails, going to relieve the lowing kine. He turned his steps almost involuntarily towards Ellen's house, and visited, without any definite idea, the old oak tree, the post office selected by the loving girl so transmit her messages and receive those of her lover. He did not expect to find a letter, and started, therefore, with surprise, when, having thrust his hand from habit into the hollow, he drew forth the letter deposited there. With a trembling hand he opened it, and after perusing its contents, paced the

ground for some time, undetermined how to account for it. At first he thought it was the result of a change in Ellen's resolution to run away with him, but after reading the letter a second time, he concluded that it was, what it professed to be, an unvarnished statement of facts. He quickly withdrew into the arbor, after making sure that no one observed him, and wrote with a pencil upon a blank leaf:

"DEAR ELLEN: Meet me at one o'clock at Mrs. Guile's house, on the road to Hamilton. All will be ready. Your  
JAMES."

After depositing this note in the place of the one he had taken, he hastened back to his house, muttering: "Now I must try to see Munter, and have his counsel. A bad thing this, to run away in broad daylight. Too much danger! Too much danger!"

#### CHAPTER V.

When Angel entered his room, he found his associate, or rather master in iniquity, already there, but in such a state of stupefaction, from the effect of his deep potations during the night, that it took some time before he could rouse him up, and still more to make him comprehend the state of things. But no sooner had the latter been made to understand that there was danger of having his plan frustrated, than the desire for revenge—that revenge which he feared would now be lost—sobered him very suddenly, and springing from the couch upon which he had been reclining, he dipped his face and head in a basin of cold water, and then resumed his seat. As soon as his companion had succeeded in explaining to him the obstacle which had so suddenly arisen in their way, and the plan he had adopted, to meet Ellen before the arrival of her cousin, Munter rose from the lounge upon which he had thrown himself, and paced the room several times, apparently much troubled at this unexpected difficulty, which threatened to deprive him of his base revenge. After a few minutes he stopped, and striking the table with his clenched hand, more to fortify himself than as an expression of anger, said: "So be it, then! If nothing else is left us we must carry her off in broad day-light. Rather a hazardous undertaking, and one which will compel me to make myself scarce in these parts for some time to come. But I will not be balked in my revenge, at any hazard. Go and meet the girl according to your appointment, and as soon as possible induce her to take a walk with you: take a roundabout way, so as to avoid the village, and then come out on the road to Clinton. I will wait for you at the Eagle Tavern, and then drive you down to Utica, in time for the afternoon train. Now be off, for I have several things to attend to before I go. I expect to introduce the lovely Ellen to a fair traveling companion, so that we may both become happy Benedicts in one day." The latter he accompa-

nied with a hoarse laugh, which grated upon the ears of his less hardened companion.

Before the hour appointed by her perfidious lover, Ellen had already reached the cottage of Mrs. Guile, which stood some little distance from the road, and almost hid away beneath the foliage of large trees and shrubs. Mrs. Guile loved trees, shrubs, birds and flowers, everything animate or inanimate, and she loved everything and everybody, because she thought them all good. No matter what the report of evils she heard of any of her friends and acquaintances, she had always an excuse or palliation ready for them. Her nature seemed to have been so thoroughly steeped in the milk of human kindness, that it appeared there had been no space left for even a drop of the acrid fluid of suspicion. Whoever succeeded in gaining her ear was sure to have his story believed, and to have due credit given for all his pretensions and claims. It was therefore no wonder that so accomplished a hypocrite as Angel should have gained the graces of the old lady, and persuaded her that prejudice was the sole cause of Ellen's relatives opposing his addresses to that young lady. Truly convinced of this, and withal being somewhat imbued with the spirit of matchmaking—that favorite pastime of the fair sex—she connived at the meetings which the two had often managed at her house, under the pretence of a social visit to good Mrs. Guile. She was therefore accustomed to connect the presence of the one with the speedy arrival of the other, and almost looked for them every fair evening, when it was not meeting night. But they had never before visited her house in the forenoon. Great was therefore her surprise, when on the day of the note Ellen entered her cottage at half past twelve in the morning, and in a dress which looked very much as if it were donned for traveling purposes, or a long walk. But what, above all, excited Aunt Guile's attention, was the evident uneasiness of Ellen, and marked traces of prolonged weeping.

As soon as the girl had taken a seat, without removing her bonnet, she inquired hastily if Mr. Angel had been there.

"No, my, dear," said Mrs. Guile; "But what has happened that you come to meet him here at this hour? For I know you come to meet him; and sure enough you have had a hard crying spell, too. Come, Ellen, my darling, tell your Aunt Guile what has happened. You have'nt had a falling out, have you?"

"No, no," said Ellen; and before she could utter another word she commenced crying and sobbing like a child. Mrs. Guile then threw her arms around her, and after soothing her a little, renewed her inquiries as to the cause of all this grief. She was at first unsuccessful, but after repeated urging, Ellen said, amid sobs and tears, "I have left my mother and sister, never, never more to return."

"What do you mean, Ellen? You left your mother? And where will you go, then, and what will you do!"

"I am going away with James. They won't let us marry, and now they want to send me away to Binghampton, that I may not see him; so James and I are going off to-day to be married."

"You do not mean to run away, Ellen?" inquired the old lady, now somewhat alarmed at the share she had in the clandestine meetings at her house.

Ellen did not reply, but hid her head on the breast of Mrs. Guile, and wept.

A knock at the door roused both ladies from this painful state of sad reflections. Mr. Angel, for it was he who had knocked, opened the door, and was about to ask Ellen to take a walk with him, when he was checked by the countenances of both ladies. Tears were glittering in their eyes. Mrs. Guile had wept with her friend, as she was wont to sympathise with all who came in contact with her. He stopped and looked from one to the other, uncertain what to say. At last, addressing Ellen, he inquired: "What has happened? Why are you both in tears? Has any one been here?"

"You may well ask," replied Mrs. Guile. "Have you not persuaded the poor girl to leave her home and friends? And do you think it so easy a thing to abandon all for any man, no matter how much a girl may love him? You ought not to carry our Ellen off in this way; depend on it, no good will come of it. Leave the girl and wait awhile; Providence may open the way soon for you."

"But, aunt Guile, you do not know all," answered Angel. "I have studied and prayed over it, and I had almost come to the conclusion to do as you recommended just now, when I suddenly discovered, I cannot tell you now how, that Mr. Welden has laid a plan to entice her from home, and then to marry her to one of his companions."

At this Ellen raised her head, and looked with evident surprise at her companion, for he had never mentioned this to her before; and for the best reason, because he had just invented it for the occasion.

"Well! if that is so," said Mrs. Guile, "then will I not interfere; for I believe it would break my darling's heart were they to marry her to any one else."

"I am glad you see the matter in its right light, for I intend now to take Ellen away; and we must hurry, to prevent discovery and interference. Are you ready, Ellen?"

"What! not now!" exclaimed Mrs. Guile.

"Yes, now; for an hour hence it will be too late."

"It seems hard," sighed the poor woman; "still your religious character, and strong attachment to Ellen, makes the parting less

severe. May the blessing of a good conscience always attend you. But, Ellen dear, where are your clothes to take with you."

"I have none," sighed Ellen, in reply. "I could not carry a burden with me in daylight without exciting suspicion, and I did not even think of it. I'll do well enough without, till I can send for them."

"Foolish girl! Love will not keep you warm these cold nights. Wait till I run up stairs for a shawl and some other things." And before Ellen could reply she had left the room. In a few minutes she returned, with rather a formidable bundle. Notwithstanding all the objections by Ellen and Angel, she forced the latter to become the bearer of her present. A few more embraces and tears and she parted with them, bidding them to be careful, and to write soon to her.

The two then left, and avoiding the public road, passed around the village through a small grove, and then took the path which led down to the canal. When they reached the kilns they turned to the right, and in a few minutes arrived at the Eagle Tavern. Munter was already there, and with him a young girl, evidently a foreigner, of an exquisite though rustic beauty. As soon as he perceived Angel and his companion, he made them get into the carriage, and then, after helping the girl into it, jumped in himself and drove toward Utica as rapidly as the horse would go.

#### CHAPTER VI.

When Charles Wahr rose the morning after his interview with Mr. Westcot, he went to his trunk, and taking out some papers and a miniature, he examined the former closely, while he every few seconds cast a glance at the latter, and shook his head. He then rose suddenly, as if a new thought had struck him, and after having replaced both the miniature and the papers, from which he selected one, which he put in his pocket, he went again to Mr. Westcot. When that gentleman saw him he supposed at once that something new had occurred. Wahr did not keep him long in suspense, but commenced immediately by saying:

"Mr. Westcot, I do not know why, but I feel very uneasy about the matter of which we were talking last night, and I fear that that fellow Angel is also connected with a business which concerns me very much. A niece of mine—the only one alive of two lovely orphan children left to me by a beloved sister—eloped a few weeks ago, and I have reason to believe, is secreted in or near this village. There are some circumstances which make me suspect that Angel took her away, or is cognizant of her hiding place. I have also reason to believe that he seduced her sister, though the poor girl would never give the name of her betrayer, even on her death bed. I shall therefore not feel satisfied without watching him du-



ring the whole day. But this I cannot do without the aid of others who know more of this place than I."

Mr. Westcot, after a silence of a few minutes, told Wahr to meet him in an hour at a room over the hotel, situated in the centre of the village.

When Wahr, in compliance with this appointment, came to the room designated, he found it already occupied by a number of the *friends*. Mr. Westcot stated the whole matter, and then asked who were willing to aid in the task of unmasking the villain, and save the sister-in-law of a Master Mason from becoming his victim. All volunteered their services. After arranging upon a plan of operation, they separated with an understanding to meet again an hour before sunset.

Wahr, now sure of aid, kept a strict watch over Mr. Welden's house, never losing sight of any of its avenues. But nothing occurred to rouse his suspicions. It is true, towards noon he saw Ellen leave the house, but clad as if only for a walk, while neither bundle nor manner indicated preparations for an elopement. Her countenance was sad, and she seemed to him as if struggling with some painful thought. He continued at his post for more than an hour, watching for her return. At the expiration of that time he became uneasy at her prolonged absence. He then crossed over to the house and inquired for Mrs. Fisher to ascertain whither Ellen had gone. But before he had time to make the inquiries, a carriage drove up, with horses panting as after a long and rapid journey, and a young man, accompanied by a rough looking individual, jumped out. The younger of the two immediately hastened to Mrs. Fisher and embraced her. As soon as Mrs. Fisher had recovered from her surprise, she held him a little from her and exclaimed: "Is that truly you, William? We have not heard from you for more than a year, and concluded that you had forgotten your aunt and cousins altogether."

"Forget you! Not heard from me!" exclaimed William Herbert, as if he could not comprehend what he heard, "Has little Ellen not given you my love? Why I wrote regularly every four weeks to the little witch. But where is she, that I may punish her for such negligence?"

"Gone out to see an old neighbor, Mrs. Guile; she will be back soon, to receive your cousin from Binghampton, who is expected from Binghampton this afternoon. Come in and take some dinner in the mean time."

"Thank you, dear aunt; if Ellen is not at home, then I'll attend to some business which brooks no delay. I have come in pursuit of a rascal named Munter, who cheated a young man from Vermont out of four thousand dollars, and afterwards nearly killed him by drugged liquors. I have good reason to believe he is in

this village. I have also a warrant for a Mr. Angel, a kind of an accomplice, who passed a parcel of counterfeit money in New York, and who, it is said, resides here, and probably hides this Munter."

"Not Mr. James Angel!" exclaimed Mrs. Fisher!"

"Exactly, that is his name! Do you know him?"

"Know him? Every body knows him, and thinks him a moral and pious man. He is even courting Ellen."

"Courting Ellen! Well, we'll stop his courting soon. Let us go in search of him, Mr. Grubly. The last words were addressed to the burly gentleman at his side.

During the latter part of Mr. Herbert's speech, as soon as Munter's and Angel's names were mentioned, Wahr had become an attentive listener, and had also made several signs, which, though not noticed by others, were intelligibly answered by the young lawyer. He now came forward, and addressing Mr. Herbert, said: "permit me to suggest that to find the latter, it will be best to go in search of Miss Fisher, from whom the surest information may likely be obtained."

"Mr. Wahr, allow me to introduce you to Mr. Herbert," interrupted Mrs. Fisher. "William, you may rely upon Mr. Wahr, we know him well."

"Be not uneasy, aunt," replied Mr. Herbert, "I too have good reason to trust Mr. Wahr."

"You have never seen Mr. Wahr before, William, I guess you must both be Masons. But go, I will not detain you any longer."

The three then went toward Mrs. Guile's cottage. On the way they met several of the brethren, to whom Wahr communicated Herbert's errand. When they reached the house of the widow and made inquiries for Ellen, she became at first confused, but incapable of telling a falsehood even to serve those she loved, she gave them all the information she was possessed of. When they found that no further intelligence could be obtained from her, they left in pursuit of the fugitives. They were at first at a loss in what direction to go, but were soon met by some of the brethren that were present at the meeting in the morning, who had noticed the lovers and gave them such information as enabled the trio to trace the fugitives to the Eagle tavern. But their mortification was extreme when they learned that Munter and Angel had both started an hour before their arrival for Utica. Herbert struck his forehead as he exclaimed, "Oh for a pair of fresh horses; mine are unfit for the task. Can none be hired?"

"Not one," replied the landlord.

"I will furnish you with a pair, the swiftest in the town," said a gentleman who stood by and had heard the details.

"Thank you, thank you," answered Herbert. "Are they ready, sir?"

"They will be in a moment," replied the stranger, who had already ordered his servant to harness them.

"You were kind! How shall we acknowledge your generosity?"

"I am a Mason!" was the brief rejoinder.

"That is enough. Our noble Order may well be proud of its children."

The horses were then brought, and the three started in pursuit. At every stage they heard of the fugitives, and had reason to believe they were gaining on them.

At Clinton they had already gained half an hour, and learned, moreover, that Munter's horses seemed to suffer on account of their flesh. At last they beheld the steeples of Utica, but caught also a glimpse of Munter's carriage. But the fugitives, full of suspicion, had also seen them, and lashed by a guilty conscience, and frightened by the furious driving of Mr. Herbert, urged their horses on to their utmost speed. Away they flew, pursuers and pursued, the former urged on by fear, the latter by revenge. The passers by stopped and wondered at the object of the race. But Herbert's horses were evidently gaining upon the others, and he was already near enough to call to them to stop, and thought he could distinguish the stifled scream of a beloved voice in reply. A few rods more, and they would be side by side. Suddenly there came a crash, and Herbert's carriage was overthrown. The tire of a wheel had come off, and the felloes flew in every direction. Before Herbert and his friends had time to disengage themselves from the wreck, Angel and Munter were lost sight of, and reached Utica.

#### CHAPTER VIII.

Mr. Welden's employer found that when he came to Utica that his arrangements had not been completed, and resolved to stop a few days in order to superintend them in person. The second night after their arrival, Welden learned that it was the night for the meeting of the Lodge, and as he had never missed a meeting at home, concluded to attend there.

A stranger to the members, he had to undergo a strict scrutiny, after which he was admitted. Having spent the evening pleasantly, he invited some of the members to go with him to his hotel and smoke a cigar. Several went with him to talk over the affairs of their respective Lodges. A little after ten a Mr. Gosten arose and begged Mr. Welden to excuse him, as he had to attend to a little business with which a friend of his had charged him, and concluded by saying—

"By the by, Mr. Welden, as you are from Madison Four Corners, it may interest you, for you may know him. So I will tell

you the matter on your honor as a Mason. It is a runaway match. The gentleman was some time ago introduced to me, and seems so steady and clever a fellow, that I do not know why he need run away with the girl. The relations must be very crusty. But may be you can tell me the reason. The gentleman's name is Mr. Angel."

"Angel!" exclaimed Welden, springing to his feet; "and did he tell you the name of the girl?"

"Ellen Fisher, I believe, if I remember rightly."

"She is my sister-in-law," gasped poor Welden, sinking into a chair again, while a deadly paleness overspread his features. They all crowded around and endeavored to calm him, but he seemed insensible to all they said, until Mr. Gosten remarked: "It is not too late to prevent their union. They will only arrive on Monday night, and I am to prepare a private place for them 'till the cars start east. I am to meet them at Mr. Bohn's hotel. But is the man so objectionable?"

"A villain of the deepest dye, and as great a hypocrite."

They then consulted upon the best measures to be adopted to arrest Angel in his flight. It was agreed that Mr. Gosten should secure a private room, to which Angel and Ellen were to be conducted, while Welden, with an officer, was to receive and secure them there. The other *friends* agreed to assist in carrying out the plan.

When Angel and Munter stopped at Mr. Bohn's hotel, they were disappointed in not finding Mr. Gosten there. This was owing to their having been compelled to leave before the time agreed upon. Angel, very uneasy on account of the carriage, which he judged rightly was driven in pursuit of him, sent to Mr. Gosten's house, and that gentleman, after having sent information to Mr. Welden, soon appeared, and conducted them all to a private boarding house, where he had engaged rooms.

Mr. Welden not having arrived, he amused the party with the current news of the day, and endeavored to beguile the time by making them speak of their own affairs. But Angel seemed ill at ease, and little disposed to converse, while Ellen, with her face hid in her shawl, looked the picture of profound distress. The young girl who came with Munter seemed also a prey to trouble, and that gentleman himself by no means possessed his usual hardihood. After half an hour of conversation, in which Mr. Gosten bore the principal part, the door opened, and Welden, with an officer, accompanied by several of his newly found friends, entered the room.

Ellen, who knew his step, looked up with a face pale as if she had seen a ghost. Angel looked like a criminal before his judge. Welden was the first to speak, and addressing the officer, said—

"Mr. Grat, do your duty; and you, dear Ellen, come to my arms." Ellen at once flew to him, and hiding her face on his shoulder, sobbed out, "Thanks, brother, for this rescue. Oh, if you knew what I have already suffered on the road, when hearing Angel speak with that Munter as I have never heard him speak before. He is a bad man. O, how can I thank you enough for saving me!" "If thanks are due they must be given to these friends, who are Masons, and who, though I come a perfect stranger among them, felt it their duty to aid me as a brother, and to rescue you as a sister."

Ellen blushed, while she hid again her face and whispered, "and I thought the Masons bad men or dupes."

When the officer was about to arrest Angel, Munter recovered somewhat his ordinary boldness and presence of mind, and inquired on what charge he was arrested. The officer replied, "for forcibly carrying off Miss Ellen Fisher. Here is the warrant for his arrest."

"Is that all?" said Munter, with a smile. Miss Fisher will have no objections to state that she went of her own accord, and if that is not sufficient, I will bail Mr. Angel and place the money in your hands." Then he took out his pocket book and displayed a large amount of money. The officer looked perplexed and turned to Ellen, but before she had time to speak, a man entered, and laying his hand upon Munton's and Angel's shoulders, said, "I arrest you both in the name of the Commonwealth. You, Munter, alias Weber, for swindling, and an attempt to poison; and you, Angel, alias Engel, for passing counterfeit money at divers times and places."

Angel sank down into his chair, crushed like a snake upon which man has set his foot, while Munter drew a pistol from his pocket, which was immediately wrested from him; when both were tied and led out of the room.

But the officer had not come alone. With him came Herbert and Charles Wahr, who, detained by some directions they gave for the carriage, now entered the room. Herbert joined Welden and Ellen, and related to them what the reader already knows, the search, the pursuit, and final discovery of the fugitives, and how he had been aided in it by his Masonic friends. Welden looked significantly at Ellen, who blushed, when Herbert took her hand, and whispered something in her ear.

"You need not plead with her, William," said Welden, "she has vowed never to marry a Mason."

But Ellen now turned round and said, frankly, "I do not deserve to be a Mason's wife, but will learn to become good by making myself worthy of you and William."

Herbert pressed her hand, and the two understood each other.

Wahr, who thought he recognised the form of the girl whom he found in the room, approached, and discovered her to be his lost and found Gertrude.

We now close this brief tale, without prying too closely into subsequent developments, leaving our readers' imaginations to fill up the picture of a courtship and marriage.

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**CLARKSVILLE (TENN.) MASONIC COLLEGE.**—The commencement of this new but flourishing institution closed on the 24th. The number of students during the past session was one hundred and ten, and we learn that the prospects for the next term are very flattering. The new college edifice will be in readiness by the 1st September next. The following gentlemen compose the faculty:

Wm. A. Forbes, A. M. President and Professor of Mathematics and Natural Philosophy.

R. N. Newell, A. M. Professor of Languages and Belle-Lettres.

E. B. Haskins, M. D. Professor of Chemistry.

James Ross assistant Professor of Languages and Principal of the Academy.

J. T. Richardson, assistant Teacher of the Academy.

The next session of this Institution commences on 1st of September and closes the 24th June, 1852.

## CIRCULAR FROM THE SUPREME GRAND COUNCIL.

UNIVERSI CERRARUM ORBIS ARCHITECTONIS PER GLORIAM INGENTIS.

DEUS MEUMQUE JUS.

ORDO AB CHAO.

FROM THE EAST of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the Thirty-third and Last Degree "Ancient and Accepted Rite, under the C. C. of the Zenith, near the B. B., answering to 40° 42' 40" N. L., and 2° 51' 0" E. L., meridian of Washington City.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K—H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all Degrees, Ancient and Modern, over the surface of the two Hemispheres:

*To all to whom these Letters shall come—Greeting:*

HEALTH—STABILITY—POWER.

KNOW YE, That at a stated session of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the Thirty-third and Last Degree, "Ancient and Accepted Rite," duly and legally established, constituted and organized for the *Northern* Masonic District and jurisdiction of the United States of North America, held on the 30th day of the 3d lunar month, called Sivan, Ano. Hebm. 5611, Ress. 2387, Ords: 733, et Mm. 537, and of the Christian Era, the 39th day of June, 1851, at their *Grand East*—New York City:

It was unanimously resolved, decreed and ordered, that the following official Manifesto be published, and sent forth to all the various Grand Bodies over the two Hemispheres.

WHEREAS, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-three Degrees, of and for the State of New York," has, since the last stated Session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic Fraternity, under date of the 7th of April, 1851, with two *counterfeit* stamps, and the following names appended thereto, to wit: Henry C. Atwood, Jno. W. Timson, Jno. W. Simons, Edmund B. Hayes, Daniel Sickles, George E. Marshall, Thomas Hyatt, A.

Colo Veloni, and David Cochrane—all of which was also republished in the "American Keystone" of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well-known and well-established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous imposture and conspiracy against our most Illustrious Order in general, and this Supreme Grand Council in particular.

And whereas, said conspiracy and imposture have been further developed in a second publication in the New York Herald of the 20th inst., and in the New York Express of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council of the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a new champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his Grand Master of Ceremonies, and William H. Ellis and William H. Jones, of New Haven, Conn., John S. Darcy, of Newark, N. J., N. B. Haswell, of Burlington, Vt., and Robt. B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "under an American organization," being an *amalgamation* of the degrees of the "ancient and accepted rite" with the American Chapter and Encampment Degrees—a *hybrid* arrangement, tending to the wholesale breaking up of every ancient Masonic landmark, and totally at war with all constitutional Masonic laws, as well as common sense.

Now, therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals have usurped the right to degrees into which they have never been lawfully initiated; that they have been and are practising a gross and palpable imposition on the Masonic Fraternity of the United States, in shamelessly assuming to confer degrees and exercise powers with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order, and as such, should receive the condemnation of all "good and true" Masons.

*Resolved*, That our Masonic Brethren throughout the U. States and the world be, and they are hereby cautioned against the aforesaid individuals, as *imposters in Masonry*, whose only object seems



to be deception, for purposes of unenviable notoriety and pecuniary profit.

*Ordered*, That all intercourse with them, on the part of brethren acknowledging the authority of this Northern Supreme Grand Council, of the Thirty-third and Last Degree "Ancient and Accepted Rite," be, and is hereby *interdicted*, under the heaviest penalty of Masonic law.

DEUS MEUMQUE JUS.

J. J. J. GOURGAS,

M. P. Sov. Gr. Commander 33d ad vitam.

EDW'D A. RAYMOND,

Ills. Treasurer General of the H. E.

KILLIAN H. VAN RENSSELAER,

Ills. G. Master of Ceremonies.

JOHN CHRISTIE,

Ills. Captain of the L. G.

CHAS. W. MOORE,

Ills. Secretary General of the H. E.

ARCHIBALD BULL,

Sov. Gr. Inspector General 33d.

FRANCOIS TURNER,

Sov. Gr. Inspector General 33d.

GILES F. YATES,

Mo. Ills. Insp. Lieut. Gr. Commander 33d.

To the R. W: the GRAND LODGE OF MISSOURI.

MASONRY has been poetically defined to be "a beautiful system of morality, veiled in allegory and illustrated by symbols;" and again it has been defined to be "the science of symbolism." This science teaches, by the aid of emblems, the whole duty of man in every situation in life in which he may be placed, and not in a dry, didactic manner, but so as to render the task of instruction a delight both to the teacher and the hearer. As he who treads the mazy walks of a rich parterre can admire the beauties of nature made more lovely by the hand of art, and at the same time inhale sweet odors and cull choice flowers by the way, so the aspirant after Masonic knowledge has new attractive fields of thought laid open before him, and while in his progress after truth, he admires the wisdom which inspired the great institution, he also appropriates many gems of knowledge of "purest ray serene," which are as effectually hidden from the world, as are the natural gems which "the dark unfathomed caves of ocean bear.

T. B. Haynesworth, of S. C.

GRAND LODGE OF MISSISSIPPI.

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THIS Grand Lodge held its last Annual Communication at Natchez in February last, the proceedings of which we have lately received. We give place to the beautiful address of the G. Master, CHARLES SCOTT. It will be remembered that in a former number we stated that we had received information that this Grand Lodge had withdrawn its recognition of the Grand Lodge of New York, and we expressed a desire to see the grounds upon which such action was based. Well, we now have the report of the Committee of Correspondence, and while we will not again undertake to vindicate the course taken by the Willard party of New York, we must be permitted to say that our astonishment at the late action of the Grand Lodge of Mississippi has been increased by reading the report of its committee. If we are at all competent to judge of sound arguments and logical deductions, we unhesitatingly declare that the arguments offered by Brother MELLE, last year, against the legality of the proceedings of the Willard party, and in favor of the Philips, Herring & Co. party, were decidedly more forcible and more difficult to be refuted than are those to be found in his late report; and yet, strange to say, the brother's arguments last year convinced his Grand Lodge that it should recognize the Willard Grand Lodge, while this year they are convinced that that recognition should be withdrawn. Bro. Mellen must be a popular man in his Grand Lodge. But we will insert all he has said upon the subject, and leave our readers to judge for themselves. First, however, we present the

## GRAND MASTER'S ADDRESS.

BRETHREN OF THE GRAND LODGE: Again you have assembled under the Constitution, to counsel with one another, and legislate for the general welfare of our Order; and we should earnestly endeavor to keep and preserve in our deliberations that unity of feeling and sentiment which should characterize our intercourse as Masons. Peace and harmony prevailed amongst the workmen at the building of the first temple, which was planned by our ancient Masters and constructed under the guidance of Jehovah. Every piece of timber and every block of marble were nicely prepared and fitted to their places, so that when the work was finished Mount Moriah shone with the glory of that temple, and was crowned with a beautiful Masonic symbol of union and friendship.

It is the source of much pride and pleasure to know that our benificent institu-

tion is distinguished for its prosperity in every portion of the civilized earth. Its sublime principles and doctrines are productive of the happiest results on the moral and intellectual condition of the Craft, wherever they be dispersed around the globe. The mystic lights are shining in all nations, while our rites and benefits are dispensed to all who are desirous, and are worthy and well qualified to receive them. But in no country is our Order more highly appreciated than in the American States. The voice of prejudice is hushed into silence. The spirit of party has ceased its ravings, while the strong arm of legislative tyranny is no longer raised to destroy the Holy House which our forefathers erected. Time, patience and perseverance triumphed over all opposition, and Free and Accepted Masons now fully enjoy the peaceful observance of their ancient rites and the sublime work of truth and benevolence. In every State of the American Confederacy the progress of Freemasonry is onward. The great body of the Fraternity is actuated by the noblest impulses, and are awakened to new convictions of Masonic duty and obligation. Dormant energies have been aroused to vigorous action, and a spirit of enlightened inquiry pervades the Craft. Eager to comprehend the profound mysteries of the Order, many noble workmen are being led by the *Greater Light*, that they may explore the region of moral philosophy and religious truth. The sun of Divine Revelation casts its luminous rays over our dark and degraded nature, but the great truth of the majesty of the Holy Scripture would brood over the restless waters, like some smiling angel with the light of heaven on her brow.

In the limits of our own jurisdiction, Masonry has certainly assumed an elevated position. The Fraternity has greatly increased, and with a few exceptions, we are assured that those who have been united to us are men of moral and intellectual worth. The unworthy should never be permitted to enter our temple or profane its altars. We should carefully scrutinize the character of every candidate for the mysteries; the strictest examination should be made into the history of his life and conduct, and no one should ever pass the porch of our mystic edifice, or enter the middle chamber, until he has been duly and truly prepared. A Fellow Craft should not be raised to the degree of Master until his mind is fully invested with the principles of the preceding degree. If the first and second steps have been cautiously and considerably taken, we may reasonably expect that he may be rightfully conducted into the Holy of Holies, and walk in that solemn retreat, and have his soul filled with our loftiest impulses. There are too many Lodges unmindful of their duties in yielding to the solicitations of candidates to be passed and raised. A little reflection will teach us that no one should be permitted to take the second degree until he be thoroughly grounded in the first degree, and in no case, other than one of emergency, should the third degree be conferred until the candidate has manifested suitable proficiency in the principles of Entered Apprentice and Fellow Craft. We know of a period in the history of our Order when the conferance of the third degree was regarded as a mark of the highest honor, and when none but men of the highest moral and intellectual worth could enter on the Master's carpet. The Entered Apprentice represents one who has commenced a great moral undertaking, and must call into requisition his best energies to reach that eminence, which few of the Craft have attained. It requires no great labor to obtain all the degrees of Ancient Masonry, to possess a knowledge of its ritual, and become familiar with its forms and ceremonies, but it is a stupendous work to learn and understand the deep and profound mysteries of our institution. Every one must be his own architect, and the builder of his own house. The great designs are laid out on the Masonic tracing-board, and he must pursue them strictly if he would present a suitable specimen of moral work, with his mark upon it. There is being erected upon the summit of the celestial Moriah a temple whose foundations are eternal. Its corner-stone was laid by the Grand Master of the Universe at the fall of man. It has been in progress for ages, and is yet unfinished. Its beautiful materials will be furnished from this far-off country; many immortal ashlers have been taken thither and placed in the massive structure,

but many more must be prepared, marked, numbered and approved, ere that temple can be finished, and its cope-stone brought forth with shouting and praise.

The constitutions of Freemasonry have charged us to preserve inviolably the ancient landmarks; but how can we obey the injunction if we know not the boundaries of our moral domain? Our territories seem to be without limit, and bordering on the kingdom of the skies. Its metes and bounds can only be discerned by the spiritual eye. But these are peculiar marks of distinction, by which we may be set apart from the world. There is a clear title to the region of light, which has been handed down from generation to generation; an unwritten deed, which contains words of perpetuity, and which embraces all the sons of knowledge. We have certain universal laws which are regarded as landmarks. Our language and laws, our ceremonies and usages must be preserved. Ignorance or the spirit of innovation might mar the beauty and symmetry of our institution, whose foundation covers the grave of original innocence, and whose structure rises sublimely above the ruins of death.

A spirit of improvement is abroad in the land. The political and moral worlds are in agitation. Literature and science have taken up their march, and wonderful are the developments of the age. Mighty are the interpositions of thought and the triumphs of principle, and let us not be unmindful of our Masonic duties—survey the map of Masonry—it embraces the world; it is confined by no narrow circle; it has traveled, as did St. Paul, from the East to the uttermost bounds of the West. The science of our Order comprehends the social, intellectual and eternal welfare of man. It would make him fall in love with virtue. It would instruct him in the way of moral preparation, and point to the grave, that he might be reminded of immortality.

The governments of the earth are awakened to a lively and practical sense of the importance and value of mental culture. Austria, Prussia, Germany, France, England, and many of the United States, have embarked in the magnanimous enterprise of public instruction. They have done much, but a vast field is open for further usefulness and nobler manifestations. The area of Masonic charity covers this earth. Our domain is broader than Europe or America. Our cause is that of civilization and truth. The channels of charity are as multifarious as the moral and physical wants of the human race, and the rules and principles of our Order are adapted to every necessity and emergency. Regarding the human soul as in a state of progression to another and a higher region of existence, every nerve should be strung and every effort exerted to develop its immortal energies. The education of human beings, says an eloquent writer, considered in its most extensive sense, comprehends everything that is requisite to the cultivation and improvement of the faculties bestowed upon them by the Creator. Our moral wants may be said to be much greater in this life than our physical necessities; and it is our bounden duty to aid and assist each other in the time of need and distress. The principle of Masonic charity is not limited to a particular sphere. It would relieve the penury of the widow and respond to the cries of the orphan. It would carry comfort and peace to the bereaved circle of a departed brother. It would feed the hungry and clothe the naked. It makes provision for the poor, whom God has said we shall always have with us. But charity is something more than all this. If it would clothe the naked, it would provide vestments of love, wherein the soul should be enrobed; if it would feed the hungry, it would furnish food for the perished mind. If a worthy member calls on us for assistance, we are ever ready to afford it; if a widow or orphan of a deceased member of our Craft should signify a want, it will be supplied. And how many of our brethren are too poor to educate their children; how many orphans are destitute of moral and intellectual instruction, who might be provided for by the Fraternity, if we would husband our resources and judiciously expend them for the purposes of education? Let us not argue the impossibility of providing an education fund. A willing and united effort will crown the enterprise with success. Where is the Lodge in our State which would not gladly set apart a portion of its dues for such a purpose;

and where is the unaffiliated member of the Craft who would not contribute to so great and philanthropic an undertaking, and present his annual offering on the altar of benevolence? Other Grand Lodges have set a wholesome example—Kentucky, Missouri, Alabama and Tennessee have embarked in the cause of Education. We will do well to imitate this course.

There are other subjects of interest which will, doubtless, challenge the consideration of this Grand Lodge, and to which I need not more specially direct your attention. May wisdom guide us in our labors. Let us be prudent and cautious in our deliberations. Freemasonry is a powerful instrument in the hands of enlightened Craftsmen to enable them to carry light and liberty to the benighted nations of the world. It is not religion—it is not Christianity, though it furnishes many beautiful and splendid illustrations of Biblical truth. The Masonic Ladder, which is emblematical of that which Jacob in his vision saw, has three rounds, denominated Faith, Hope and Charity. The Genius of Masonry may teach us something of these Christian graces, and point to their celestial origin. But the word of inspired wisdom informs us that they are born of the spirit, and are a smiling offspring of a new creation—a trine of lovely sisters, with hands linked together, they form a part of that mystic circle, whose common centre is the God of the Universe. The excellence of Fraternal unity distinguished the temple worship; and was manifested in the communings of the ancient people of God, when they assembled to praise his holy name; and the Levites, on their return from captivity, entered the sanctuary and united in harmonious worship of their Great Deliverer, and praised him with psalms and gladness. Then, “Behold! how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garment, as the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore.”

The following is the extract, before alluded to, from the Report of the Correspondence Committee—Bro. MELLE, Chairman :

#### NEW YORK.

The Committee of Correspondence of New York review the proceedings of this Grand Lodge of last year, giving a brief synopsis of our labors; quote from the address of our M. W. Grand Master, Charles A. Lacoste, which they characterize as a very able and interesting address; copy in full the *resolutions* adopted by this body in relation to the recent difficulties in New York. The Committee go on and say, “Having carefully looked over the proceedings of this Grand Lodge, we find, with a single exception, besides the Report of the Committee on Foreign Correspondence, nothing to object to, but everything to approve. The work is square, and in such form as to deserve high commendation, and serve as a valuable example to the Fraternity. All her decisions, at this communication, are sound, commendable, prudent and wise, with the exceptions above made. The first is this, Bro. Youngblood offered the following :

“*Resolved*, That a recommendation of a Subordinate Lodge, authorizing a candidate to take the degrees in another Lodge out of its jurisdiction, must be passed at a regular meeting and by a unanimous vote.”

“This resolution,” the Committee of New York say, “contains a radical error, and removes an old landmark or usage of the Society. Numerous decisions of Grand Lodges have been made on the point that a majority vote is *sufficient*. The old usage of the Fraternity from the earliest times, without memory or record to the contrary, that we ever were aware of, was and is to recommend by a majority. To require it to be by an unanimous vote defeats the end of the provision, viz : to guard against the indulgence of a personal pique or unreasonable objection, depriving the Fraternity of good and worthy men, whom a majority of one Lodge would cheerfully recommend to another Lodge to receive the degrees, while they

cannot confer them upon him in their own, owing to a negative ballot, or opposition deemed by them unreasonable or without good cause. If a unanimous vote is required, the individual objecting, although believed by the majority unreasonable, may, by constant attendance and voting always, defeat a recommendation."

The Committee of New York approve of the amendments offered by Bro. Hawkins, and hope that this Grand Lodge will reconsider the vote, and that Brother Youngblood, upon due reflection, will be convinced that they are right, and will be the first to move it.

If the "unanimous vote defeats the end of the provision," surely the argument of the New York Committee defeats its own end. That they may have had no such regulation in New York, or any known to the New York Committee, may be true; but still, it is a mere regulation—an *additional regulation*, which any G. Lodge has a right to adopt. The object is to protect a still more ancient one, requiring a unanimous ballot upon the initiation of a candidate for the mysteries of Freemasonry—to break up the modern practice of avoiding this ancient regulation by such recommendations. Why require a unanimous and secret ballot, if a majority may recommend the candidate to a Lodge where he is not known and which receives him on such a recommendation? It "defeats the very end" of the secret and unanimous ballot. The Lodge has no right to know the cause of rejection, unless the rejecting brother; of his own accord, chooses to divulge it, whether it be unreasonable or otherwise. If they could require this information, why the secret ballot? There are many reasons why the rejecting brother should not be interrogated. A very important one is, that he may know facts in relation to the candidate sufficient to exclude him, which he dare not divulge. The lawyer against his client, the doctor against his patient, and the priest against his penitent, afford familiar instances; or other parties might be involved, the reputations of whom the rejecting brother would not, for his own life, put in jeopardy, by any revelation which might lead to exposure.

No. This avoiding the unanimous ballot by such recommendations had become a growing and pernicious evil, and required this new regulation to correct it. The evil was modern, and hence our "well-read and well-informed" brethren of New York had no recollection of seeing an ancient regulation of the kind. These recommendations were the source of much discord. And our experience shows that when one individual has been thus introduced and forced upon the Fraternity, a better man and a better Mason has been driven out. Harmony in the Fraternity is worth more than many members. Let none pass the portals of the temple, directly or indirectly, who cannot receive the unanimous suffrage of the brethren who are his neighbors and who know him best. Perhaps if this rule were adopted by our New York brethren, there might be more harmony within their jurisdiction. We recommend them to try the experiment, being quite sure that they will not remove a "landmark" thereby.

"Having found so much to approve," the New York Committee say that "they regret much to feel called upon by their duty to differ radically from, and object in toto to the reasoning of our esteemed and highly respectable Bro. Mellen, in the Report of the Committee on Correspondence, in reference to the schism in New York, and particularly respecting the right of Past Masters to seats in the [New York] Grand Lodge."

The Committee then state, that we were mistaken in supposing that the "compact," so called, was in 1827, or ever, declared by that Grand Lodge "a fundamental law, and should never be disturbed;" and charge, that these words were inserted, without authority, by the late Grand Secretary, Herring, in re-printing the Book of Constitutions in 1845. Their own printed Constitution, certainly, was sufficient authority for us, if we quoted and relied upon it; but it will be remembered that we threw aside this compact expressly, in our argument, with the remark, that it did not sustain the *Phillips* party. We stated, in effect, that there might be some facts in the prior history of the Grand Lodge of New York, which might add weight to that compact, but that we were too far removed from that

State, and too ignorant of the history of that day to know whether any such existed or not. If we had had then before us a document which we have now, we could have shown conclusively, that the late proceedings is only a second edition of the occurrences which led to the establishment of two Grand Lodges in New York, in 1823, which were subsequently united by virtue of that compact, in 1827. It was a quarrel then, as now, between the city and country Lodges. It was an amendment of the Constitution then, as now, depriving Past Masters, except one from each Lodge, of a seat in the Grand Lodge. The country Lodges were for limiting then, the expenditures of the Charity Fund, and were in favor of the mileage and per diem system—the city Lodges against it. The names of several of the old parties even appear in the transactions of to-day, arrayed against each other, as in 1823. The city Lodges seceded then, as now, excepting that they, instead of usurping the chair, took for excuse, that the Grand Master would not allow an appeal from the decision of the chair, and adjourned the Grand Lodge without taking a vote or going into an election, which was required by the Constitution to be held on that day, (first Wednesday in June) and the city members, after entering their protest, repaired forthwith to St. John's Hall, and "*reformed* the Grand Lodge," as they called it, and elected officers for a Grand Lodge, and then resolved that it was expedient to form two Grand Lodges in that State. Then, claiming to be the true Grand Lodge, as now, sent forth a circular letter, which we have before us, in which they say, "The Grand Lodge of the State of New York, having been reduced to the painful necessity of dissolving its connection with certain Lodges subordinate to its jurisdiction, and located beyond the limits of the city of New York, owes to the purity of its motives, &c., to make explanation," &c., and proceed to give what appears to be a calm and truthful history of the difficulties of that day, with the complaints, reports, efforts and propositions for reconciliation, and the Constitution which was amended by the committee, in November, 1822, and ordered to be reported to the June Communication, in 1823, and by which Constitution Past Masters were deprived of their right of membership.

Under this state of facts, the compact of 1827 must be looked upon as giving powerful support to the claims of the Phillips party, though the express words that "it was to be the fundamental law, and never to be changed," may have been subsequently interlined as charged. They were certainly there in spirit, and the late attempt at an amendment of the Constitution was a violation of that compact.

It is a controversy which has lasted for thirty-two years; and perhaps we should go back to 1804, the date of the report of the Grand Officers, De Witt Clinton G. Master, upon the subject of the Grand Visitors. And we might as well here give a succinct history of this controversy, if it be only to show "how great a fire a little spark kindleth." But it will be useful for reference, and aid this Grand Lodge in understanding clearly these difficulties, and by exhibiting the errors of both parties, hasten the union of them upon a firmer basis than that of 1827. That was not firm, because the root of the evil was not reached. Neither party were willing to do the other full justice; but the City party appear to have been the most unreasonable, though the other party do not seem to have been altogether right.

By the Book of Constitutions, adopted March 2, 1785, it was provided that the Quarterly Communications should be held in New York *forever*.

That every member of a constituted Lodge, who should pay twelve-and-a-half cents quarterly to the *charity fund* of the same, except the members of the Lodges in the city of New York, who should pay quarterly twenty-five cents; that every person initiated should pay one dollar and twenty-five cents to the Charity Fund, except those initiated in Lodges in the City of New York, who should pay each, two dollars and fifty cents.

Here will be discovered the foundation of the whole difficulty. It is singular that an anxious desire to give alms, should have so destroyed all other charity between the almsgivers. But so it is.

The country Lodges believed it right that the city Lodges should pay double dues because there were more subjects requiring assistance in the city than elsewhere; but they desired to limit the expenditures of the charity fund to \$1000 per year, as nearly all of it was expended in New York, and claimed mileage and per diem for the country Lodges. This claim the city Lodges opposed, as it would be taking some \$1500 out of the charity fund, which they claimed should be kept sacred. The city Lodges opposed the system of Grand Visitation, as the cost of collecting the revenue of the Grand Lodge through the Grand Visitors, was about 50 per cent., and in one instance went to near 75 per cent. The country Lodges desired to keep up the system, as it insured the expenditure of at least a portion of the revenue in the country, in the instruction of the country Lodges; and they contended that it was no loss to the Grand Lodge, as Freemasonry had greatly flourished and extended itself under the system, and the revenues were increased even by this expenditure. For want of the mileage and per diem, the cost of traveling at that day, when the facilities were not as great as now, were very onerous upon the country Lodges. The country Lodges endeavored to exercise their due influence by the proxy system. This the city Lodges opposed.

In June, 1821, the country Lodges were fully represented. The subject of G. Visitors was dropped, but the country Lodges voted themselves mileage and per diem, not only then, but for the future, and authorized a Delegate to represent five Lodges and five Past Masters, whereby a single individual might give twenty votes. One object the city Lodges thought was in contemplation by the country Lodges, was, to move the Grand Lodge to Albany, and this was advocated. But the Committee appointed to report amendments to the Constitution reported one *dismissing all Past Masters* (excepting one from each Lodge) of a seat in the Grand Lodge—compensating Delegates and non-resident Grand Officers for their attendance—allowing one proxy to represent five Lodges—limited the Stewards of Charity to \$1000 per annum expenditure, &c.

The quarterly meeting in March following, undertook to defeat the effect of the proxy system, by giving a form of appointment, making it necessary for the proxy to receive his appointment in open Lodge,\* and upon motion, made at the June Communication, that a Committee should be appointed to examine the credentials and to admit none not thus appointed, the question of order arose, upon which the appeal was taken from the Grand Master's decision above mentioned, and the G. Master adjourned the Grand Lodge, and the city Lodges "re-formed" the Grand Lodge at St. John's Hall, and elected officers.

The old and new difficulties, it will be seen, are precisely parallel, and when we consider the amendments to the Constitution reported by the Committee, by one of which, the Past Masters were excluded from Membership, and to prevent the adoption of these amendments the city Lodges seceded and formed a new Grand Lodge, and that the compact of 1827 contained the following, "that the number of Lodges which one Master or Past Master might represent, should not exceed three; but Past Masters should not be represented by proxy; and that representatives shall be paid as they had heretofore been paid," the conclusion is inevitable, that the membership of Past Masters was a part of the compact, and the country Lodges receiving mileage and per diem was the consideration.

The Committee of New York notice our remark that the opinion of Chancellor Walworth, was of less value, as it was not the opinion of the *Chancellor*, in other words a *judicial* decision, but that of a lawyer and counsellor of one of the parties, and as such, he might be presumed to be biased. The Committee of New York say that Grand Master Willard sent him the documents and asked his opinion, the Phillips party having claimed the learned Chancellor as being upon their side, and that, if the Grand Lodge paid him a fee subsequently, it was from a sense of duty.

\* In the late affair, the Quarterly Meeting in March declared the late amendments unconstitutional—a singular coincidence.



Why the Phillips party should have ever thought Chancellor Walworth's opinion would be on their side, we cannot imagine; as, in the difficulties of 1823, he belonged to the country party and signed a circular letter, bearing date February 8, 1821, with thirty-five others, including Bro. Joseph Enos, jr., Ebenezer Wadsworth, and Salem Town, who figure at this day in the present difficulties on the same side, addressed to the Lubordinate Lodges, to take such measures as would insure a full attendance of the country Lodges, that the Grand Lodge might be removed from the city of New York.

Judges, as well as others, frequently err, even in their legal opinions, after a full and fair hearing of both sides, and when no circumstances interfere with their impartiality: and though we entertain a profound respect for Chancellor Walworth's integrity and ability, and have no doubt that his opinion, as published, is a perfectly honest one, *his* opinion, nor that of any other person, under the same circumstances, is entitled to more weight than that which the naked reasoning may give. It is from necessity, without regard to the fact, whether he wrought for a stipulated fee, or was remunerated for his labors afterwards by the generosity of the Grand Lodge—a biased opinion. It is hardly necessary to remark that lawyers expect to be paid for their opinions, though no special mention is made of a fee, and he is liable, unwittingly, to lean to the side of his client.

"Passing from this," continue the New York Committee, "the writer of the report [alluding to our report] argues at length the question of the Past Masters' rights to permanent membership, and votes in the Grand Lodge favorably to that right, and in our judgment falls into numerous errors of fact and fallacies and inconsistencies of reasoning and argument, which we cannot, for want of space, follow him; but which are, as we conceive, all easily capable of correction and refutation by every well read and well informed Mason."

Such an argument is unanswerable!

We certainly had no reason to anticipate that our effort last year would receive the immediate approbation of our brethren in New York; or, at least, we did not expect that if it produced conviction to their minds, that they could divest themselves of "the minerals and metals of their self-esteem sufficiently to confess their error upon its first reading; but really, to be annihilated thus by a single stroke of the pen, modest though we be, was not within our calculations.

We sincerely regret, as our only object is truth, and the welfare of the Fraternity, that our distinguished brethren had not taken the little trouble which it appears it would have cost them, to have corrected at least some of those numerous errors of fact, and made manifest the fallacies and inconsistencies of our reasoning and argument. And truly, we are astonished that they did not prefer to expend their time in this good work, instead of occupying so much of it and their valuable space as three or four closely printed pages, equal to double the number of ours in re-arguing the question of inherent right of Past Masters to seats in the Grand Lodge.

Our proposition, it will be remembered, was simply, "that if the Masters and Wardens had an inherent right, that Past Masters had." It was so evident at the conclusion of our argument—if our labors may be honored by this designation—that neither had, that we did not think it worth the announcement. The Masters and Wardens had the right by grant or gift in the early part of the last century, and a little later in the same century, at most fifty years, the Past Masters had the same right by grant or gift also. The difference in time is too slight in the history of a Fraternity of thirty centuries existence, to make any difference in the rights of the parties, nor does it matter whether A. gave the right to B., and B. to C., or that A. gave it directly to C. If we have a clear apprehension of the definition of the word "inherent," neither Past Masters, Present Masters, nor Wardens can lay claim to it.

The Committee of the Grand Lodge of Ohio, who have had time to consider well and coolly this question, in their last able report agree with this Grand Lodge in the opinion that the Willard party, in excluding the Past Masters, were guilty

of a revolutionary act, and that the Philips party could not legally form a Grand Lodge in the manner in which it was attempted, and, as a consequence, the Grand Lodge of Ohio refused to recognize the existence of any legitimate Grand Lodge in New York. This, certainly, would have been the conclusion to which your committee would have come last year, if we had evidence before us that a Past Master had attempted to exercise his rights in the Willard Grand Lodge, and had been prevented by that body. But as that Grand Lodge, which we then recognized, has since given sufficient evidence that Past Masters are in truth excluded, it is respectfully submitted to your most worthy body, whether it is not now time, and whether it would not be more consistent to withdraw our recognition of the Willard Grand Lodge.

The Committee of Foreign Correspondence of Ohio refer approvingly to our report of last year, except so much of it as recommended the recognition of the Willard Grand Lodge. But the special committee, to which was referred the subject of the difficulties in the Grand Lodge of New York, treat the subject at length, and with signal ability, and arrive at the same conclusion as the other committee. We quote the conclusions of the special committee:

"Your committee do not feel called on to enter into the question of the rights of Past Masters in Grand Lodges; indeed, a discussion of the *general* question could have no relevancy in this controversy, for the question in the case before us turns entirely on the organization of the Grand Lodge of New York. It does appear to your committee, however, that those opposed to Past Masters have erred in two particulars:

"1. In disturbing the compact of 1827, in which the rights of Past Masters were clearly recognized, if not distinctly asserted, and which was declared a fundamental law of the Grand Lodge, *which was never to be disturbed*.

"2. In forcing the amendment on the Grand Lodge without submitting it to vote at the Annual June Communication. The Constitution provided that all amendments should be passed by two successive June Communications; unless, in addition to the affirmative vote of the Grand Lodge at the June Communication, *it shall have received the affirmative vote of a majority of Lodges in the jurisdiction*. The words '*shall have received*,' clearly indicate that the action of the Lodges must be *prior* to that of the June Communication, and not *after*, as was the case in the instance before us. Any other construction of the language is impossible, and any other view opposed to the plainest principles of common sense and justice. Your committee believe, therefore, that Grand Master Willard and his associates seriously erred in their over-zealous efforts to disfranchise Past Masters. On the other hand, it cannot be doubted that the W. Isaac Phillips and his party were wrong in resisting the will of the Grand Master while occupying his place, and clothed in the insignia of his office. It was their duty to have submitted to his will, for the time being, and if, as they believed, his conduct was characterized by great abuses of power, some other and more appropriate manner and time should have been chosen to assert their rights.

"In conclusion, your committee feel some hesitation as to the duty of this Grand Lodge in relation to the difficulties among our New York brethren. The two bodies have sent out communications, each claiming to be the legitimate Grand Lodge. The M. W. Isaac Phillips and his Lodge, claim that the proceedings of the opposite party were unconstitutional and revolutionary; and the W. John D. Willard and his Lodge, charge the other party with riotous and revolutionary conduct. Now, can this Grand Lodge, in view of all the facts, recognize one party as the legitimate Grand Lodge, thereby, cutting off all fraternal intercourse with the other? There are various considerations which would cause us to hesitate. One party resisted the authority of the Grand Master, and formed a new Lodge, claiming to be the legitimate Lodge. In all of this, we perceive so much irregularity that some doubt exists as to the propriety at this time, of acknowledging the legitimacy of either Lodge.

"The Masonic Fraternity constitutes a world-wide brotherhood, and no trivial

event should be permitted to interrupt the relationship between either individuals or Lodges. That differences of opinion must necessarily grow out of business transactions, and the management of Lodges, might readily be anticipated; but the exercise of proper forbearance, and a recognition of those principles of brotherly love and charity which constitute the foundation of our Order, should be sufficient to arrest violent passions, and lead to amicable adjustments.

"Your committee believe that the transactions of our New York brethren are in direct antagonism to the spirit of Masonry; that in their zeal to maintain party organizations, they have lost sight of the glorious principles of our Order, and have descended to the elements of another grade of society to accomplish their various purposes. But the broad and bright faith of Brotherly Love and Charity admonish to forgiveness; and now, in the name of an entire Fraternity, in the name of every principle held sacred by Masons, we call on our brethren of New York to stay the hand of violence and disorder. We call upon them to retrace their steps, and to greet each other as brothers, and live in harmony according to the intention of our association.

"Your committee believe that the questions which have divided our brethren, admit of a ready and easy adjustment, and that a spirit of mutual concession and charitable forgiveness, would establish union and harmony where now violence and discord prevail. We would, therefore, earnestly and affectionately advise and urge them, by every principle held sacred by Masons, to adopt measures to reconcile their controversies, and thereby showing to the world that Masonry is what it professes to be, a system of Brotherly Love and Charity.

"We have high authority for admiring the office of peacemaker: and if this G. Lodge can, by proper means, contribute to heal the wounds now so fresh and bleeding in our Fraternity, her name shall ever be hailed with honor and gratitude. With this spirit, and influenced by this motive, your Committee, in all humility, but with full confidence in the broad mantle of Charity, submit the following resolutions for the consideration of this Grand Lodge:

"*Resolved*, That the Grand Lodge of the State of Ohio, has heard with feelings of most profound regret, of the difficulties which exist in the Grand Lodge of New York.

"*Resolved*, That in the opinion of this Grand Lodge, the questions which have agitated the Grand Lodge of New York, admit of being adjusted in a manner honorable, and to the interest of both parties.

"*Resolved*, That we most respectfully but earnestly urge our brethren of N. York, to take the necessary steps for the immediate adjustment of this unfortunate misunderstanding.

"*Resolved*, That if the mediatorial aid of this Grand Lodge can be of any assistance in compromising the difficulty now existing in the Grand Lodge of New York, it is hereby frankly, and in good faith tendered to them.

"*Resolved*, That until the existing difficulties in the Grand Lodge of New York be amicably adjusted, or some new feature developed, this Grand Lodge cannot recognize either one of the present organizations."

And the Grand Secretary was ordered to forward a copy of the resolutions to both bodies.

The doctrine contained in these two pages appeared to us so good, and written in such a true Masonic spirit, that we preferred not to mutilate it, and to respectfully and fraternally urge its consideration upon our brethren of New York.

Your committee, to carry out their recommendations in case their views meet with the approbation of the Grand Lodge, present the following resolution for adoption:

"*Resolved*, That the resolution adopted last year, recognizing the Willard Grand Lodge of New York, be and the same is hereby rescinded."

Your committee believe that the adoption of this resolution will by no means retard the settlement of the difficulty, but on the contrary, if it has any influence, it will tend to re-establish harmony among our brethren of New York.

We are happy to find that a serious, though unsuccessful effort has already been made to unite the Willard and Phillips Grand Lodges, and that Committees were appointed by both parties, who met, and propositions were made by members of both committees. One of the Phillips Grand Lodge proposed the division of the State, giving to the Lodges already erected, the permission to choose which jurisdiction they would come under. This, it was remarked by one of the other committee would have been acceptable a year ago, but not then. One of the Willard Grand Lodge then proposed that an amendment of the Constitution should be made, by which, that upon the call of the roll of Lodges, the Past Masters collectively of each Lodge should have one vote. This was also rejected. It was then proposed by another of the Phillips Grand Lodge, that each Grand Lodge should act independently until June, 1851—that the Willard Grand Lodge should rescind the amendment excluding Past Masters, and all then to be convened to elect officers for the State of New York. This was likewise rejected, and the committees separated; but we do not, by any means, despair of seeing the good work accomplished during the year.

We are pleased with the tone of the Reports this year in New York, and are glad to perceive that a committee reported, and that the Grand Lodge adopted the following resolution, though we should have been better pleased if it had contained a command instead of a recommendation ;

*“Resolved,* That this Grand Lodge earnestly recommend to its several Subordinate Lodges, that in no case they should initiate a candidate who is a resident of another State, without the consent of the Grand Lodge of the State or of the Lodge or brethren in the immediate vicinity of the candidate.”

It is a subject of congratulation that a union has been produced between the M. W. Grand Lodge of New York and the St. John's Grand Lodge, of the prospect of which, we made mention last year. This union was celebrated in New York, on the 27th December last, and invitations were extended to the Grand and Subordinate Lodges of the United States and Canada, to unite in the celebration. And a special invitation were extended to the Grand and Subordinate Lodges of the United States and Canada, to unite in the celebration. And a special invitation to the first six officers of the Grand Lodge to dinner on that day.

This union is a matter over which to rejoice. The division has existed fourteen or fifteen years. It only requires now one or two simple acts of justice, mutually to be done by the country and city Lodges in that State, to heal all divisions among them.

The following propositions were made by the M. W. Grand Lodge of the State of New York :

1. Recognitions of Lodges Subordinate to St. John's Lodge, as regular Masonic bodies.

2. That their members are lawful Masons.

3. That they (the Lodges) be put on the Registry of the Grand Lodge of the State of New York.

4. That each and every of such Lodges may at any time, with their own consent, come under the jurisdiction of the Grand Lodge of the State of New York.

5. That if St. John's Grand Lodge shall, on or before the next June Communication, by a vote of their body, decide to give up their organization as a Grand Lodge, and proffer themselves to the Grand Lodge of New York—their Grand officers, and Past Grand Officers, shall be received and admitted as Past Grand officers of the Grand Lodge of every point. If she had confined her first act to a simple reprimand, which, under the circumstances, was all that the offending brethren and Lodges deserved, she would not thus have received back those she had once expelled, into full fellowship, without any punishment whatever.

We rejoice, however, upon the happy settlement of this difficulty, and trust that the lesson will not be lost upon our brethren in New York in relation to the more recent division.

We notice a singular change of fortune in that State. The Phillips party when

in control of the Grand Lodge of New York, expelled the brethren who formed the St. John's Grand Lodge, and just before the union of the St. John's Grand Lodge with the Willard Grand Lodge, the former, with admirable gravity, passed a resolution refusing to recognize the Phillips Grand Lodge, other than as a clandestine body!

The Committee feel called upon in this place to express an opinion, which they hope will be concurred in by the Grand Lodge, for the consideration of the Subordinate Lodges under her jurisdiction. It appears to this committee that there is too strong a disposition everywhere, to inflict the highest punishment for every violation of discipline, as well as for every moral delinquency. There are certainly some crimes, political and Masonic, for which no atonement can be made, and no repentance can safely restore the offender to fellowship, which will authorize expulsion—and that without delay; but we think that the punishment of expulsion generally, should be used only in cases of the commission of the higher Masonic crimes. An expulsion should, we think, never be resorted to, when there is a possibility of a reformation and restoration. In such cases, a definite or indefinite suspension is far preferable. In the lower grades, a reprimand is quite sufficient. Good surgeons seldom use the knife, and only in cases where the disease is dangerous and there is no other mode of eradicating it. The moral power of the punishment is lost, if inflicted for minor offences, as well as all distinction between a simple disobedience to the arbitrary and unjust commands of an officer or some other minor offence against mere discipline, and the open, wilful and continued violations of the highest moral and Masonic obligations. This cutting off of heads upon every slight occasion, exhibits an unforgiving and uncharitable disposition; and, as we are all liable to err, from the frailties of our nature and obliquity of our judgments, we may each of us be subjected, sooner or later, to this punishment, if used thus for every offence, and it behooves us all to correct the evil practice.

## WHY SO MUCH LUKEWARMNESS IN CITY LODGES?

SHREVEPORT, LA., March 22, 1851.

BRO. MITCHELL: I always try to attend Lodges when I am in New Orleans, which is frequent. I find one or two and scarcely ever a surplus after the offices are filled for A. P. ☐. When I find not enough to open, I some times saunter off to the theatre to pass off a long evening. There, it is not unfrequent to find Masons enough even on Lodge nights, to form half a dozen legal Lodges.

Why does this lukewarmness exist? You profess to be a watchman—can you not sound the alarm and stir up the brethren to a sense of their duty. I have never before solicited to hear directly through the Signet from you; but I do hope you will prepare and publish something on this important subject.

The foregoing is an extract from a letter written by our zealous and untiring friend, Brother Evans, of Shreveport, La. some time since, and was mislaid. That his complaints are well founded we know from observation, and we sincerely wish it were in our power to suggest a remedy. The brother asks us why such lukewarmness exists among the Craft of certain localities. That we can answer this question satisfactorily is by no means certain. We have elsewhere attempted to show that religious and benevolent societies prosper less in large commercial towns than elsewhere,

and we have attributed this state of things to the peculiar habits which a city residence begets with all business men. Man is an imitative being. If he sees his neighbor unceasingly occupied day and night in an effort to accumulate wealth, he too will fall into the same habits, even to the neglect of higher and more sacred duties. A city residence is an expensive one, and all become aware that business must be closely attended to even to avoid loss and secure a living; but this only accounts for men's neglect of their religious and moral duties on account of their business engagements; it does not satisfactorily show why men will retire from business and spend their evenings at places of amusement, and that too, at the cost of their pocket to the neglect of their duties to the Church or the Lodge. And yet, we apprehend, it would not be difficult to show that the inordinate love of money making, except with the miser, begets a desire for money spending, and the desire of accumulating money is superinduced by a desire to command through its influences the transient pleasures of the world, the associations of the Church or the Lodge-room are less in accordance with their daily habits of thinking and the desires of the heart, than those of the theatre. If a man labors for money with which to make a gaudy show, his propensities are not feasted in the Lodge-room. The giving of alms to such an one is a homely, if not irksome business. But whether we can account for the origin of the present state of things or not, it is nevertheless true that in most if not all the commercial cities, Masonry is too common to excite the interest of those who are fond of novelties or variety. A brother can go to the Lodge every night in the week, and hence he can find an excuse for omitting to go *there* any night by simply agreeing in his own mind to go some other night when he can find nothing more attracting, forgetting that every night he stays away, he acquires a taste for almost any other place than the Lodge. To illustrate: Before we located in St. Louis, we visited the city often, and never without going to see a good tragedy enacted if we had the opportunity. And now, after a residence of six or seven years, we have it to say that we have not in that time been in a theatre. We have all the time been putting it off to a more convenient season—we have never had time. And so with many of our brethren—they never have time to go to the Lodge; and it is a singular fact that the larger the income of the brother, the less time he has to spare

to the church or the Lodge. What part of a man's soul is reached by prayer at night, who has spent the day in calculating the rich gains of a large estate?

Two of our little cousins were in a small canoe and in great danger of being drifted by the strong current over a mill-dam. In great alarm, Zooly said to his brother, "pray, Sawney, pray." Sawney commenced, "Oh, Lord—paddle, Zooly—Oh Lord have mer—paddle, Zooly, paddle I say." So with our rich brethren—they pray for the poor, if perchance they ever think of them—but how do they pray? "Oh Lord, relieve the poor—but not at my expense." They only pray or act in such manner as may hold in view their own aggrandizement. Such men may give liberally for the relief of the poor, but they never give alms—they never give in secret. Such men lose a taste for the church, and are seldom if ever seen in a Lodge-room.

Another class stay away from the Lodge-room because the members do not live up to their Masonic duties; but these brethren fail to see the beam in their own eye. Some one, or all of the above named causes may operate to produce lukewarmness in a Lodge, but we believe the officers of a Lodge are generally to blame for the inattention of the members. We have known a fair proportion of the members to meet at or near the usual hour and wait until bed time without seeing either of the three principal officers; and it is not to be expected that the same members will be punctual at the next meeting. We know a Lodge in Mo. that went down and was almost totally deserted because of the negligence of its officers. Finally, they elected a brother Master who caused the by-laws to be read, and gave notice that he would enforce them. At the next meeting, not finding a sufficient number present, he issued his summons and punished all who disobeyed it. He was regarded as a tyrant and had much trouble for six months, but strange to say, the very members who for a while complained most loudly, made the discovery that the master had only been doing his duty, and now that several years have passed, the Lodge room is crowded every night, and the same brother is still Master, notwithstanding his entreaties to be excused at every election. Very few Lodges fail to prosper if the officers do their duty, and *vice versa*. And now, if our age and experience has given us any claims to an influence with the fraternity, we humbly ask to exercise it by an earnest

appeal to the officers of Lodges. Brethren, it is no light and trivial thing for you to take upon yourselves the control of a Lodge. The well being, prosperity, and it may be the very existence of your Lodge depend upon the manner in which you discharge the duties imposed. As high-minded and honorable men, as Craftsmen good and true, as overseers of the work, as guardians of our sacred institution, we charge you so to act that you may be an example to others to follow you.

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## SIGHTS IN LONDON.

[EDITORIAL CORRESPONDENCE OF THE NEW YORK TRIBUNE.]

LONDON, May 23, 1851.

I HAVE been much occupied, through the last fortnight, and shall be for some ten days more, with the great exhibition, in the fulfilment of the duties of a juror therein. The number of Americans here (not exhibitors) who can and will devote the time required for this service is so small, that none can well be excused; and the fairness evinced by the Royal Commissioners in offering to place as many foreigners (named by the Commissioners of their respective countries,) as Britons on the several juries, well deserves to be met in a corresponding spirit. I did not, therefore, feel at liberty to decline the post of juror, to which I had been assigned before my arrival, though it involves much labor and care, and will keep me here somewhat longer than I had intended to stay. On the other hand, it has opened to sources of information and facilities for observation which I could not, in a brief visit to a land of strangers, have otherwise hoped to enjoy. I spend each secular day at the Exhibition—generally from ten to three o'clock, and have my evenings for other pursuits and thoughts. I propose here to jot down a few notes on London, which I have made since the sailing of the last steamship.

### WESTMINSTER ABBEY.

I attended divine worship in this celebrated edifice last Sunday morning. Situated near the houses of Parliament, the royal palaces of Buckingham and St. James, and in the most aristocratic quarter of the city, its external appearance is less imposing than I had expected, and what I saw in the interior did not particularly impress me. Lofty ceilings, stained windows, and a barbaric profusion of carving, groining, and all sorts of costly contrivances for absorbing money and labor, made on me the impression of waste



rather than taste, seeming to give form and substance to the orator's smile of the contortions of the sybil without her inspiration. A better acquaintance with the edifice, or with the principles of architecture, might serve to correct this hasty judgment; but surely Westminster Abbey ought to afford a place of worship equal in capacity, fitness and convenience to a modern church edifice costing \$50,000, and surely it does not. I think there is no one of the best ten churches in New York which is not superior to the abbey in this respect.

I thought myself acquainted with all the approved renderings of the Episcopal morning service, but when the clergyman who officiated at the abbey began to twang out, "Dearly beloved brethren," &c., in a nasal drawling semi-chant, I was taken completely aback. It sounded as though some graceless Friar Tuck had wormed himself into the desk, and was endeavoring under the pretence of reading the service, to caricature as broadly as possible the alleged peculiarity of Methodistic pulpit enunciation, superimposed upon the regular Yankee drawl. As this service proceeded, I became more accustomed to and more reconciled to this mode of utterance, but never enough so to like it, nor even the responses, which were given the same way, but much better. After I came away, I was informed that this semi-chant is termed intoning, and is said to be a revival of the ancient method of rendering the church service. If such be the fact, I can only say that in my poor judgment that revival was an unwise and unfortunate one.

The service was very long—more than two hours; the music excellent, the congregation large, and the sermon, so far as I could judge, had nothing bad in it. Yet there was an eleventh century air about the whole, which strengthened my conviction that the Anglican church will be summoned to take her side distinctly on the side either of Romanism or of Protestantism, and that the summons will shake not only the church, but the realm to its very centre.

#### RAGGED SCHOOLS.

In the evening I attended the Ragged School, situated in Carter's Field Lane, near the cattle market, in Smithfield, (where Jno. Rogers was burned at the stake by Catholics, as Catholics had been burned by Protestants before him. The honest, candid history of persecution for Faith's sake has never yet been written; when it shall be it must cause many ears to tingle.

It was something past seven o'clock when we reached the rough old building in a filthy, poverty-stricken quarter, which has been rudely fitted up for the Ragged School—one of the first, I believe, that was attempted. I should say there were about four hundred pupils on its benches, with about forty teachers; the pupils were

at least two-thirds males, from five to twenty years old, with a dozen or more adults. The girls were a hundred or so, mainly from three to ten years of age; but in a separate and upper apartment, ascending out of the main room, there were some forty adult women, with teachers exclusively of their own sex. The teachers were of various grades of capacity; but as all teach without pay, and under circumstances which forbid the idea of any other than philanthropic or religious duty, they are all deserving of praise. The teaching is confined, I believe, to rudimental instruction in reading and spelling, and to historic, theologic and moral lessons from the Bible. As the doors are open, every one who sees fit comes in, stays so long as he pleases, and then goes out; there is much confusion and bustle at times, but on the whole a satisfactory degree of order is preserved, and considerable, though very unequal progress made by the pupils.

But such faces! such garments! such daguerreotypes of the superlative of human wretchedness and degradation! These pupils were gathered from among the outcasts of London—those who have no family ties, no homes, no education, no religious training, but were born to wander about the docks, picking up a chance job now and then, but acquiring no skill, no settled vocation, often compelled to steal or starve, and finally trained to regard the sheltered, well-fed and respected majority as their natural oppressors and their natural prey. Of this large class of vagrants, amounting in this city to thousands, theft and (for the females) harlotry, whenever the cost of a loaf of bread or a nights' lodging could be procured by either, were as matter of course resorts for a livelihood—as privateering, campaigning, distilling, or slave-trading was to many respected and well-to-do champions of order and conservatism throughout Christendom. And the outcasts have ten times the excuse for their moral blindness and their misdeeds that their well-fed competitors in iniquity ever had. They have simply regarded the world as their oyster, and tried to open its hard shell as they best could, not indicating thereby a special love for oysters, but a ravenous appetite for food of some kind. It was oyster or nothing with them. And in the course of life thus forced upon them, the males surviving the period of infancy may have averaged twenty-five years of wretched, debased, brutal existence, while the females, of more delicate frame, and subjected to additional evils, have usually died much younger. But the gallows, the charity hospitals, the prisons, the work houses (refuges denied to the healthy and the unconvicted) with the unfenced kennels and hiding places of the destitute during the inclement weather, generally saw the earthly end of them all by the time that men in better circumstances have usually attained their prime. And all this has been going on unresisted and almost unnoticed for count-

less generations, in the very shadows of hundreds of church steeples, and in a city which pays millions of dollars annually for the support of Gospel ministrations. The chief impression made on me by the spectacle here presented was one of intense sadness and self-reproach. I deeply realized that I had hitherto said too little, done too little, dared to little, sacrificed too little, to awaken attention to the infernal wrongs and abuses which are inherent in the very structure and constitution, the nature and essence, of civilized society as it now exists throughout Christendom. Of what avail are alms-giving and individual benevolence, and even the offices of religion, in the presence of evils so gigantic and so inwoven with the very framework of society? There have been here in all recent times charitable men, good men enough to have saved Sodom, but not enough to save society from the condemnation of driving this outcast race before it like sheep to the slaughter, as its members pressed on in pursuit of their several schemes of pleasure, riches or ambition, looking up to God for his approbation on their benevolence as it tossed a penny to some miserable beggar after they had stolen the earth out from under his feet. How long shall this endure?

The school was dismissed, and every one requested to leave who did not choose to attend the prayer meeting. No effort was made to induce any one to stay—the contrary rather. I was surprised to see that three-fourths (I think) staid; though this was partly explained afterward by the fact that they had hopes of a night's lodging here and none elsewhere. That prayer meeting was the most instructive and salutary religious service I have attended for many years. Four or five prayers were made by different teachers in succession—all chaste, appropriate, excellent, fervent, affecting. A hymn was sung before and after each by the congregation—and well sung. Brief and cogent addresses were made by the Superintendent and (I believe) an American visitor. Then the school was dismissed, and the pupils who had tickets permitting them to sleep in the dormitory below, filed off in regular order to their several berths. The residue left the premises. We visitors were next permitted to go down and see those that staid—of course only the ladies being permitted to look into the apartment for women. O the sadness of that sight! There in the men's room were perhaps a hundred men and boys, sitting up in their rags in little compartments of naked boards, each about half way between a bread-tray and a hog-trough, which, planted close to each other, were to be their resting places for the night, as they had been for several previous nights. And this is a very recent and very blessed addition to the school, made by the munificence of some noble women, who gave \$500 expressly to fit up some kind of a sleeping room, so that those who attended the school should not all be

turned out (as a part necessarily are) to wander or lie all night in the always cold, damp streets. There are not many hogs in America who are not better lodged than these poor human brethren and sisters, who now united, at the suggestion of the Superintendent, in a hymn of praise to God for all his mercies. Doubtless many did so with an eye to the shelter and hope of food (for each one who is permitted to stay here has a bath and six ounces of bread allotted him in the morning;) yet when I contrasted this with the more formal and stately worship I had attended at Westminster Abbey in the morning, the preponderance was decidedly not in favor of the latter.

It seemed to me a profanation—an insult heaped on injury—an unjustifiable prying into the saddest secrets of the great prison-house of human woe—for us visitors to be standing here: and, though I apologised for it with a sovereign, which grain of sand will, I am sure, be wisely applied to the mitigation of this mountain of misery, I was yet in haste to be gone. Yet I leaned over the rail and made some inquiry of a ragged and forlorn youth of nineteen or twenty, who sat next to us in a high trough, waiting for our departure before he lay down to such rest as that place could afford him. He replied that he had no parents or friends who could help him—had never been taught any trade—always did any work he could get—sometimes earned sixpence to a shilling a day by odd jobs, but could get no work lately—had no money, and had eaten nothing that day but the six ounces of bread given him on rising in the morning—and had only the like six ounces in prospect between him and starvation. That hundreds so situated should unite with seeming fervor in praise to God shames the more polished devotion of the favored and comfortable; and if these famishing, hopeless outcasts were to pilfer every day of their lives (as most of them did, and perhaps some of them still do) I should pity even more than I blamed them.

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#### CIRCULAR ADDRESSED TO MASONIC LODGES.

Although a stranger, permit me to recommend to the notice of your honorable members, the situation of their devoted and unfortunate brethren in this place; and here let me assure you, that if I ask an unmasonic favor, that it is without the slightest knowledge of any Mason—even my husband. The secrets of your Order, of course, I am uninstructed in, but the principles, I am sure, are good, and my only apology for thus addressing you, is a sincere desire for the advancement of the Order and the good of mankind.

There are a good number of devoted Masons here that have not means to build a Lodge Room—and there is none to rent. After

seeing them so long deprived of meeting in Lodge, except by going quite a distance, and learning there was still no hopes of a room; I asked myself, how can the necessary means be obtained for that purpose? Echo immediately answers—from that inexhaustible treasury—Masonic liberality. From calculating the cost, I find that with a little assistance from each of their brethren around them, this dormant Lodge can easily and speedily be revived. It is like an infant son of a wealthy family—it needs assistance now, while helpless, to bring its faculties into usefulness—and who knows but his 25 or 50 cents (or what he can spare,) will help to raise up some unknown brother to assist HIM or HIS, in some hour of distress or danger. I hope none will remain passive under the impression that the assistance of one is of no great service. Could you hear what a highly respectable lady said to me a short time ago, you would think your best efforts well spent, in assisting to restore happiness to that afflicted family. Said she, “I am aware that I subject myself to the ridicule of opposers of Masonry by advocating the masonic cause so strenuously, but there is no other Institution that has equal effect on my husband’s habits, (he is rather intemperate.) In his worst attacks, the subject of Masonry brings him tranquil, and even reverential. When he is a Mason, he is a good husband and father, and, she added, with tears, I have often thought I would sell all I possess, to have a Lodge Room here.” We are taught, that true Masonic charity exhibits itself in its solicitude for the welfare of the Order, and rejoices in the elevation and prosperity of the Brethren. This inspires me with confidence, that success will attend your deliberations. I simply petition the W. Master of every Lodge in the State, to recommend, at their first monthly meeting, their brethren here, to the special notice of their members, and solicit, a pittance only, of what the worthy brother can spare, to be presented by him, to this Lodge, to purchase a lot and build a respectable Lodge-Room. Please remit to an agent here, and specify the amount and Lodge.

From an aversion of being conspicuous in any sphere, even though enlisted in so good a cause, I desire, that your members will give as little publicity to my name, as the nature of the case will admit. Allow me to remain the zealous advocate of your brethren here, and accept my best wishes for the prosperity of your Order, and happiness and welfare of each individual member.

Very respectfully,

ELIZA M. WARNER.

P. S.—I take this method of soliciting your favors, as being the most appropriate way. It would be out of my sphere to personally visit you; and if consistent, would be attended with delay and expense. As it would be occupying too much time to write so many letters, I have obtained the assistance of a friend, (the editor of the Warsaw Commercial Journal,) not a Mason, to print them,

and hope by so doing, to see a Hall erected this year, and will use my influence that you shall all be invited in time to attend the dedication next autumn, or when ready.

E. M. W.

WARSAW, HANCOCK COUNTY, ILL., 1851.

For the convenience of those not personally acquainted here, I would recommend Louis Warner, as agent; and Robert Miller, Wm. H. Rosavelte, Geo. Rockwell, Wm. Baker, and H. P. Westfall as Building Committee. Each of the above are citizens, and Masons.

J. McKEE, Editor.

We cheerfully vouch for the faithful disbursement of any monies contributed for the abovementioned object.

[E. A. Signet.]

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### EDITOR'S TABLE.

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✍—We tender our grateful acknowledgements to Bro. Henry D. Woodworth, of Texas, not only for the large list of new subscribers sent us, but also for the cheering news contained in the following sentence taken from his letter, viz: "I do not intend that Bro. Evens, of Shreveport, La., shall outdo me by the close of the year." What! do you really think of coming up to Brother Evans's large figures? If you do you will have to be busy!—"Well you will."

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✍—Will W. S. T. Patton, our late traveling agent in Illinois, make us the proper remittance and render an account of the money received by him? Or will he drive us to the necessity of making an exhibit as best we may? We shall wait a reasonable time in addition to the long time we have already waited.

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OUR POSTAGE.—Up to this period we have never said a word to our correspondents about our postage bills—and now we do not intend to complain—although we have probably paid doubly the amount of any other publication in our city. In short, we have suffered unjustly. As there is a marked difference in favor of prepayment, we are now pre-paying our letters to all our agents, and we do hope all letters addressed to us will be prepaid.

✍️ OUR correspondent, who signs himself "*A Mason*," is notified that we are not in the habit of publishing anonymous articles, especially those of a doubtful character. "*A Mason*" *professes* to be paying a compliment to a brother, but his article is so overdrawn as clearly to show his design to fix the compliment "on the left shoulder." It is true *we* cannot say his *design* is in bad taste, but we are unwilling to make the *Signet* a vehicle through which to show up the moral derelictions of individual Masons.

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### NEW MASONIC PAPERS.

THE AMERICAN KEYSTONE.—We do not remember whether we have before called attention to the American Keystone. If we have not we have been very remiss in our duty, and if we have, it is well worthy of another. The Keystone is published weekly, in newspaper form, in New York, by Callicot & Webster, at two dollars in advance.

Of the Keystone we can truly say it is one of our most welcome exchanges. It is not only edited with ability, but the untiring industry and good taste manifested in the selections, sufficiently guarantees the success of the enterprise. We wish the Keystone a large list of paying subscribers, but sincerely hope it will in no wise interfere with the prosperity of that valuable journal, the *Union*. Bro. King is a host in the advocacy of our glorious cause, and has our warmest wishes for his prosperity.

ANCIENT LANDMARK.—This is the title of a new Masonic newspaper, to be issued semi-monthly at Mt. Clemens, Mich., at one dollar a year—edited by A. C. Smith and A. M. Tenney.

Bro. Smith is favorably known as a writer. Some of our readers will doubtless remember that they have been instructed and entertained by his contributions to the *Signet*. It is probable that the *Signet* may lose some subscribers through the success of the Ancient Landmark, but we cheerfully say to our friends in that section of country, if you cannot take both, let every one take the Landmark any how.

THE ODD FELLOW.—This is a well-known and popular paper, but not half so well known as it ought to be. Every Odd Fellow should take it. Terms \$2 per annum.

OBITUARY NOTICES.

THOMASTOWN, Miss., July 15th, 1851.

At a regular communication of Thomastown Lodge No. 124, Leake Co., Miss. on Saturday July 5th, A. D. 1851, A. L. 5851, the following preamble and resolutions were offered by Bro. J. W. H. Russel, and adopted.

*Whereas*, It has pleased the Almighty of the Universe to remove from our midst Bro. Alexander Hooks who departed this life June 16th, 1851, at his residence in Leake County, Miss. in cheering usefulness; and, who has left a wife and children with a large circle of friends and relations to mourn his loss.

*Resolved*, That we deeply deplore the loss of Bro. Hooks, as a brother, and sympathise with his bereaved family and friends, who are enabled to sustain their bereavement by that grace that our Lord has given to his afflicted children here below; and in this their hour of need, we point them to the Lion of the tribe of Judah, who has testified to us that this mortality shall put on the robe of immortality, and so appear in the celestial Lodge above, where God will be our Grand Master, and his redeemed made perfect by the blood of our crucified Savior. Bro. Hooks was kind and affectionate as a parent, benevolent as a neighbor, and ever ready to relieve the wants of the poor and distressed. And, whereas, we are sensible of the loss sustained by the Craft, the church, and family in his death; therefore,

*Resolved*, That the members of this Lodge wear the usual badge of mourning during thirty days.

*Resolved*, That this preamble and resolutions be spread upon the minutes of the Lodge, and that a copy of the same be delivered to the family of our deceased brother, by the Secretary of said Lodge.

On motion of Bro. C. C. Allen,

*Resolved*, That a copy of the foregoing preamble and resolutions be forwarded by the Secretary to the Editor of the Masonic Signet, at St. Louis, Mo., with a request that he publish the same.

J. W. WILDER, Secretary.

LIBERTY, CLAY Co., Mo., July 10th, 1851.

At a called meeting of Liberty Lodge No. 31, of Free and Accepted Masons, held in the Lodge-room on Tuesday the 9th day of July, 1851, the following preamble and resolutions were unanimously adopted.

*Whereas*, It has pleased the Almighty Ruler of the Universe to remove from among us our worthy Brother, Anderson D. Edwards, Tyler of Liberty Lodge No. 31, in cheering usefulness, and who has left many friends and relations to mourn his loss, therefore

*Resolved*, That we deeply deplore his loss as a brother, and sympathize with his bereaved family and friends who are enabled to sustain the bereavement by that grace that our Lord has given to his afflicted children here below; and in this their hour of need, we point them to the Lion of the tribe of Judah, who has testified to



us that this mortality shall put on the robe of immortality and so appear in the celestial Lodge above, and the redeemed saints made perfect by the blood of our crucified Savior.

Bro. Edwards was Tyler of Liberty Lodge for several years, and a devoted member of our Order, a kind and gentle parent benevolent as a neighbor and useful as a citizen. As a Mason, he left proof that, as a living stone, he was prepared for the builder's use, we therefore hope that although he is taken from the Lodge below he has joined the celestial lodge above, where mortality is swallowed up of victory.

*Resolved*, That the brethren of this Lodge wear the usual badge of mourning for thirty days, and that a copy of these proceedings be delivered to the family of our deceased brother, that the same be spread upon record, and the Secretary forward a copy of the same to the Masonic Signet, St. Louis, and also to the Liberty Tribune, with a request for publication.

T. B. GRANT, for  
A. LIGHTBURN, Sect'y.

CALEDONIA, Mo., July 21, 1850.

BRO. MITCHELL: At a regular meeting of Tyre Lodge No. 12, held in Caledonia, June 14th, 1851, the following proceedings were had.

*Whereas*, It has pleased the supreme Ruler of the Universe in the dispensation of his all-wise providence to remove from our midst our beloved friend and Brother Egbert E. Bruce; and whereas a proper respect for the memory of the worthy deceased demands a suitable action on the part of this Lodge, therefore be it unanimously

*Resolved*, That by the death of our beloved Bro. E. E. Bruce the order of Ancient Free and accepted Masons is benefit of one of its brightest ornaments and exemplary members.

*Resolved*, That the Lodge deeply deplores the heavy affliction thus visited upon the family of our deceased brother and tenders to these its sincere sympathy and condolence on the irreparable loss they have sustained.

*Resolved*, That as a testimony of the necessity of our grief the members of the Lodge will wear the usual badge of mourning for the space of fifteen days.

*Resolved*, That the Secretary be instructed to transmit to the family of our deceased brother a copy of the Lodge and that the resolutions be published in the Masonic Signet of St. Louis.

Done by order of the Lodge,

R. B. WILLIAMS, Secretary.

CAMARGO, Miss., June 20th, 1861.

BRO. MITCHELL: Your favor of the 21st May came duly to hand, also your valuable journal reached its delighted subscribers.

I have the pleasure of assuring you that the Signet proved to be all, and even more, than the most sanguine anticipated: all your subscribers at this place are well pleased.

A. W. HANSELL.

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# THE SIGNET AND MIRROR.

VOL. V.

ST. LOUIS, OCTOBER, 1851.

NO. 6.

## HISTORY OF FREE MASONRY—NO. XLII.

BY THE EDITOR.

Nor being at present supplied with a sufficient amount of authentic material from which to give the history of Masonry in the United States, in such manner as we desire, and being persuaded that our brethren of the different States will shortly aid us in this matter, we have determined for the present, to direct our attention to other branches of our subject.

In the early part of this history, we undertook to show that Masonry originated at the building of King Solomon's Temple, and we promised at a proper time to treat separately of the Egyptian Mysteries, and give our reasons for supposing they had no connection with, nor any well defined likeness to Free Masonry.

That we shall be able to give satisfaction to all, we do not indulge the slightest hope. Nor, do we expect that we shall be able even to meet the expectations of those who feel inclined to examine the subject for themselves. For, were we ever so well qualified to meet and combat the visionary theories of some modern writers, who would make Masonry the receptacle of a heterogenous mass of principles, as dissimilar as were the supposed contents of Pandora's box, the space which we have allowed ourself would be too limited for the accomplishment of the end. If, therefore, we shall be able to enlist the attention and call into action the services of those whose higher qualifications fit them to mature and finish, what we aim only to set on foot, we shall have accomplished all we hope for.

We know we are undertaking a herculean task; for the simple reason that as far as we know, our views of Masonry, tho' strictly in accordance with its traditions, and similar to those entertained and taught by nine-tenths of the Masons in the United States, and

probably in England, Scotland and Ireland, we are not sustained by the conductor of any other Masonic journal. We arrogate to ourselves no higher powers of penetration than are possessed by others, and hence, if our views are found to be more correct than theirs, we can only account for it by supposing, that to the neglect of other duties we have seen proper to devote more time to the investigation of this particular subject, than has suited the interest or taste of others. We have been reading most of our life. For thirty years we have been a student of Masonry and deeply interested in its history; and, we can truly say that, whatever our views may be, they are emphatically our own, and we have never paused to enquire whether they were popular or unpopular. We have never admitted that any man was too exalted to be in error, nor have we supposed a man too humble and obscure to do his own thinking to arrive at the truth. Claiming to occupy a position with the class last referred to, we do dare to attack the opinions of the exalted, when, in our judgment, those opinions tend to do harm, and if this seeming presumption should occasionally excite the ire of a little mind, who, for the lack of ability to make an argument, chooses to blow off his extra steam by means of ill-natured epithets, we shall try to pity more than censure him.

#### EGYPTIAN MYSTERIES—UNLIKE MASONRY.

MOST historians have set out by declaring Masonry to have originated in the garden of Eden, or with the immediate descendants of Adam. This hypothesis they attempt to establish by assuming (falsely, we think,) that Masonry was originally purely operative, and hence the first builders of tents or huts are set down as Masons. Now, whether those men were Masons, as the term is usually applied to certain mechanics, we will not be at the trouble to enquire, but that they had formed themselves into a society, and that *the* society of Masons or Free Masons, we utterly deny. But having examined this subject at length elsewhere, we will not further pursue it here.

The class of writers above referred to, fail to find proof that Adam was a Mason in any sense, while in the Garden of Eden. And by the way there is more evidence that Eve was a Mason, for she certainly commenced a very important branch of mechanical labor, and as her material, fig leaves, was not of the best, we have

a right to suppose she was a skillful operative. But our learned historians pass over this event, and make a bold dash to show that the Egyptian Mysteries were Masonic Mysteries, that the Egyptian Secret Societies were Masonic Societies under another name.

Though we think there is not a single testimony which tends to date Masonry at a period anterior to the Temple, we shall proceed to notice such as have been relied on, and inasmuch as some of our readers may not be familiar with the history of the Egyptian Mysteries, we shall proceed with some preliminary remarks as introductory to the main question at issue.

Until the latter part of the 17th century, the fabulous accounts of the heathens, except so far as the divinity of their gods were concerned, were received as so many revelations of truth; but the bold and energetic writers who sprung up about that time, and who so effectually exposed the fallacy of the heathen mythology, that since their time every branch of history has been somewhat rationally viewed, except that which refers to Masonry and to the Church of Rome. The members of the Catholic Church who undertake to write its history still retain all the flummery of the days of bigotry and superstition. They still tell us the most fabulous and ridiculous stories that were ever penned, and anathematise us if we cannot or do not believe them to be holy truths. We are asked to believe that blood has continued to issue periodically, for hundreds of years from certain walls, thereby affording evidence that God's anger is periodically enkindled for crimes there perpetrated in the days of primitive Christianity. We are asked to believe that a transparent liquid, in a sealed vial, is made to turn to blood, that the world may thereby know the *true descendants of Peter* have power of Jehovah to work miracles. We are asked to believe that relics of our Saviour are still in possession of the church, and that those who will bow down and worship them, *accompanied with certain donations of money*, shall receive absolution from their sins. We are asked to believe a thousand tales, no less ridiculous than these, in order to prove that the *holy* Church of Rome is the only refuge from the vengeance of an offended God.

Protestant Masons sneeringly point to these bold and unblushing schemes, intended to impose on the credulity and alarm the fears of the ignorant and priest-ridden Catholic people, and yet many of these very Protestants will gulp down even more ridicu-

lous and mischievous stories, told of the history and principles of Masonry.

The Catholics have no where attempted to vitiate or set at naught the word of God, so 'far as to make religion consist in a knowledge of either of the arts or sciences ; while, by a Protestant divine we are asked to believe that geometry is Masonry, and that Masonry is the true religion.

Now, men who are paid for writing this worse than tomfoolery, can be excused only on the ground that money is of more value to them than the simple truth. But, what shall we think of the conductor of "*a good Masonic*" *Journal*, who considers it a feather in his cap that his journal shall not contain love stories or tales of fiction, but who would reprint and endorse a work filled with such novelties as the above, about Masonry, and claim them all to be historical facts!

Is it enough to tell us that the author is an eminent divine of London? Is it enough to say he is a man of learning? Why, cannot learned men, even beyond the waters, have some weak points? Cannot they write a romance "founded on facts," and call it history? We are not inclined to quarrel with any one, whose taste runs that way, for worshiping great men and their errors, so long as they are willing to worship alone ; but when he seeks to induce others to bow down to his Moloch, his efforts become of public interest and must be publicly met, by those whose business it is to guard the public against error.

It is a singular fact that the same class of writers who hold that Free Masonry originated from, or originally constituted the Egyptian Mysteries, are loudest in denouncing the bare suggestion that the true religion originally formed part or parcel of the Pagan Theology, and yet, if the likeness of two things is to be taken as evidence of their identity, we think it would not be difficult to show that there is a greater resemblance between the religion of the heathens and that of the Mosaic Dispensation, than there ever was between the Egyptian Mysteries and Free Masonry. He, who is at all familiar with ancient history, cannot fail to notice a striking likeness in the religious observances of the Hebrews, to those practised by nations given over, by all christendom, to the grossest idolatry. We know that a very convenient method is resorted to, in order to account for the resemblance by the use of

the hacknied saying, that the existence of a counterfeit proves the existence of the genuine, and that wherever the likeness spoken of exists, whether in the manner of worshipping their gods, their reliance upon their oracles and auguries, or any of their peculiar rituals, are but counterfeits of the usages and rituals of the true religion.

Now, while we think that aside from the foregoing reason, it would not be difficult to show that the idolatry of the heathens and the religion of the Christian did not spring from the same great law-giver. We think there is much more testimony, going to show the original identity of these two systems of religion, than there is to prove the original identity of Masonry and the ancient mysteries.

It is contended that the indispensable use made of the Bible by Free Masons, by no means proves that Masonry originated with Solomon, or even at a period so late as the days of Moses, but that *it* does *somehow* show that the Hebrews, who *systematized and perfected Free Masonry*, had preserved and did imitate the usages of the more ancient nations. The learned antiquarians, for the last hundred and fifty years, have wisely undertaken to penetrate the Egyptian Mysteries, by endeavoring to trace out and interpret the words and symbols used in those days; and though we are constrained to say, that many of the definitions given us are far-fetched and uncertain, yet granting them all to be correct, we think they wholly fail to prove that Free Masonry was ever part of, or had its origin in the Egyptian Mysteries.

It is true that the heathens did, as now do the savages of the forest, use the pictures of animals, etc., to express their meaning and wishes, but a slight examination will show how little reliance can be placed in our knowledge of their application to specific things.

It is known that the descendants of Ham, who were left in Lower Egypt, discovered that the overflowing of the Nile was preceded by an annual wind, blowing from north to south. They further discovered that the overflow was preceded by the appearance of a brilliant star, showing itself only for a short space of time, between the dawn and the rising of the sun. Regarding it, therefore, as a warning messenger, sent specially to bid them prepare to fly to the highlands, they called it *Tayant*, (the dog); they also called it *Anubis*, (the barker). And hence, they resort-

ed to the use of a painting, representing a dog, and this symbol, exposed in public places, under particular circumstances, and at particular periods, served to apprise the inhabitants that the *Nile Star* had made its appearance, and all must remove from the Delta. But surely it will not be contended, that whenever the symbol of a dog was represented, that the same meaning was attached to it. On the contrary, it was sometimes used to denote fidelity or friendship, or as a warning against danger of any kind. And so in reference to the symbols used in the Egyptian Mysteries, it will not do, arbitrarily to select the meaning of a symbol, suited to a preconceived opinion or theory, and jump to the conclusion, that because in some cases it was designed to signify that particular thing, therefore it was always so used in the mysteries. If this method be adopted, very many and contradictory things may be shown, and we think this method has been resorted to, by those who have undertaken to prove, that Masonry was identical with, or derived from the Egyptian Mysteries.

The representation of the blazing star is used in our teachings of the principles and ends of Free Masonry, and *we* suppose it is designed simply to commemorate the recollection of the blazing star, which pointed out the birth-place of our Savior, and *we* think it has been introduced into our Lodges, since the event to which it refers. We know there are men, learned men, who are not satisfied to claim *so little* for that symbol, but who, with marvellous penetration, have discovered that the blazing star of our Lodge-room, is the symbol of the dog star of the Egyptians, and designed to teach us prudence, and to warn us from all evil.

Thus it will be perceived, that he who desires to give us a romantic account of Free Masonry, and prove, thereby, that it originated at some point, too remote for the ken of human thought, will find it convenient to study heathen mythology, and draw largely from its rich storehouse of unexplained and unintelligible symbols.

The overflowing of the Nile, if it did not give birth to, tended in a powerful degree to the study of Astronomy, for so important was it, that the people should be correctly informed of the signs which indicated the approach and receding of the waters, that men, the best qualified, were employed and paid from the public treasury, to discover and portray those signs ; and hence the early attention

of the Egyptians to the movements of the heavenly bodies. As letters were unknown, symbols were resorted to, to give expression to ideas, but it will be seen, that it was utterly impossible to use a distinct symbol to represent each idea, as such a language would have proved more burdensome than that used by the Chinese, inasmuch as the Egyptians resorted mainly to the picture of animals, instead of arbitrary characters, therefore their symbols were made to represent general ideas, made special by the time of use, or the surrounding circumstances.

The monitors of the present day contain the symbol of the Mosaic pavement, to represent human life chequered with good and evil. Now, the Egyptians, doubtless, had a method of representing the same thing, but it would require more than ordinary credulity to believe, that they used the Mosaic pavement at the introduction of the mysteries, long anterior to the days of Moses. In like manner, though symbols were used by the Egyptians, and are now used by the Masons, it neither proves that the Egyptian Mysteries and Masonry were originally identical, or that the one is derived from the other. It seems to us somewhat singular, that learned brethren, who trace Masonry back as far as they can find anything to liken, even one of its principles or symbols to, lose sight of the fact, that for the last hundred years, men have been successfully introducing additional degrees and additional symbols in Masonry.

An eminent divine\*, in a late article in the "Union," has undertaken to show, that the degrees of Master, Past Master, and M. E. Master, were actually instituted and practised at the building of King Solomon's Temple, as separate and distinct degrees, and for separate and distinct purposes. While we as firmly believe, that the Mark Masters degree was originally part and parcel, yea, the better half of the Fellow Crafts degree, and that the second section of the F. C. degree as now given, is of modern invention, introduced at the time of the sub-division to fill the vacancy thus created.

We believe the Past Masters degree, or as New York has it the Installation Ceremony, was introduced by bacchanalian Masons for frolic and fun, and without having, then or now, even a well-defined resemblance to Masonry. And as for the M. E. Masters

\* Rev. Salem Town.



degree, we can only say, that if the writer above referred to is correct, in supposing it was given *at the building* of the Temple, we shall be forced to the conclusion, that the shadow existed antecedent to the substance, for the event, which the degree is designed to commemorate, had not then transpired. We think all these degrees were unknown until after the present system of Grand Lodges was established, and even at this day they are not recognized in any country where Ancient Craft Masonry has been preserved in its purity. Neither England, Ireland, or Scotland recognize them as having any legitimate connexion with Masonry, and if given at all they are given as side degrees. We mean, of course, to except the Mark Master's, or Mark Degree from this category.

At a proper time we design noticing, more at length, the able article of Bro. Town, and give our reasons for differing with him in opinion, but we introduce the subject here to show that the ancient degrees have been subdivided, and new degrees added, dignified with the name of Masonry, which do not bear the landmarks of purity; and to say, that if degrees have been added, it is fair to suppose additional symbols have also been introduced, and meanings attached to them that were unknown to the Ancient Egyptians, and for three thousand years thereafter. Will any one say, that the Ancient Egyptians used *two perpendicular parallel lines*, to represent St. John the Baptist and St. John the Evangelist? Could the Egyptians have used symbols to represent the five orders of architecture before they were invented? Could they have given us the representation of the 47th problem of Euclid before it was discovered, and before Euclid lived? It must be borne in mind that most of the symbols to be found in our monitors, distinctly point us to the events which transpired at the building of the Temple, and we must regard it as ridiculous, to say they are but the symbols of the Egyptian Mysteries.

We are referred to the point within a circle as conclusive evidence, that Masonry and the Ancient Mysteries were identical; because the ancients used the circle to represent the Divinity; and yet, strange to say, the same writers say nothing about the balance of the same picture, and especially the two lines representing Christianity.

In the Mark Master's degree our emblems *all* refer to Solomon's

temple. In the Past Master's degree we are pleased to say there is not a single emblem that does not belong to the preceding degrees—the inventor being satisfied to work off his flummery in the way of ceremony alone. Every emblem in the M. E. Master's degree refers to the events which the R. A. degree is intended to commemorate, and the same may be said of the R. and select degrees. But who can fail to perceive that even in the R. A. degree a symbol has been introduced which has no sort of connection with the events either upon which the degree was founded or intended to commemorate. What connection has the appearance of the Angel of the Lord to Moses in a burning bush, with the destruction of Jerusalem and the captivity of the remnant of the Jews? None whatever. We cannot find even an apology for this symbol in the place it now occupies, save that it serves to fill up a certain time necessary for half learned officers to prepare for the ceremony which follows in the ritual of the degree, and as for the use made of this symbol in the lecture as now given is concerned, we regard it as very like the second section of the F. C. degree; it serves to divert the mind of the candidate from the true purposes and intent of the degree until by taking the two R. and S. degrees which have been improperly taken from the R. A., including the *true* R. A. lecture. That the symbols which have been introduced and added on in modern times, are made to teach useful moral lessons, will not be denied, but we cannot therefore rely upon them as constituting ancient land-marks in Masonry. On the contrary we think if the student of Masonry will ascertain what Ancient Craft-Masonry in its primitive purity was intended to portray or accomplish, it will not be difficult to define the appropriate symbols. It is no proof that because a symbol is now found in our Lodges, representing a particular thing, that, therefore, it has always been used for the same purpose. Nearly all the side degrees of which we have any knowledge, have a tradition attached to them, running back to various periods, as best suited their inventors, some to the days of Moses, some Abraham, some Noah, and one or two goes into the garden of Eden. The degrees of Odd Fellowship have a tradition quite as ancient as those of Masonry, and will it be said, therefore, that Odd Fellowship is as old as Masonry?

The Egyptians attributed to the moon great power over the elements, and next to the sun, as being the cause of the overflow of

the Nile, and hence they called her Isis, the *Queen of Heaven, the excellent one*. And finally from a habit of attributing divine powers to the sun and moon, they came to look upon them first as man and woman, and then god and goddess. The sun was called Osiris, the *conquerer of Typhon, the ruler of the winds*; and anon he was called Jupiter, Ichor, &c., &c. Isis, in like manner, was called the wife of Osiris, and anon she was worshipped as the mother of Jupiter, and, finally, the mother of all the gods. Yea, and contradictions did not stop here, for she was called the sister of Jupiter, and, finally, the daughter of Jupiter.

Diana was sometimes a terrestrial deity, then the moon, and then the queen of hell. The crescent and the full moon which she was supposed to wear over her head, caused her to be taken for the moon. And then the time between the last phasis and the appearance of the new, was supposed to be occupied in visiting the lower regions, the country of the dead. Now all these errors are owing to the fact that very many attributes and powers were imputed to the moon, and as no symbol could be constructed to represent all of them, the true symbols were metamorphosed to represent either and by turns all the attributes. We see then that we cannot identify the use now made of a symbol in our Lodges, with the use made of it by the ancient Egyptians. It is quite evident that the Egyptians, not being able to calculate the movement of the heavenly bodies, entertained fears at each change or disappearance of the moon from the earth, that she would not again return, hence so overjoyed were they on the appearance of the new moon, that after they had deified Osiris or Adonis, or the man in the sun, and Isis, the woman or queen in the moon, they instituted a festival called the feast of the new moon, and men of known probity were selected to repair to the tops of the mountains to discover the first appearance of the Hecate, and then, with all speed, convey the glad tidings to the people, on the arrival of which the festivities commenced. The Hebrews, it is known, pursued a similar course. Doctor Adam Clark, in his history of the ancient Israelites, makes the following statements :

“The moment in which the conjunction between the sun and moon is made, can only be known by astronomical calculation, because she does not then appear; and as the Hebrews were little skilled in this science, they began their months at the first *phasis*,

or first appearance of the moon, which required no learning to discover. This was an affair in which the great *Sanhedrim* were concerned, and the different phases were painted upon the hall in which they assembled. It belonged to them to choose men of the strictest probity, whom they sent to the tops of the neighboring mountains, and who no sooner perceived the new moon, but they came with all speed, even on the *Sabbath day itself*, to acquaint the Sanhedrim with it. It was the business of that council to ascertain whether the moon had appeared and to declare it; which was done by pronouncing these words, *the feast of the new moon! the feast of the new moon!* and all the people were informed of it by the sound of trumpets. To which ceremony David alludes when he says, '*blow up the trumpets in the new moon, in the time appointed on our solemn feast day.*'—Psalms 81, 5, 3."

We marvel at the credulity and superstition of the Egyptians and Hebrews, and yet are we, at the present day, doing more than looking through a glass darkly? Are we not almost as credulous and as superstitious as the ancients were? How many still believe in the divine power of the moon? Why more than half the agriculturists of Europe and America believe that certain vegetables must, in order to a good yield, be put into the earth *at the right time of the moon*. At least one third, including a fair proportion of the intelligent people, make prayers and supplications to the new moon—we mean mentally, of course—and not a few pour out their supplications in song or verse, for wives, husbands, sweethearts, and friends; while still another class go so far as to ask the "dear, kind new moon" to send them good crops, riches and fame. Is it then remarkable that men are to be found catching at the most ridiculous theories upon which to build up a temporary notoriety, or by which to "put money in their purse." Nor is a love of the marvellous confined to the sceptic or the pedantic collegiate, but rather is the hot bed in which it germinates, to be found highly cultivated in the gardens of ministers of the gospel, or those educated for the church ministry. Why only a few years since this far-seeing class of men had the sagacity to discover that the then probable downfall of the Ottoman empire was the fulfilling of the prophecy that the river Euphrates should be dried up. And is it not true that a large proportion of the ministers are among the first to encourage the humbuggeries of the day? Go to your minister if you want a lecture upon Phrenology, Mesmerism, or Clairvoyance, as newly discovered *sciences*. Go to your

minister if you wish to hear a song of praise to Number Six and the miraculous powers of the medicines of steam doctors, or if you wish to hear the mystification of cause and effect, and the delectable theory of the divine power of indivisible particles upon the human system through the agency of the *great science* of Homœopathy. And we will not vouch that advocates cannot be found in the same quarter, for spiritual knockings. We know it is generally considered indelicate to speak thus of this class of reverend gentlemen, but we beg to say that they are not *over* delicate in portraying the faults of lay members and the sins of outsiders. We admire and venerate the ministry, but we think they figure much more efficiently in the pulpit than they do in adopting every kind of doctrine in relation to the occult sciences, or in giving encouragement to jugglers and imposters, or last, though not least, in writing romances dignified with the name of history. Who but this class of men have thrown Masonry into ridicule, by claiming for it an age coeval with the world, and the attributes, powers, and excellencies of the true religion? We feel that we have a right to say that the opinions of such men in relation to subjects outside of their calling, should be adopted with caution, notwithstanding the high sounding title of D. D. may be attached to their names.

GRAND LODGE OF FLORIDA.

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We have received, and, as usual, read with great pleasure, the proceedings of the Grand Lodge of Florida, at their annual commencement in January, 1851. We proceed to lay before our readers the most interesting portions with such comments as are deemed proper.

Brother McLean offered the following Resolution :

*Resolved*, That no Dispensation nor Charter shall be granted to any new Lodge authorizing them to work until the Master of such Lodge shall have taken so much of the Past Master's degree as will qualify him to preside.

Which was read and laid on the table.\*

The Committee on Education beg leave to

## REPORT:

That they exceedingly regret the delinquency of the subordinate Lodges within this jurisdiction in not making reports to the Grand Lodge upon this interesting subject. Only three have made reports, viz: Centreville Lodge, No. 18, reports that they have had a Masonic School in operation for the last nine months, but have found no object of Masonic charity. Gee Lodge, No. 21, reports one orphan girl for whose education they have made suitable provision. Newport Lodge, No. 23, also report none within their jurisdiction.

There is, however, one matter which has been referred to your Committee, which has claimed its special care and attention. We allude to the petition from Madison Lodge, No. 11, fraternally soliciting the Grand Lodge to aid them in the erection and endowment of St. John's Seminary of Learning, asking therefor the appropriation of \$1,500 from the funds in the Treasury of the Grand Lodge. Madison Lodge has raised from her own members \$5000; she has also obtained from subordinate Lodges and individual brethren, in this and other jurisdictions, the sum of \$1250. The building is now under contract, and the external work nearly completed. By the contract the term for the entire completion of the work expires by 1st April next.

Your Committee find that the object of Madison Lodge in the erection and endowment of this Seminary is to establish a School of a high order, for the education of the orphan children of Master

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\* We hope it will remain on the table until the mover can show what there is in the Past Master's degree that will qualify him to preside.—Ed.

Masons, as well as others, under suitable restrictions. The number of beneficiaries which they will be able to educate will depend upon the amount of funds they will be able to collect; and as the brethren of Madison Lodge, No. 11, have made so good and benevolent a use of the amount already collected, your committee conceive that no more appropriate use can be made of the funds which the Grand Lodge may have at her disposal, after providing for other exigencies, than to devote them to the furtherance of the charitable and benevolent objects contemplated to be accomplished by Madison Lodge, No. 11. Your committee, therefore, recommend the adoption of the following resolutions:

*Resolved*, That the Grand Treasurer of the Grand Lodge be directed to pay over to the order of the Board of Trustees of St. John's Seminary of Learning, the sum of fifteen hundred dollars, provided there be that sum in the Treasury after the expenses and appropriations of the present Grand Annual Communication are provided for.

*Resolved*, That the M. W. Grand Master appoint a committee of one member from each of the subordinate Lodges to solicit the aid and assistance of the subordinate Lodges in this jurisdiction to the laudable and praiseworthy objects of Madison Lodge, No. 11.

Your committee have also had under consideration the resolution of Harmony Lodge, No. 3, instructing their representative to insist upon the division of the surplus funds of the Grand Lodge among the subordinate Lodges, to be by them applied to education or other charitable purposes, as they may deem wise and proper. Your committee conceive that this mode of disposing of the funds (whether surplus or otherwise,) of the Grand Lodge, would be unwise and injudicious, and your committee therefore are compelled to report unfavorably of the resolution from Harmony Lodge No. 3, and beg to be discharged from its further consideration.

All of which is respectfully submitted.

J. ELIOT, *Chairman*.  
SAM'L. BOARDMAN,  
B. C. POPE.

Adopted.

The subject of the appropriation to Madison Lodge, No. 11, was again called up.

Brother Bronson offered the following as a substitute to the substitute for Brother Boardman's Resolution:

*Resolved*, That the Resolution of the Grand Lodge, passed yesterday, making a donation to St. John's Seminary in Madison County, be and the same is hereby modified as follows, to wit: That only seven hundred and fifty dollars shall now be paid over by the Treasurer to the Trustees of that Institution; and that the remaining seven hundred and fifty dollars shall be paid in an annual installment from this date: *Provided*, That in the meantime the subordinate Lodges, or a majority of them, shall approve of such further donation, and signify by their Representatives or otherwise to this Grand Lodge their approval of such further payment or payments; and until such approval is given, no further payments shall be

made beyond said sum of seven hundred and fifty dollars now to be paid: *And provided further*, That this donation is made upon the express understanding and agreement that this Grand Lodge shall have the right of appointing three of the Trustees of St. John's Seminary of Learning, and also the right of visitation as patron of said Institution; and it shall be the duty of the Grand Master and Wardens to see that the rights of this Grand Lodge are properly secured in the premises, before any of said monies are paid over.

*Resolved further*, That each subordinate Lodge, excepting Madison Lodge, No. 11, shall have the power to appoint one Trustee each, who, in conjunction with the Trustees chosen by the Grand Lodge and the Trustees appointed by Madison Lodge, No. 11, shall have the supervision of said Institution, and any nine of said Trustees shall constitute a quorum for the transaction of all business.

On motion, the words "as patron" were stricken out, after which the substitute for the substitute was adopted.

Brother Pope offered the following Resolution:

*Resolved*, That the contracts for building, &c., now or heretofore made by the present Trustees, shall in no way be interfered with by the action of this Grand Lodge, and that the Trustees appointed by this Grand Lodge and the subordinate Lodges be equally bound for said contracts.

Which was adopted.

Brother Boardman introduced the following Resolution:

*Resolved*, That a sum not less than two hundred dollars be appropriated to be expended by a committee to be called the Library Committee, consisting of the M. W. Grand Master, Grand Secretary and Grand Treasurer, who shall expend the same in purchasing Masonic books to form the nucleus of a library for the use of the officers and members of Grand Lodge and subordinate Lodges, and that said committee shall have power to make rules for the proper use of the books composing said library, provided that no book shall be loaned out without a deposit is made of sufficient amount to cover the price of the work, with ten per cent. addition.

Which was received and concurred in.

#### FROM THE REPORT OF THE CORRESPONDENCE COMMITTEE.

#### *Auditor of the Grand Lodge of Michigan.*

This officer is unknown to Ancient Masonry.

#### *Berlin Grand Lodge.*

This Grand Lodge excludes all candidates not professing Christianity. Comment is useless. We would advise our brethren of the Berlin Lodge that there is a book of Constitutions called the Ahiman Rezon, which should be read in the Grand Lodge.\* They refuse to acknowledge the assemblage of Masons calling themselves the New York St. John's Grand Lodge.

#### *Convocation.*

We observe that the Grand Master of the Grand Lodge of Alabama, in his address, uses the word *Convocation* of the Grand Lodge. We do not wish to be hypercritical, but Masonic terms

\* But should no where be regarded as authority.—Ep.



should be properly applied. The meetings of the Grand Lodge are called *Communications*, and of the Grand Chapter *Convocations*.\* We take it for granted that the Grand Master was perfectly aware of the distinction, and that the mistake was made *currente calamo*, but we notice the term for the benefit of the Craft.

*Scotch Rite Masonry is not A. C. Masonry of Scotland.*

The cumulation of the Chapter rites, as the New York Committee are pleased to term them, by the Grand Lodge of England, is, we consider, an unfortunate illustration of the right of an Ancient York Lodge to cumulate the modern Scotch and French Rites. Royal Arch Masonry is part of the Ancient York rite. It has never been accumulated by York Lodges but by the consent of Grand Lodges. They have, for the benefit of the Craft, yielded all the Ancient York degrees above the three Symbolical degrees to Grand Chapters. The Grand Lodge of England still retains its jurisdiction, as well as the Grand Lodge of Pennsylvania, as we are informed, of the Royal Arch degrees. There is no accumulation of any rites in these Lodges, Ancient or *Modern*. They always had the same right to them that they had to the first, second and third degrees of Ancient York Masonry. If the Grand Lodges of England and Pennsylvania had cumulated the modern Rites of Odd Fellows and Sons of Temperance, the illustration would have been in point.

We find the following standing Resolution of the Grand Lodge of Alabama, which we recommend for adoption by this Grand Lodge:

That upon the death of any Master Mason in good standing, and who is a member of any Lodge under this jurisdiction, it shall be the duty of such subordinate Lodge to furnish the widow or orphans of such deceased member a certificate, under the seal of the Lodge, of his membership, standing and death, without any application or charge therefor.

*Dispensations.*

We observe by article two, section one, of the Constitution of the Grand Lodge of Maine, that Dispensations for holding new Lodges may be issued by the Grand Master or Grand Lodge. It is the province of the Grand Master to issue Dispensations in the recess of the Grand Lodge, which remain valid until the succeeding Communication of the Grand Lodge, at which time the Dispensation may, for good cause, be continued until the next Annual Communication, or a Charter may issue by the Grand Lodge, but the issuing of a Dispensation, in the first instance by a Grand

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\* Where is the authority? We think the difference is as between tweedle dee and tweedle dum.—Ed.

Lodge, is unprecedented, as far as the Masonic information of your Committee extends.\*

*Delegates to Grand Lodges.*

Your Committee observe from journals of the Grand Lodge of the District of Columbia of July, 1849, the following quotation by the Committee of Correspondence of the Grand Lodge of Maryland, with their able commentary on the subject, which they submit to the consideration of this Lodge :

“During the pendency of this Resolution a question arose as to the right of the officers of subordinate Lodges to vote when the delegates had been appointed by the Lodge of which they were officers, and the M. W. Grand Master decided that under the existing provisions of the Grand Lodge Constitution they had no right to vote when their Lodges had appointed Delegates.”

On appeal from this decision the Most Worshipful Grand Master was sustained. Here it is clear to your Committee that the Grand Master was wrong in his decision, whatever the Constitution may have enjoined, because it was evidently a violation of the rights of the Master and Wardens of the Lodge, according to the Constitutions of Masonry, and the Grand Lodge was twice wrong, first in permitting an appeal from the decision of the Grand Master, and secondly in sustaining the principles of that decision. We consider the whole proceedings on the part of the Grand Master and Grand Lodge as a nullity, as no body of Masons can, by their Constitution, or by any act, altar the ancient landmarks of the order. We, however, give the lucid comments of the Correspondence Committee of the Grand Lodge of Maryland on this subject, as we consider the illustration much more appropriate than any we can offer :

“Your Committee do not know what is the provision of the Constitution here alluded to, and do not intend to question the correctness of the decision of the M. W. Grand Master based thereon, but object to the provision and its origin. If your Committee recollect aright the Ancient Constitution, this is another innovation, and its origin is attributable to ‘*courtesy*.’ Your Committee believe that, according to the Ancient Constitutions, the proper and legal representatives of a subordinate in a Grand Lodge are the Master and Wardens, and if they are not able to attend, the right rests with each one to appoint his own proxy, and the power of that proxy can be revoked by the one appointing him. The practice has grown up to permit the appointment by the Lodge of some other person, in case the Master or Wardens say they cannot attend, to gratify some member of the Lodge whose inclination and

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\*It is much the most common practice Brother, for the applicants to be put on probation whether by the Grand Lodge or Grand Master.—Ed.

business lead him to be at the meeting of the Grand Lodge. This custom is assuming the sanctity of a right inherent in the Lodge, and not in the Master and Wardens. If your Committee are right in their recollection of the Ancient Constitution, then the constitutional provision and the decisions based thereon, together with the usage practised, are wrong, and should be got rid of as soon as possible. The best preventive against further innovations is to exercise those already in existence.”\*

### *Education.*

This subject occupies a prominent position in the proceedings of the Grand Lodges of the Union. The Committee of Correspondence of the Grand Lodge of Vermont remark :

“The grand projects of some of our sister Grand Lodges, viz : Kentucky, Missouri, North Carolina, Mississippi, and Tennessee, are highly honorable to the States themselves.”

The Lodge and Chapter at Selma, Alabama, have established a Seminary, which is sustained by the Grand Lodge, and which it is proposed to elevate to the rank of a College. Several Grand Lodges have recommended their subordinate Lodges to educate those who may need assistance, by sending them to schools already established within their own jurisdiction. This course has been adopted by the Grand Lodge of Florida. With our limited resources, we have no hesitation in saying that by this course the greatest good is done.

The Grand Lodge of Ohio has declined the establishment of a Masonic College, believing that more good could be done with the same amount, by the subordinate Lodges, and they are required to see that no orphan or child of an indigent Mason be prevented from attending school for want of necessary clothing, or from the necessities of the widowed mother.

The Committee of Correspondence of the Grand Lodge of Iowa say :

“The glory and boast of the Institution are springing up under almost every jurisdiction, at which we heartily rejoice, and fondly look forward to the day when the funds we are husbanding for that purpose shall have increased sufficiently to enable us to act decisively and energetically in this important matter—the education of the Masonic orphan.”

In the address of the Grand Master of the Grand Lodge of Georgia, he remarks :

“I also recommend to your consideration the propriety of establishing one preparatory school in each Masonic District, but wher-

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\* If the Lodge appoint a delegate without the consent of the Master or Wardens then may they or either of them, claim their seats, but certainly not otherwise.  
—Ed.

ever schools are already established, I would deem it unwise to establish another, but prefer to send the children under our care to those already in existence."

The brethren of Talladega and Uniontown, Alabama, are about establishing a large Masonic Seminary. Each Lodge within the jurisdiction of the Grand Lodge of Alabama is required to give special attention to the education of the orphans of deceased or indigent worthy Master Masons within the bounds of their respective Lodges. A school has also been established at Dayton, Alabama.

The Grand Lodge of Georgia adopted the following Resolution, which we recommend for adoption by the Grand Lodge of Florida :

*Resolved*, That the subordinate Lodges be strongly advised to husband all their resources, and that they look out all the children and orphans of indigent Masons in their respective communities, and as far as possible place them at school.

From the report of the Committee on Education to the Grand Lodge of Kentucky, it appears that the Trustees of the Masonic University of Kentucky have taken the School of Medicine located at Louisville, under their auspices, as the Medical Department of the University. Seventy-two pupils have attended the school during the past year; twenty of whom are beneficiaries, whose entire expenses, except clothes and books, are paid by the Trustees. The whole number of beneficiaries, from the first organization of the school to the present time, is forty-one.

The Grand Lodge of Arkansas passed the following Resolution :

*Resolved*, That the Master and Wardens of the several subordinate Lodges be and they are constituted a Committee on Education within their jurisdiction, and that they be required to report annually to this Grand Lodge the number and age of all children, the orphans of Masons, in such jurisdiction.

*England—the United Grand Lodge of.*

We compile from the London Free Mason's Quarterly Magazine for June, 1850. At the Annual Grand Festival, April 24, 1850, the Right Honorable the Earl of Zetland, Most Worshipful Grand Master in the Chair: the Representatives of the Grand Lodges of Ireland, Switzerland, and Hamburg: the Grand Master, Right Honorable Thomas Dundas, Earl of Zetland, nominated the Right Honorable the Earl of Yarborough, Deputy Grand Master for the ensuing year; F. B. Alston, Senior, and F. Pattison, Junior Grand Wardens. At the Quarterly Communication, June 5, 1850, the Royal Masonic Benevolent Annuity Fund was united with the funds for the Asylum for Aged and Decayed Free Masons. The Board of General Purposes report £12,000 belonging to the Fund of Benevolence. On the 8th of May, a festival was held of the Royal Free Mason's Girl School. A subscription was taken up, amounting to £1,026. It appears that a Visiting Committee of the House

of Commons reported this school the best managed school they had visited. A Widow's Fund has been recently established. A School for Boys is also maintained. On the 20th June, the interesting ceremony took place of the presentation of a present of magnificent silver plate to Brother William H. White, who had been Grand Secretary for forty years. The Grand Lodge was sumptuously entertained by the Lord Mayor of London.

“Chapter 5, Section 1. Every Lodge under the jurisdiction of this Grand Lodge shall have *full power and authority* to enquire into and *punish* unmasonic conduct in any of its members, except Masters of Lodges and regular Past Masters, provided they do not interfere in disputes between brethren of a pecuniary nature, except by request or consent of all parties interested.”\*

*Fees to Grand Masters making Masons at Sight.*

The Committee of Correspondence of the Grand Lodge of New York says that it is not against Masonic rules is *clear*. On the contrary your committee consider it a *clear* violation of the first object and intention of Ancient Craft Masonry, viz: Masonic relief and charity, to which the fees for degrees should be sacredly devoted, and not to be diverted by the Grand Master to his own private use. Comment is unnecessary. Our great astonishment is that so intelligent a Committee as that of the Grand Lodge of New York could have fallen into so palpable an error. Can they show the slightest indications of the propriety of such an act from the Constitutions of Masonry? But let it pass: Jupiter sometimes nods.

*Grand Master, Powers of—Who to Preside in his absence.*

The Committee of Correspondence of the Grand Lodge of Wisconsin presented the following Resolution:

The Grand Master has the right, in cases of emergency, to summon a sufficient number of brethren, open a Lodge, and confer the several degrees of Entered Apprentices, Fellow Craft, and Master Mason, is a fact so well established that it is surprising that any one at this day should question it.

Milwaukie Lodge, No. 3, passed the following Resolution:

*Resolved*, That Milwaukie Lodge, No. 3, recognizes the right and authority of the Most Worshipful Grand Master to confer the three first degrees of Masonry upon a candidate in a regular constituted subordinate Lodge, by his act of Dispensation; the brethren being duly notified thereof, and by their *unanimous consent*: but they *protest* against the right of the Grand Master to exercise the power claimed for him in the above report, as subversive of Masonic rules, and dangerous to the rights and very existence of subordinate Lodges.

\*The above is quoted by the Committee from the “Text Book” as ancient law. There is no such clause in the Ancient Constitutions. The Ahiman Rezon does not contain the Ancient Constitutions in their purity. We do not object to the rule but only say it is a modern one.—Ed.

The Committee of Correspondence of the Grand Lodge of New York, in their distinguished and elaborate Report, remark :

“Since the time when the memory of Masonry runneth not to the contrary, Grand Masters have enjoyed the high prerogative of making Masons at sight, without any preliminaries, and at any suitable time and place, &c.; and they may call upon the Grand Lodge, or any subordinate Lodge, or *any number of Master Masons*, to assist, and when called upon they are *bound to obey*. They could not stop him, even if they refused to assist, for he is not necessarily obliged to work the degrees, if the exigency is such that it cannot conveniently be done.”

We concur in the views of Milwaukie Lodge as far as here expressed, but we have no doubt that the Grand Master can make Masons at sight in a Grand Lodge. We cannot concur with the views of the Corresponding Committee of the Grand Lodge, and believe we shall be able to prove their error by the authorities cited by themselves in defence of their position. We are induced to believe that the intelligent Committee of Correspondence have been led into error by an examination of the powers of Grand Masters and Grand Lodges as constituted previous to the establishment of the Grand Lodge of England at the Appletree Tavern, in London, 1717. Previous to this period, the Grand Lodges, or more properly the General Assemblies, as they were then called, consisted of Masters, Fellow Crafts, and Apprentices, in their individual capacities, and subordinate Lodges were constituted in the same manner, without any Charter, and as they conferred degrees without Charters, and at their convenience as to time and place, it is admitted the Grand Master had then equal authority, but it was always necessary that the degree should be conferred either in the Grand Lodge or in a subordinate Lodge.

To prove the first position, we will quote the cited cases presented by the Corresponding Committee of the Grand Lodge of New York :

“In 1737, the Earl of Darnley being Grand Master, an *occasional Lodge* was convened at Kew, for the reception into the Order of the then Prince of Wales, father of George the Third.”

See Smith on Free Masonry, page 71, edition of 1783 :

“It is said that King Edward the Sixth, Henry the Sixth, and Henry the Eighth, were all initiated, passed, and raised by the Grand Master at the time in a Hall of the Palace in London, an *occasional Lodge being convened for that purpose*.”

“At the Grand Feast at Free Mason’s Hall in London, on the 13th May, 1795, his Royal Highness the Prince of Wales, then Grand Master, being in the Chair, was accompanied by his Royal brother, the Duke of Clarence, and his nephew, Prince William,

son of the Duke of Gloucester, who had been initiated, passed, and raised at an *occasional Lodge*, convened for that purpose on the preceding evening."

Preston's Masonry, page 309, edition 1798.

"On Thursday the 6th of February, 1787, the same Prince of Wales above mentioned was made a Mason at an *occasional Lodge*, convened for the purpose at the Star and Garter Inn, Pall Mall, London, over which the Duke of Cumberland, Grand Master, presided in person. On Friday the 21st November, 1787, his Royal Highness the Duke of York, nephew to the Grand Master, was initiated into Masonry at a *special Lodge*, convened for that purpose at the same place as above, over which the Grand Master presided in person." Preston, pages 293-4.

"It is stated in Preston, page 226, that at the initiation of Frederick, Prince of Wales, at Kew, in 1737, Dr. Desaguliers presided as Master, that he was passed on the same day at the same Lodge, and was at another Lodge convened at the same place soon after raised to the degree of a Master Mason. Dr. Desaguliers was then Deputy Grand Master of England. Numerous other instances might be cited."

These were evidently cases where Masons were made at sight by the Grand Master, but always with the assistance of the Grand Lodge or the subordinate Lodge, (as in the last instance,) specially convened for the purpose. There is not a solitary instance found, as far as the researches of your Committee extends, of a Grand Master having conferred a degree by himself, or associated with other Masons in their individual capacities, but in all cases he was assisted by the Grand Lodge or a subordinate Lodge, specially called by his order for the occasion.\*

The second position is sustained by the following extract from the Regulations made in General Assembly, December 21, 1663, Henry Jerman, Earl of St. Albans, Grand Master:

"1. That no person of what degree soever, be made or accepted a Free Mason, unless in a *regular Lodge*, whereof one is to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Free Masonry." Antiquities of Masonry, Dove's Masonic Text Book, page 26, No. 10.

The Grand Master has no prerogatives in violation of the Ancient rules, regulations, and Constitutions of the Order, which have been established for the benefit of Masonry, the violation of which by the Grand Master would result in injury and confusion to the craft. His office is to preserve, not, under the claim of prerogative, to break down the ancient landmarks of the order.

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\* Precisely so, and even when the Lodge is convened, no one can be initiated without the unanimous consent of the Lodge. See our report as Chairman of the Correspondent Committee, to the Grand Lodge of Missouri, in 1850.—Ed.

*Initiation.*

A unanimous vote is required in initiations, passing and raising, and for membership. We find the following provision in the Constitution of the Grand Lodge of Maine, which is according to the Constitutions of the Order :

“Sec. 9, Article 3. No Lodge, in the absence of the Master and Wardens, shall initiate, craft or raise a candidate, unless a Past Master is present to preside, and no ballot shall be taken for initiation or membership unless there are at least seven members of the Lodge present.”

If, however, a Past Master presides, he must be a Past Master of the Lodge over which he presides. The Committee of Jurisprudence of the the Grand Lodge of Ohio reported on a memorial of enquiry from Belmont Lodge, that when one Lodge requests of another leave to initiate a person residing within the bounds of the Lodge of whom leave is requested, a “majority vote is all that is necessary on the part of the Lodge of whom leave is requested; but there is nothing said in rule 15 of the Grand Lodge, which forbids any Lodge making it a rule in their By-Laws to require that *vote to be unanimous.*”

The Committee of Correspondence of the Grand Lodge of New York, in commenting on this report, says :

“What if there is not? The old usages only require the vote of a majority, and any modern regulation or by-law that varies that usage, would be, in our judgment, illegal.”

We differ totally with the New York Committee in relation to the usage but admit that it is as stated. We contend it directly violates one of the known landmarks of the Order, admitted by the Grand Lodge of New York. If the candidate for initiation had applied to the Lodge in whose jurisdiction he resided, for admission, he must have obtained a unanimous vote before he could be received; but if he applies to an adjacent Lodge, where he is probably a stranger, he would be received upon the recommendation of a bare majority of the Lodge nearest to him, when perhaps every Mason of the minority would have voted against him, had he made his application to that Lodge. If a man desirous to become a Mason, has reason to believe that he will be rejected by the Lodge in whose jurisdiction he resides, and who are the best judges of his moral character, he has only to get a recommendation from a majority of the Lodge to some other Lodge where he is not known, and he will be admitted, because the Masons of that Lodge know nothing of him, and the consent of the Lodge nearest his residence is, of course, under the circumstances, the highest evidence of good character that could be well presented to the Lodge by the candidate.



Thus, indirectly, the candidate evades the established law of Masonry on this subject and obtains admission through the action and influence of a bare majority of a Lodge, when it is fair to conclude that every one in the minority would have black balled the candidate. It will not do to reply by saying that the candidate received the unanimous vote of the distant Lodge, and therefore the Constitutions of Masonry were not broken, when we know that the distant Lodge acted with no other evidence of moral worth than the recommendation of the Lodge nearest the candidate, which very Lodge would have probably rejected him had he made his application to that Lodge. Your Committee are happy to find that in these views they are sustained by the following resolution :

*Resolved*, By the Grand Lodge of Kentucky, that the 61st Article of the present Constitution be so amended as to read as follows :

"No candidate for initiation can be received in any Lodge out of the county where he resides, if there is a Lodge in his county, unless he obtains the *unanimous* recommendation of the Lodge within his county." See Apprentices, admission of Members and Candidates, and Ballot in each Degree, Jurisdiction, rejected Candidate.

#### *Installation.*

The Grand Master elect of the Grand Lodge of Mississippi was installed by the Past Deputy Grand Master. None but a Grand Master or Past Grand Master can install a Grand Master. See Dove's Masonic Text Book, page 215.\*

The Grand Master of the Grand Lodge of New Jersey, in his address, states that he installed the officers of Camden Lodge, working under a dispensation. The officers of a Lodge under Dispensation should never be installed. Those having a Charter only should receive installation. See Report of Corresponding Committee of Grand Lodge of New York Communication, September 4, A. L. 5849, page 89.

#### *Masons in the United States.*

The Committee of Foreign Correspondence of the Grand Lodge of Virginia state, that from reliable information it is estimated that more than 8000 members have been added to the institution in the United States during the preceding year. The Committee of Correspondence of the Grand Lodge of Rhode Island report a resolution declaring it inexpedient, under the present state of society, for subordinates within their jurisdiction to initiate persons of color. They fully recognize the *right* of all such persons, when they can prove themselves Masons, to a *seat in any Lodge*

\* There is no such ancient rule. Only a Past Master's Lodge can confer the Past Master's degrees; any Past Master may preside over the work, and in the absence of a local regulation any Past Master may preside at the installation of the Master of a Lodge, or the Grand Master of a Grand Lodge. It may *look* better to have a P. G. Master to install a G. Master, but it is no more valid.—Ed.

*under their jurisdiction*, yet they leave it *optional* with the Lodges whether they will *admit* them or not. This is a strange sort of right, that nobody is bound to regard. The consideration of this report was, with great propriety, indefinitely postponed. Lodges in the United States should act with great caution on this subject. In fact, if harmony is to continue, this is a subject that should never be entertained by any Grand Lodge of the Union.

By Section 2, Article 5, Constitution of the Grand Lodge of Michigan, "No Mason can be a member of more than one Lodge at the same time." By Section 12, of the Methodical Digest of the Grand Lodge of Virginia, Dove's Masonic Text Book, page 252, "Any Brother may be a member of as many Lodges as choose to admit him," &c.; \* and by Section 10, "No member can be imposed on any Lodge without its consent, by any power whatever."

The New York Committee thus far has the approbation of your Committee. Here they were done, and should have stopped, but when they proceed to state that the Master elect receives all in his installation that he should receive in a Chapter, it seems they are begging the question. To establish their position, the Committee state:

"Before the establishment of Royal Arch Chapters, the Blue Lodges conferred all the degrees, including the Royal Arch."

We admit it, but after the establishment of the Royal Arch separate from Blue Lodges, all the degrees above the Master's were transferred to the Royal Arch.†

#### *Michigan Grand Lodge.*

We have before us the Annual Communication of this Grand Lodge at Detroit, January 9, 1850. There were seventeen Chartered Lodges, and eleven under Dispensation, at the Annual Communication, January 10, 1849. At this Communication, twenty-two Chartered Lodges were represented, and eleven under Dispensation.

The Committee of Foreign Correspondence made, as usual, an able and interesting Report. We find the matters therein contained were referred to a Committee of three. This is decidedly in violation of all parliamentary or Masonic rule; and although not intended as a reflection on the ability of the Committee of Correspondence, shows want of confidence or distrust. We speak freely

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\* This is permitted to the nobility of England, but we were not aware that any Grand Lodge in the United States permitted a Brother to belong to more than one Lodge at the same time.—ED.

† Neither the Grand Lodges of England, Scotland, Ireland, or America, have ever surrendered the P. Masters degree.—ED.

on this subject, as a similar course, on one or two occasions, has been taken by our own Grand Lodge, but not we believe from want of confidence in your Committee.

*New York Grand Lodge.*

Your Committee have the heart-felt pleasure to communicate to the Grand Lodge that they have recently received an official communication of the union of the brethren of St. John's Grand Lodge with the Grand Lodge of New York, which was to be consummated on St. John's day, the 27th of December last. The pleasure of the company of the first six Grand Officers of each Grand Lodge in the Union and Canada, was requested to attend a Festival at Tripler Hall, Broadway, New York, on that day.

The New York and Louisiana Masonic difficulties being thus happily reconciled, we congratulate the Fraternity on the bright and cheering prospects, for we do not regard, as a feather in the balance, the ravings of the New York rioters. They are out of the pale of Masonry, and their actings and doings are about as important as the proceedings of their neighbors, the Millerites.

We must, however, confess that we are utterly astonished at the proceedings of the Grand Lodge of Ohio, which we received by the last mail. The following Resolution, among others, reported by a Special Committee, was adopted :

*"Resolved, That until the existing difficulties in the Grand Lodge of New York be amicably adjusted, or some new feature developed, this Grand Lodge cannot recognize either one of the present organizations."*

This is a singular specimen of non-intervention, and is about as appropriate as if the Chairman of the Committee who reported the Resolution, should come upon a robber attacking a traveler, and should say to them that, until the existing difficulties between you be amicably adjusted, I will not interfere. Let us ask the Grand Lodge of Ohio if the Negro Lodges in Ohio, which appear to give them some trouble, should establish a Grand Lodge within their jurisdiction, and this Grand Lodge should pass a similar Resolution, what would they think of our Masonic intelligence and brotherly love? We are convinced that our brethren in Ohio have acted without mature consideration. Their position, solitary and alone, will open their eyes, and show them they have made a false step, which their usual good sense and kind feelings will induce them to retrace. The Grand Master, however, in his address, does not hesitate to take a different course from the Select Committee. He says :

*"Even the sacred ark has been polluted by the touch of uncircumcised usurpers, who prefer to worship Dagon rather than the God of Israel. We have a notable example in the acts of certain*

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\* Here is another champion for the indignant editor of the Review to combat.—Ed.

Philistines in the Grand Lodge of New York. The conduct of these men must be condemned by all true hearted brethren everywhere."

### *Physical Qualifications of Candidates.*

Many Grand Lodges have attempted to mitigate what they conceive to be the harshness of the ancient Masonic rule on this subject, by constructions favorable to the candidate. The Grand Lodge of Kentucky, which mitigated the ancient rule many years since to admit Governor John Pope, who had lost an arm, have recently come to the conclusion that it would be best to come back to the old landmarks of the order. Florida, who followed her lead, has long since come to that conclusion.

We cannot express the views of your Committee on this subject so clearly as has been done by the Grand Secretary Mackey; we, therefore, take the liberty of giving an extract from his report to the Grand Lodge of South Carolina:

"Lastly, as to the physical qualifications, the Ahiman Rezon leaves no doubt on this subject, but expressly declares that every applicant for initiation 'must be a man, free born, of lawful age, in the perfect enjoyment of his senses, hale and sound, and not deformed or dismembered.' This is one of the ancient landmarks of the order, which it is in the power of no body of men to change. A man having but one arm or one leg, or who is in any way deprived of his due proportion of limbs or members, is as incapable of initiation as a woman."\*

### *Parliamentary Terms.*

Such as adjourn, previous question, yeas and nays, Committee of the Whole, &c., in the transaction of Masonic business, is condemned by the Grand Lodge of Iowa. We find the following in the proceedings of the Grand Lodge of Mississippi:

"Brother Callahan demanded the previous question, but the call not being sustained, the resolution was laid over one day."

These terms are unknown to Ancient Masonry, and should at once be discarded by all Lodges.†

\* The ancient and unalterable rule is not to be found *verbatim* in the Ahiman Rezon. We ask our readers again to look at the wording in the Ancient Charges, Sec. 4th, Article Old Regulations; also 1st vol. Signet, page 199, and 5th vol. page 250. And we repeat again, that the rule plainly excludes all who cannot practice all the signs, tokens, and other rituals of the Order. But this is all, it does not require the man to be "hale and sound, and not deformed.—Ed.

† So is the office of Chairman of the Committee of Correspondence. We regard Grand Lodges as deliberative law-making bodies, and may therefore make such rules as will promote the end. Subordinate Lodges are not deliberative bodies, and therefore cannot make such rules. We affirm that there is not a Grand Lodge in the United States, that is not governed more or less by parliamentary rules.—Ed.

## WISCONSIN GRAND LODGE.

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Brother Bullen, from the committee on the Grand Master's rights and prerogative, made the following report :

The Committee to whom was referred the subject matter of the rights of the Grand Master, as referred to in the Grand Master's address, together with the report and accompanying resolutions made at the last annual session of the Grand Lodge, beg leave respectfully to report : That they have examined the subject matter referred to, and are satisfied from the authorities which they have examined, that the Grand Master has the right to make Masons at sight, in cases which he may deem proper—that he is the supreme authority of the Grand Lodge over which he presides for the time being, and inherits all the rights and privileges claimed and practised by our first Grand Master, at the building of the Temple,\* and further, that it is the opinion of your committee that it is not in the power of any man, or set of men, to restrict or annul any of those rights, therefore

*Resolved*, That the opinion of the Committee on Foreign Correspondence for the year 1848, as expressed in their report, was then, and is now, in accordance with the opinion of this Grand Lodge. All of which is respectfully submitted.

JOHN BULLEN, Chairman.

December 14, 1850.

The report was received.

Brother Palmer, from the committee on J. P. Lancaster's case, made report as follows :

*To the M. W. G. Lodge—*

The undersigned, the committee to whom was referred for investigation, the charges preferred at the last annual communication of this Grand Lodge, by Bro. Lewis Reynolds, against Bro. Jeremiah P. Lancaster, beg leave to Report :

That it appears that Bro. Lancaster united with others in procuring the dispensation for Hazel Green Lodge and was appointed Master thereof, that subsequently he applied with others for a dispensation for Washington Lodge at Dodgeville ; that the charter of said Washington Lodge was granted but has never been taken out

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\* If this be correct doctrine, how radically wrong is even the Grand Lodge of Wisconsin in prescribing rules defining the duties of the Grand Master. If the Grand Master of a Grand Lodge is Grand Master of all Masons as of old, the "Ancient Charges" alone point out his duties and prerogatives. If, on the other hand, the Grand Master of a Grand Lodge is the officer, the creature of that association, then has the Grand Lodge the right to say "thus far shalt thou go and no farther."—Ed.

of the G. Secretary's office ; that Bro. Lancaster never regularly demitted from Hazel Green Lodge. It further appears that during all the time Bro. Lancaster resided in Wisconsin he was and still continues to be, a member of Dubuque Lodge No. 3, Iowa, unless he has been recently expelled therefrom ; that at the last annual communication of the Grand Lodge of Iowa, that Grand Lodge by resolution, ordered Dubuque Lodge No. 3, to summon Bro. J. P. Lancaster and deal with him for his unmasonic conduct. It further appears to your committee that Bro. Lancaster falsely represented to the brethren who united with him in forming Hazel Green Lodge that he had regularly demitted from Dubuque Lodge No. 3, and that a certificate of demission had been granted to him by said Lodge, and thus deceived them and the Grand Lodge as to his standing in the fraternity. It further appears from evidence taken by your committee, and which is herewith submitted, that Bro. Lancaster fraudulently embezzled and converted to his own use a small sum of money belonging to Bro. J. H. Earnest, and that by false representation, fraud and deception, he obtained, some three years since, \$50 from Bro. B. Cain, and also \$50 from Bro. Rountree and others, at Benton, Iowa Co.; that he also defrauded Mineral Point Lodge No. 1, of \$16 80.

From these facts your committee are of the opinion that all the charges hereinbefore referred to, against Bro. Lancaster, are fully sustained by the evidence presented to them and that Bro. Lancaster ought to be at once cut off from all connection with the fraternity, and no longer be suffered to pollute our holy Institution by retaining membership therein.

But the question presents a serious question for consideration, as Bro. Lancaster never demitted from Dubuque Lodge No. 3, he could not, and did not, according to well established principles of Masonic jurisprudence legally become a member of Hazel Green Lodge, nor of Washington Lodge, at Dodgeville, and never having been a member of a subordinate Lodge under this jurisdiction, he could not be, and is not, a member of this Grand Lodge. If he was now in the State, a subordinate Lodge in the vicinity of which he might be sojourning, might lawfully try him and administer Masonic discipline ; but he is, and for a year has been, beyond the territorial limits, and as your committee believe, beyond the jurisdiction of this Grand Lodge and its subordinates. It is true he has falsely claimed to be a member of a Lodge under our jurisdiction and imposed himself upon this Grand Lodge as such, yet he in fact acquired none of the rights of a member of either thereby ; and your committee are strongly of the opinion that this Grand Lodge acquired no authority which it can now exercise to expel him from the Order. Dubuque Lodge No. 3, will no doubt, in obedience to the order of the Grand Lodge of Iowa, expel Bro. Lan-

caster, if they had not already done so. The powers of that Lodge to do so, cannot be questioned, and we have no doubt its members will be prompt to remove from the order one so entirely unworthy as Bro. Lancaster has proved himself to be.

It is however proper that the Grand Lodge of Wisconsin should vindicate herself so far as can be done in the premises.

Your committee therefore recommend the adoption of the following resolution:

*Resolved*, That the charges preferred at the last annual meeting of this Grand Lodge by Bro. Lewis Reynolds against Bro. Jeremiah P. Lancaster, are fully sustained, and that said brother deserves to be expelled from the Order therefor.

All which is respectfully submitted.

H. S. PALMER,  
E. LEWIS,  
CHARLES GEAR.

December 14th, 1850.

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MASONIC INTELLIGENCE—*Mount Vernon*.—Our brethren of the District of Columbia and its vicinity, made a Masonic Excursion to the tomb of Washington, on the festival of St. John the Baptist. We understand a large number attended. An eloquent address was delivered by M. W. Grand Master B. B. French, which we hope soon to receive. We have no room in this number to give a description of the festival, nor insert the beautiful hymn, composed for the occasion by the M. W. G. M., B. B. French, which we will give in our next.

We hear, also, with great pleasure, that our brethren of the District of Columbia have under serious contemplation a plan, to be submitted to the Fraternity of the whole Union, for the purpose of purchasing Mount Vernon, by a subscription from every Mason who resides in the land, which owes its liberty and prosperity, under God, to him who now sleeps on the banks of the Potomac. We have no doubt the call will be responded to with that alacrity which characterizes the Mason in all good and moral works.—*Temple*.

# THE BIRD OF FAITH.

BY EDWARD STILES EGE.

Weak and simple may be the teacher, but pure, holy, and beautiful are the lessons of Faith.

'Twas midnight! in a chamber dim  
Slow came the trobbing breath;  
A painful scene was passing there—  
Birth yielding unto Death.

Bright morning came: 't was stillness all—  
Two hearts had gone to rest;  
The faded flower was nestling on  
Its mother's pulseless breast.

Earth claimed its dust at evening mild  
To rest beneath the sod:  
Fair mother, and pure, sinless child  
Gone home, in love, to God.

A little bird lit near the grave,  
And quickly sooth'd all pain:  
An angel-guest from "spirit land"—  
It sang this cheering strain:

"Weep not the flow'r so soon to fade,  
Nor mourn the parent stem;  
Both cull'd by angel-hands to weave  
Christ's precious diadem.

"Mourn not that mother; nor the babe  
Which sweetly closed its eyes;  
One found a father—both kind friends,  
In God's bright Paradise."

Thus gave the bird its song of love,  
Then spread each golden wing  
To soar away to that blest land  
Where blooms eternal spring.

The skeptic bold may scorn my song—  
The scoffer doubt my word:  
But Christian hearts—in promise strong—  
Will trust Faith's Holy Bird.



[From Harper's Magazine.]

## THE SOMNAMBULE.

ABOVE twelve months ago Andre Folitton, horticulturist and herbalist of St. Cloud, a young man of worth and respectability, was united in marriage to Julienne, daughter of an apothecary of the same place. Andre and Julienne had long loved each other, and congeniality of disposition, purity of years, and health and strength, as well as a tolerably comfortable set-out in the world, seemed to promise for them many years of happiness. Supremely contented, and equally disposed to render life as pleasant and blithe as possible, the future seemed spread before them, a long vista of peace and pleasantness, and bright were the auguries which rose around them during the early days of their espousal.

Though he loved mirth and fun as much as any one, Andre was extremely regular in his habits, and every engagement he made was pretty sure of being punctually attended to. Julienne quickly discovered that thrice every week, precisely at seven o'clock in the evening, her husband left his home, to which he returned generally after the lapse of two hours. Whither he went she did not know, nor could she find out.

Andre always parried her little inquiries with jokes and laughter. She perceived, however, that his excursions might be connected with business in some way or other, for he never expended money, as he would had he gone to a cafe or estaminet. Julienne's speculations went no further than this. As to the husband and wife, had they been left to themselves, not the slightest interruption of mutual good feeling would ever have arisen out of this matter.

But it is a long lane which has no turning, and a very slight circumstance gave an unhappy twist to the path which had promised such a direct and pleasant voyage through life. Julienne had almost ceased to puzzle herself about her husband's periodical absences, indeed had ceased to joke when he returned from them, having easily learned—the good-tempered little woman—to consider them as nothing more than some engagement connected with the ordinary course of business. One night, however, a neighbor Madame Margot, stepped into the bowery cottage of the young pair, to have a chit and a cup of coffee with Madame Folitton. Madame Margot, though she had more words than Julienne, and could keep the conversation going at a more rattling pace, had by no means so sweet and gracious a presence. Her sharp eye and thin lips were true indices to a prying and somewhat ill-natured

disposition ; and the fact is, that Madame Margot, having several times seen Andre pass her house alone in the evening, as if taking a walk by himself, had been seized with a strong desire to know "how things were going on" between him and his wife. Madame Margot had never joined other folks in their profuse prophesies of future happiness when Andre and Julienne were wedded. She was not the woman to do it : her temper had spread her own bed, and her husband's too, with thorns and briars, and so she declared that the happiness of wedded life was something worse than a *mauvaise plaisanterie*. "Eh, bien !" she exclaimed, when folks spoke of Andre and his wife. "I wish them well, but I have lived too long to suppose that such a beginning as theirs can hold on long ! We shall hear different tales by and by !"

So Madame Margot, with her sharp eye and thin lips, eager to verify her prognostications, had visited Andre's house to reconnoitre.

"M. Folitton ? he is not here ?" said she, in the course of conversation.

"He is from home," answered Julienne ; and as she saw the peering expression of Madame Margot's face, she answered in such a manner as to check further inquiry.

"I knew it !" thought Madame Margot. "I was sure there was something wrong !"

"Andre will be in presently," added Julienne.

"Ah, well," exclaimed her companion, with the look of one resigned to the inconveniences of life. "It is well that he is so attentive to business ; and very glad I am to see how much he has upon his hands : early in the morning till late at night. Fortune and leisure await those who work like him."

"You are kind !" said Julienne, "It is true that Andre works very hard. Let me fill your cup."

"Ah, Julienne ! On your wedding day, my dear, all the songs were hosannas and jubilates, and it really does seem that you are very happy and comfortable. Is it not so ?"

"You are right, Madame Margot. Andre and I are very happy, and we have many blessings to be thankful for."

"There is one thing," rejoined the wily lady, "which, allow me to say, people who have business to look after feel rather strongly. Aye, well do I and Margot know that business interferes terribly with domestic happiness."

"In what manner ?" asked Julienne, in some surprise, for Madame Margot's experience did not "come home" to her. "I have never thought so, nor Andre either, I believe."

"Why, my dear, when people are abroad they can't be at home," continued the inquisitress. "And as I and Margot feel that it is hard we can be so very little together, I naturally think that other

people must feel the same. But, however, we *can* enjoy our little walk in the evening. I am sure, my dear, you would like it all the better if you could do the same."

"I should," said Julianne; "but as Andre's time is occupied, there is no use thinking about it. I can't think where he goes," added she, unguardedly and pensively.

Madame Margot pricked up her ears.

"Why, my dear!" exclaimed she, lowering her voice, as if about to say something of momentous importance, "do you mean to say that you don't know where he goes so many evenings in the week?"

The good lady had always exercised a sharp scrutiny over the movements of her lord, and the bare idea of Julianne being ignorant of Andre's proceedings excited her indignation and pity.

"I don't know, nor have I ever taken any trouble to know," answered Julianne, frankly and carelessly.

"Well it's very good of you, I dare say," replied her visiter, with something like contemptuous commiseration in her tone. "But my friend you should think how necessary it is that husband and wife should be as one person. It vexes me to think that Andre does not acquaint you with all his doings—especially with that to which he seems to pay such unfailing attention. You should n't let it go on any longer, my dear, for you don't know what may happen. It never smokes but where there is fire. No one can tell what might have happened between me and Margot had I not always kept my eyes open; a little watchfulness has saved us worlds of annoyance and trouble."

Observing that Julianne looked offended, and was about to say something, Madame Margot dexterously handed her cup with a most gracious and winning bow, and launched into another topic, resolving by all means not to spoil the effect of the stimulants and hints she had let fall.

When Andre returned this night, Julianne, to his surprise, asked him where he had been, and implored him to tell her.

With a serious look he answered that it was impossible, and begged her not to inquire into a matter which in nowise concerned her, and which would cause her no sort of surprise if she knew all. As usual, the two bantered each other over the mystery, and the subject was dropped. But Madame Margot, though she had not succeeded in setting the young folks by the ears, had nevertheless implanted in a woman's breast an ardent desire to probe a secret. Julianne, good as she was, could not vanquish nature, and a curiosity possessed her as strong as Fatima's.

One day as she was glancing over the columns of a newspaper of which Andre was a constant reader, an advertisement of a peculiar character met her eye. It was headed *La Somnambule*, and announced that Mademoiselle Trompere, whose *prodigieuses fac-*

*ultes* and *lucidite extreme* had caused the greatest astonishment and excitement, continued to give mesmeric *sciences* on such and such days. Julianne then turned the paper and read other matters, but now and then she looked back at this advertisement, read it again and again, and presently laid it down with a merry little laugh. There was a promise of inviolable secrecy at the end of the announcement; that she regarded particularly. She had heard stories of the wonders of clairvoyance, she was artless, and knew little or nothing of the world, and thought it would be a capital joke to try the power of Mademoiselle Trompere's *lucidite*. She was going into Paris on business the very next day, and she resolved to put her project into execution. She laughed gayly as she anticipated the astonishment her husband would evince while she might let fall, some of these days, when they were alone, that she knew his secret.

Behold the young wife, with sparkling eyes, and a smile upon her fresh lips, wending her way up the long and narrow Rue St. Nicholas in Paris. Arrived at the house of the Clairvoyante, she asked at the concierge for Mademoiselle Trompere.

"*Quatrieme a gauche!*" cried the porter, and Julianne hurried up the narrow staircase. Arrived at the fourth story, she rang the bell at the door on the left, and awaited the issue of the summons in something like trepidation. The door was opened, and there came forth an old man of really venerable and imposing appearance. Thick locks of curling silver hair were combed back off a high and well-formed forehead; and beneath this appeared a countenance, pale, but clear, and of serious and benign expression. Thin and of middle height, a long dark-green robe-de-chambre made him appear tall, and the little Julianne thought she had never seen so grand an old man before. From his slightly abstracted air and a pair of silver-rimmed spectacles still resting on his visage, one would have fancied he had just risen from profound study. Julianne felt quite abashed that she should have interrupted the labors of one who looked so much like a good seer, especially as she thought what a trumpery and childish errand she had come upon. It was with a faltering voice and a deprecating smile that she asked for Mademoiselle Trompere.

"Ah!" exclaimed the old man, as if just awakened to full presence of mind; "you wish to see her? Wait one moment, my child."

He spoke softly and tenderly, conveying the idea that he was good and wise as well as aged. Julianne waited in the lobby of the suite of apartments while he entered the salon. He returned after the lapse of a few minutes, which seemed hours to the visitor, who began to grow nervous, and to feel, to use a common phrase, "ashamed of herself."

"I am sorry," said the old man as he returned, "Mademoiselle is fully engaged to-day. I might have told you so before, but I am forgetful. Can your business be postponed, my child?"

"Oh, indeed, yes!" answered Julienne, readily.

"It is well," continued he. "To-day is Friday; can you return on Monday? Mademoiselle will be most happy to assist in any investigation you may wish to make."

"Really"—commenced Julienne, intending, as haply Mademoiselle Trompere was engaged at present, to have postponed her contemplated interview *sine die*.

"I will tell her to expect you on Monday," said the old man, gently shaking Julienne's unresisting hand. "Pray, what may be your name?"

"Foliton."

"Married, I see," added he, looking at the ring upon her finger. "It is well! Of the Follittons of the Rue St. Lazare?"

"No," said Julienne; "I live at St. Cloud, where M. Foliton is a florist and botanist."

"Ah, I know him; a worthy and clever young man!" answered the seer.

And thus, holding her hand, they enjoyed a pleasing and confidential chat.

Julienne, wishing she had never undertaken her adventure, or that, being commenced, it were well over, kept her appointment on the Monday—it being a very common thing for her in the summer time to set off to Paris. Something was continually being wanted from the vast storehouses of the metropolis. Thus her journey attracted no attention.

When she rang Mademoiselle Trompere's bell this second time, the summons was answered by a little girl, who conducted her into the salon. On entering, she perceived the old man whom she had before seen, writing at a table covered with papers and large books, many of the latter being open. A young woman, dressed in black, and of genteel appearance, but the expression of whose features Julienne did not altogether like, was sitting by the window busied with her crotchet-needles. The latter personage rose from her seat, and inclined her head to Julienne.

"Madame Foliton?"

"Yes."

"My father has prepared me to expect you. I was much engaged when you came the other day, but now I am at your service."

She touched the old man, whom she called father, upon the shoulder, but she had to repeat the operation twice or thrice ere he turned his eyes from his manuscript, so profoundly was his attention engaged thereon. He shifted his position slowly, raised

his spectacles, and rubbed his eyes like one awakened from a dream.

"He studies much," said Mademoiselle Trompere to Julienne, as if by way of apology for the old man's abstraction. "Do you see? here is Madame Folitton."

"Ah, it is well! exclaimed he, as, with half sigh half smile, he advanced to the young visitor and shook her hand. "She comes to consult you, my child, as I have told you; and I half suspect the little lady is not so anxious for the mere solving of what seems a riddle to her, as she is to test the truth of clairvoyance; so we must be upon our metal. Saucy little bird! She is not the only one who doubts the wondrous insight into the mysteries of nature which science has in our day obtained."

Mademoiselle Trompere, the somnambule, then deposited herself in a large and handsome arm-chair, softly cushioned in crimson velvet. She sat upright for a while, and the old man and his daughter looked fixedly at each other, while the former passed his right hand slowly up and down before her face. After eight or ten "passes," her eyes suddenly closed, her face grew white as death, and she sank back in an attitude of complete repose. The old man continued making the "passes" for a minute or two longer, and then going softly round to the back of the somnambule, laid his hand lightly upon her head.

"Mademoiselle is now ready for your interrogation," said he to Julienne.

Poor Julienne was frightened, and had she known beforehand that such a mysterious operation as she had just witnessed would have been necessary to the gratification of her whim, she would rather a thousand times have let it remain unsatisfied. So flurried was she, that she knew not what to ask, and would have been very glad to have paid her fee at once and gone home again without testing the *lucidite extreme*. As if divining her thoughts, the old man turned them into a different channel by himself asking the question which Julienne had intended.

"Can you give your visitor any information respecting M. Folitton, at St. Cloud?"

"At St. Cloud say you?" said the somnambule, in a low, dreamy voice. "Wait one moment. Ah! now I see him. He is in a large garden. There are workmen round him who ask him questions respecting the labor next to be taken in hand. Now they leave him, each proceeding to his appointed task. M. Folitton goes into his house. He takes a billet from his breast and reads it. I can see the signature; it is *Maria Colonne*."

Julienne started. The old man looked toward her wistfully, and then, as if interpreting her thoughts, asked the somnambule, "Can you read the contents of the billet?"

"It is not very distinct," was the reply; "apparently written in haste. The words are—'Your fears, Andre, are needless. What matters it that Fate would seem to demand our eternal separation? Can we not be superior to Fate? Have we not proved it? Do not fail to-night: but this I need not tell you, for since you first discovered the grand mistake of your life, you have not wavered.' Monsieur Folitton reads it again and again, and replaces it in his breast. He opens his desk, and examines something. I see it now; it is the miniature of a lady. She is young; her hair is very long, her eyes dark and bright."

"It is enough," said Julienne, rising quickly. "Be it true or false, I will hear no more."

She moved hurriedly toward the door, as if to escape as quickly as possible from a cruel torment. The old man followed her.

"I forgot," exclaimed the agitated girl, as she paused and drew from her little glove the stipulated fee.

That very evening Madame Margot repeated her visit, and requested to see Julienne alone. She found her alone, but as if she had something too weighty to be said in the *salle-a-manger*, she insisted that they should shut themselves up in Julienne's bedroom, while she relieved her loaded mind.

"Ah, poor Julienne!" said she, "I never come to see her of an evening but I find her alone! Poor child! so innocent and unsuspecting too! Well, we all have our trials; but to see one whom I love as if she were my own child, so treated, is enough to drive me mad!"

"What do you mean?" asked Julienne, nervously, for her adventure with the *clairvoyante* had given her a shock.

"My dear, do you mean still to say that you don't know where your husband spends his evenings?"

"It is true; I do not know," said Julienne blushing deeply; then adding, in a tone which, though meant to be firm and resolute, was painfully faint and timid—"nor do I wish to—"

"Well, my child, I happen to know!" exclaimed Madame Margot, her sharp eyes flashing with eager excitement. "By the merest chance in the world I have made the discovery, and I consider it my duty to speak to you directly, in the hope of saving you and your husband, if possible, from much future misery. My love, prepare yourself for what I have to tell:—Your husband repairs to M. Colonne's nearly every evening, and is always admitted and let out by Mademoiselle Marie! She is the one who gives him welcome, and bids him *adieu*! Oh, it is enough to drive one crazy! My tears flowed for you last night, poor Julienne."

"Oh, restez tranquille!" said Julienne, coldly. She had started and trembled upon hearing a tale which coincided so completely with the revelations of the somnambule, but Madame Margot's acrid

and triumphant manner roused her indignation, and whether the story she told and the inference she so readily founded upon it were true or false, Julianne heartily wished her away—never to see her malignant eyes or hear her bitter voice again. She was too proud to ask any questions for the sake of proving what foundation her sympathizing companion had for her suspicions. She loved Andre warmly, and sincerely believed him to be worthy of her love; but there was something in his own secrecy and in the similarity of the different reports which had reached her ears this day which staggered her earnest faith. A dreary feeling overcame her; the radiance of her life was clouded over. The anchor which had held her safely in a tranquil and beautiful bay seemed to have lost its hold suddenly, and now she was tossing upon a strange and restless sea. And Madame Magot watched the quivering of her lip and the fevered flushing of her face, and gloated upon the agony she had caused.

“I have done my errand,” said she, “and now my mind is a little more at ease. Take what steps you think proper, my poor child; the sooner the matter is settled the better for all parties; and if you should have any difficulty, pray do not hesitate to apply to me. It might not yet be too late to prevent mischief.”

Andre came home that night as hearty and good-tempered as ever. He saw that his little wife looked but poorly, and he affectionately inquired what ailed her; caressed her, and tried to comfort and revive her. Indescribably oppressed, she burst into tears. This relieved her, but she was silent, and *triste* the rest of the evening. She could not bear to think of telling him what she had heard, and what she felt. Indeed a deep feeling of reproach rose up in her heart as she looked in his frank and sympathetic face; but she could not comprehend the mystery, and felt miserable and crushed.

The days passed on, and Andre grieved to find his young wife grew no better. At length, satisfied, from the peculiarity of her malady, from her silent behavior, and the strange brooding manner in which he sometimes found her regarding him—feeling assured that the change owed its existence to something relating to himself—he gravely asked her what had brought it about, and solemnly conjured her to conceal nothing from him. So repugnant to her, however, was the idea of exhibiting a feeling so gross, and so unjust to her husband, as she determined to think, was her jealousy, that she still withheld the secret.

She seemed to be pining day by day. Andre’s pain and vexation were as deep as her own sadness. A mutual dissatisfaction was fast springing up between them. While matters were at this pass, Madame Margot, who, like the bats, rarely moved out before the evening, paid her third visit to the house of the botanist. An-



## *The Somnambule.*

dre coming home earlier than usual this night, she spent some time with the husband as well as the wife. Eagerly she watched the behavior of the two, and acutely she judged how things stood. Supper passed, however, without any allusion thereto, and Andre led madame to the door.

"Poor Julianne!" said she, when they were alone. "You do not take care of her; she is looking very so-so."

"It is true," said Andre sadly; "I can not understand it. She says she is well, but there is something the matter I am sure."

"Ah! don't tell me!" exclaimed Madame Margot, lifting her right arm, protruding her head, and shaking her forefinger at him. "You can not understand, eh? Ah, I'm too old a bird for that, and I haven't forgotten how *I* was treated once by Margot!"

"What do you mean?" inquired Andre, seriously.

"Mean! Ah, ah! it is very good, M. Folitton! You should have been made an actor!"

"Madame Margot, I can not joke with you, nor read your riddles. Julianne's ailment is a serious matter to me."

"Well, well! It is amusing to hear him! But one word in your ear, my good Andre. How can you expect your poor wife to look happy and pleased when it is known all over St. Cloud that you are forever with Marie Colonne? There!"

"What—what!" cried Andre; but Madame Margot was off, muttering and tittering as she walked rapidly home. Andre was thunderstruck. The conversation between him and his young wife when he returned to the room was any thing but satisfactory. He wished to draw from her all she knew; but Julianne was cold and mysterious; and at length the husband became angry or else feigned to do so, as she half-suspected, by way of a cloak for his misdeeds.

"It seems we did not know much of each other after all," said Andre, ruefully one day. "After being together so many years too! Had any one told me that so shortly after our marriage my house would be filled with gloom and grief, I should have laughed finely, or taken offence."

"Oh, Andre, Andre, Andre!" cried poor Julianne, laying her face upon his breast, while her tears flowed fast and thick—all the inward pride, which, though creditable to her heart, was capable of effecting so much misunderstanding, completely vanquished. "Why have there been secrets between us? Why have we sought to conceal any thing from each other? I am sure that our love is not dried up, and that there is something mysterious to each of us in the bitterness of these days! We have both had secrets; let me have what blame I may for mine—I can keep it no longer."

And then, with some shame and humiliation, she recounted to Andre the little history of her own feelings and doings—how at

first she cared nothing wither he went, or what he did, satisfied that he was good, and that he loved her truly; how Madame Margot had paid her a visit, and had stimulated her curiosity by sarcasm and pity; how she came, after seeing an advertisement in the newspaper, to think of visiting the sonambule, more by way of a joke than any thing else; the revelations that were made to her, and the apparent confirmation they received from what Madame Margot afterward told her. She was in too much fear of making him angry to tell him before; but how could her little head be expected to see through all this, and how withstand the inevitable influences of such a trial?

Andre was aghast. Trembling with excitement, and muttering imprecations against the clairvoyante and Madame Margot, he bade Julianne quickly prepare to accompany him to Paris. He got his horse and gig ready, and in a few minutes himself and his wife, the latter greatly agitated and alarmed, were proceeding at a rapid pace along the road to Paris. Andre drove his good horse as he had never been driven before, and the five miles betwixt St. Cloud and the capital were quickly passed. The Rue St. Nicholas was presently gained, and the bell of the somnambule's apartment sharply rung. The old man appeared, looking sage and benevolent as ever. His attitude and aspect, imposing and tranquil, somewhat checked the impetuosity of the angry husband. The latter even bowed, and took off his hat as he asked to see Mademoiselle Trompere, but his voice and quick breathing still betrayed his excitement. His eagerness appeared to take the old man by surprise; he looked at Julianne; but her head being turned away, he did not recognize her; and after an instant of consideration, bade them enter. Mademoiselle the clairvoyante was discovered sitting in the same place, and occupied in the same manner, as she had before been found by Julianne. She looked up from her employment, and scanned both husband and wife with a quick, penetrating glance as they advanced toward her. Her features for an instant betrayed some excitement as she noted the flushed cheek and wrathful eye of the former. It was but for an instant, however; almost immediately they were resolved into an expression of perfect nonchalance.

"Woman, your second sight has cost us dear!" cried Andre.

"Monsieur!" interrupted Mademoiselle Trompere, sternly.

"Your impositions will bring you into trouble, as they do other people," continued Andre. "Your lies bear seed—do you know it?—and grow into poison, blighting and working mischief wherever you spread them. If you do not fully contradict the tale you told my silly wife the other day, I will let you know that you carry on a dangerous trade."

"Your wife! My good man, you are mad!" returned the somnambule.

"I am nearly so," said Andre; so take care what you say. My wife—look at her—you have seen her before; you need not attempt to deny *that*. She, in a foolish whim, came to see you the other day, and you told her certain falsehoods respecting me, which I now demand that you own to be such. Acknowledge your trick, and I will have no more to say; but refuse, and I go instantly to the prefect of police."

The old man stood by with a wandering look, as if stricken with sudden imbecility; but his bolder companion regarded the furious visitor with absolute *sang-froid*, fixing upon him a glance that never wavered.

"My profession, my good man," said she, coldly, leaning back in her cushioned chair, "is to discover truth, not to deny it. People consult me when they find the course of their lives disturbed by secret causes, and when the clearing up of such little mysteries is desirable. Your wife, prompted by a very justifiable and proper curiosity, has availed herself of the grand discovery of which I am an exponent. M. Folitton, you accuse me of falsehood and ask me to deny what I know to be true. Of course I refuse to do any thing of the sort. Doubtless you think to make yourself appear guiltless in the eyes of the wife whom you have wronged, by frightening a woman, and forcing her to declare that you are perfectly faithful and true. Imposter as you style me, I am neither weak nor wicked enough for that!"

"Then I must consult the prefect," said Andre.

"And I also," said the clairvoyante. "If necessary, I will not scruple to make manifest to the whole world the truth of the revelations you wife heard from me."

"You are bold, woman!"

"Yes, in common with the meanest living thing, I am bold when attacked. You will not find it easy to turn me to your own account. Try, if you are so disposed, by all means; but as surely as I know the truth, you had better not!"

This was uttered with such complete assurance, so firmly and hardily, and her whole demeanor exhibited such supreme defiance of him and reliance upon herself, that Andre's indignation was turned into bewilderment and perplexity. He abruptly seized the arm of his agitated wife, and drawing it within his own, strode out of the room, telling his contemptuous opponent that she should soon hear what step he would take next. As yet, not a word of reconciliation or explanation had passed between himself and Julianne. He was too proud to make his peace with her before he had fully justified himself, do it how he could.

But the same evening he brought Mademoiselle Marie Colonne and her father and mother to his house, and to them, in the presence of his wife, related the story of his troubles, up to the passage

between himself and the lady of vaunted *lucidité* that morning. The worthy family were highly indignant, but displayed much good feeling toward Julienne, who, sick at heart, was really deserving of commiseration. She in her turn warmly denied that she had been actuated by any feeling of suspicion or jealousy in consulting Mademoiselle Trompere; she had done a very silly thing, and should repent it as long as she lived; but it was merely a careless whim, and indeed was contemplated more as a joke than any thing else, for being sure that Andre was faithful to her, she never had an idea that misunderstanding and misery to herself, induced by remarkable coincidences, would result from what she did. She was now perfectly satisfied, and trusted that Marie and her husband would forgive her.

"That all may be made perfectly clear," said Andre, "let me now say that, in thinking over it, as I never happened to do before, I can hardly wonder Julienne took my frequent absences and my secrecy concerning them amiss. I never dreamed that misery would happen from a husband concealing so small a matter from his wife; but I now see how very possible it is, and in future am resolved never to refuse to answer when she inquires where I have been."

He then explained to his wife that he had been a member of one of those secret clubs which sprang up in such numbers all over France, but especially in the neighborhood of Paris, immediately after the Revolution of 1848. M. Colonne was the president of that club, and at his house its meetings were held. All society was one great vortex of antagonistic parties; and this club, consisting of several of the substantial inhabitants of St. Cloud, owed its birth to the anxiety so very commonly felt by the lovers of order and quiet to lay down for themselves some unanimous and practical course of conduct in the event of another outbreak. The continuance of tranquility had for the present, however, caused its dissolution, until, mayhap, another season of disorder and violence should occur; "so in future," said Andre, "I shall spend my evenings at home!"

Julienne heard this explanation with mingled feelings of pleasure and regret. She humbly asked Marie to forgive her, and was quickly in the embrace of the sympathizing young girl.

M. Colonne, exceedingly wounded by the imputations which had been cast upon the character of his daughter, of whom he was at once fond and proud, paid Madame Margot a visit on his way home, and talked to the old lady in a manner which caused her considerable trepidation, and no doubt went far to check the propensity so strongly developed in the composition of her character for picking holes in her neighbors' jackets. He also resolved to prosecute Mademoiselle Trompere and her confederate. This Andre was hardly ready to do, being perfectly satisfied, now the

misunderstanding was cleared up; but M. Colonne declared that no member of his family should be aspersed with impunity: and even if it were solely on public grounds, to protect the unguarded and the credulous from imposition and misery, he would spend a thousand francs to make an example of the pair. Andre was very reluctant, however, to carry the affair before the public, and persuaded M. Colonne, in the first place, to visit Mademoiselle Trompere with Marie, and force her to contradict her tale; "Indeed," said he, "they had better all go together, and then the woman would have no possible room for subterfuge or persistence in her calumnies."

They were off to Paris the next day. As it happened, M. Colonne and his daughter preceded Andre and Julienne at the house of the somnambule. M. Colonne was a man of warm and quick temperament.

"My name is Colonne," said he abruptly, the moment he stood before the somnambule and her father; "this is my daughter Marie. We have made a journey from St. Cloud purposely to inform you that your clairvoyance is defective, and to warn you that, not being overskilled in the profession you now follow, you had better choose another—a more honest and safe one; for when people deal in slanders and lies, they risk intimate acquaintance with police officers and jails."

"Ah, my father, did I not say so?" exclaimed Mademoiselle Trompere, turning tranquilly to the old man. "I told you we should shortly have a little sequel to the romance of the poor Follittons."

"There will be another little sequel, mademoiselle, unless you quickly apologize to my daughter!" said M. Colonne, warmly.

"M. Colonne," returned the somnambule coolly, and even dictatorially, "you have no doubt been induced to come here by a parental and honorable feeling; but perhaps you are not aware that you, yourself have been duped."

"No indeed!" said M. Colonne, with a smile; "I am not so easily duped."

"You think so, no doubt," continued Mademoiselle Trompere, smiling in her turn. "Still, it is true; you are a dupe all the time. Your daughter and M. Folliton know it well. They seek to escape suspicion of intrigue—the one from her father, the other from his wife—by boldly facing it out, and seeking to compel me, who happen to know all concerning it, to declare that their virtue and honor are unimpeachable. That I do not choose to do. They might content themselves, if they were wise, with the satisfaction of knowing that such matters as I am engaged to discover, do not go forth to the world, but remain solely betwixt myself and them."

"Admirable!" cried M. Colonne, amazed at this immense impudence.

"Yes," said Mademoiselle Trompere, smiling ironically, "the case is so. Poor M. Folitton the other day was going to turn the world upside down because I would not contradict what I revealed to his wife. He threatened me with the police, and I know not what more. Let him do it; the result will be, that I shall be obliged to prove to the world the truth of all I have said, and in doing that I should not have much difficulty."

"Well, well," cried M. Colonne, fairly overcome. "Talking is of no use here, I perceive!" and as he and his daughter hurried down the stairs, the triumphant and derisive laughter of the somnambule tended by no means to the restoration of their good temper.

Andre and his wife were just about to ascend as they arrived at the bottom of the staircase, and to them they related the result of their visit.

Proceedings were now immediately commenced against Mademoiselle Trompere and her alleged father, and the latter shortly found themselves before the tribunal of correctional police. The case was made out so very clearly—Julienne, Marie, and Andre, the sole parties whom the revelations of the sybil concerned, being arrayed against her—that she was immediately convicted of imposture, and the old man as a confederate. In the course of the trial the wig of silver hair was unceremoniously lifted from the head of the male prisoner by an officer of police. The change effected in his appearance by this simple operation was remarkable, and greatly to his disadvantage. The officer then read from his police record a list of no fewer than nine convictions for imposition and misconduct against the aged sinner. The female was truly, it appeared, his daughter. They had visited many parts of France and Belgium under different names, and the diligent inquiries of the police had been successful in establishing against them a long course of guilt—one scheme of imposture having been tried after another, and each terminated by disgrace and punishment. They were now sentenced to two years imprisonment and a thousand francs fine.

All has gone brightly and pleasantly at Andre's house since this unpleasant affair, and so will continue, it is my belief. Husband and wife seem on better terms with each other than ever. Madame Margot sedulously keeps herself out of the way of the Folittons and the Colannes, nor do I suppose she will ever take coffee with Julienne any more.—*Harper's Magazine*.

## BALLOTING FOR CANDIDATES.

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THE Old Constitutions of Masonry permit the enactment of a regulation which shall require the unanimous consent of all present to the admission of an applicant. But as it was found inconvenient to insist upon unanimity in several cases, the same Constitutions have allowed Lodges to admit a member if not more than three balls were against him. The general rule in this country—one so general that we suppose not a dozen exceptions are to be found in the whole Union—is, that where, on the first ballot, two or more black balls appear, the applicant is at once rejected, but if one black ball only is found, the ballot shall be forthwith repeated, lest the unfavorable vote should have been deposited through inadvertence. If, on the second ballot, two black balls appear, the candidate is rejected, but if only the single black ball is again found, the matter is laid over until the next regular communication. The party depositing the black ball is desired to call, in the interval, privately on the Master, and assign his reasons; at the next meeting these reasons are made known to the Lodge, without the name of the voter, or the Master states that no one has called upon him. The ballot is repeated, and if only one black ball again appears, it is supposed that no member of the Lodge has approved of the reasons of the dissenting party, and the candidate is declared elected; but if two or more appear, he is declared to be rejected.

The foregoing is an extract from an article headed “Balloting for Candidates,” by the editor of the “Masonic Miscellany.”

We confess our surprise at the news that a single Grand Lodge in the United States tolerates the initiation of a candidate not having the unanimous vote of the members of the Lodge present.

Anderson's Constitutions clearly show that the ancient usage required a unanimous vote, and it is also true that some of the Lodges in England found this rule to be *inconvenient*, and the Grand Lodge permitted the ancient law to be trampled upon. It is further true that in consequence of a desire of said Grand Lodge to intermingle *dark colored* material in our Masonic Temple, they found it *inconvenient* to retain the words “free-born” as a necessary qualification for all candidates, and therefore arrogantly struck from the ancient charges, (over which no Grand Lodge has any control for purposes of amendment,) the word “born,” so as to open the door for liberated slaves. But what does all this prove? Why, that the Grand Lodge of England, like other similar bodies, sometimes undertakes to legislate upon subjects already fixed by an immutable law.

Brother Mackey tells us that the rule he lays down is so universal in this country that he doubts whether there are a dozen Lodges who are not governed by it. This, coming from the quar-

ter it does, will surprise many. We have heard of a few new Lodges, made up of "rusty," green, or Odd Fellow-Masons, who practised a few times this Odd Fellow's rule, but in no instance have we heard, until now, that a Grand Lodge in the United States, does, or ever did sanction it. We never heard the question of unanimity mooted in this country until after Odd Fellowship took a stand among us. What! shall it be said that because we alone know the applicant to be unworthy to be taken by the hand as a brother, and in the discharge of a solemn duty deposit a black ball against him, that it is in the power of the Lodge to force us to fellowship him or demit from our Lodge? The Lodge is said to be made up of a band of brothers, and shall the Lodge regard more highly the feelings of a candidate than one of the fraternity? But brother Mackey's rule gives the objector the *privilege* of making his objections known to the Master, and through him to the Lodge, and the Lodge shall judge whether his objections are good. Now we hold that it is all folly to have a secret ballot if a member is to be compelled to expose his ballot to the W. Master or any one else, and beside does not every one know that we may have received incontestible evidence that the applicant is a bad man, under a solemn promise never, in any way, to communicate that information to another. We have, when a member of the Committee of Investigation received important testimony from an Odd Fellow, to whom we gave a pledge never to speak of the affair, and no Lodge could force us to violate that pledge. It is true, that, as a member of that committee, we would have the right to make an unfavorable report, but suppose we were not a member, we should be compelled to be silent and suffer a bad man to come in, and thereby force us to go out, for so unwilling are we to reject a man that we are very certain we would not be likely to feel willing to set in Lodge with one against whom we had deposited a black ball. We have heretofore said so much upon this subject that we do not deem it necessary to pursue it further here. We shall only add that brother Mackey's dozen exceptions to his rule, may certainly be swelled to as many hundreds. We cannot speak positively in reference to all the jurisdictions, but we know that no such rule obtains or is countenanced by the Grand Lodges of the following jurisdictions, viz: Missouri, Iowa, Wisconsin, Illinois, Kentucky, Mississippi, Louis-



iana, and Florida, and we believe the same may be said of all the northern and eastern jurisdictions. Will the editors of Masonic journals tell us where brother Mackey's, or more properly the Odd Fellows' rule is practised by Masons?—Ed.

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### THE DEVIL AT PISA.

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One of those ridiculous practical jokes which so often end fatally to the actor, has just occurred at Pisa; and as it occasions a great sensation here, in consequence of the stain it attaches to the friars in one of the convents of that city, I take leave to give you the particulars, partly as I have heard them recounted by others, and partly as I find them in the local journals.

At Pisa there lived in latter years a *fast* young man, whose morals were something like the celebrated leaning tower, a little inclined the wrong way, and who, among other escapades, had caused a great scandal in a respectable family, and refused to repair it by marriage, according to the prayers of the victim and the commands of the Church. The gentleman was in fact a fit subject for a French novel, and he went on from day to day strutting along the banks of the Arno, and perverting all the foolish maids of that not over-religious vicinity, neither attending to the advice of his friends, nor the remonstrance of the clergy, till sickness overtook him in the midst of his sins, and death struck him with its most mortal arrow.

Scapegrace as he was, he declined the consolations of religion in his last days, and refused to confess or repent, like another Don Giovanni. In vain an excellent and pious priest spoke of his immortal soul and the penalties prepared in the other world for those who take leave of this in final impenitence. In vain did the friars declare that the devil would claim him as his own the moment the last sigh was drawn—and in vain did one of the reverend gentlemen recount how in a vision he saw his infernal majesty maltreat a hardened sinner on a similar occasion. Don Giovanni died game, as the greatest sinners often do, but before he gave up the ghost he made one of his friends, a Corsican resident at Pisa, promise that he would watch over the body in the Chapel Mortuaire, and never leave it until it was consigned to its last home.

The Corsican kept his word—and alone, and in the dead of night, he sat by the side of his departed friend in the convent chapel, where corpses are exposed for twenty-four hours before burial, either in consecrated or unconsecrated ground. But just as the clock struck twelve, a deep groan, accompanied by the rattling of chains, was heard, and the watcher to his horror saw a figure enter, dressed according to the most approved receipt for fitting up a devil, with tremendous horns, a long tail, a chain girt round his body, and draped in red and black, as his satanic majesty should be.

The Corsican had a bold heart, and he asked the devil what he wanted. The devil replied by an awful groan, the rattling of chains, and the outspreading of his claws to seize his prey. The Corsican, still undaunted, declared that he would not allow the body to be touched, and he warned the devil that if he did not leave the place he would send him back to his infernal regions faster than he came from them. To this speech the devil replied by a scornful laugh, such as Zamiel in *Der Freischutz* used, and with another rattle of the chains advanced to the coffin side, on which the faithful friend produced a loaded pistol, and taking sure aim, shot the devil through the heart, and dropped him at his feet dead, as they say at Amsterdam, as a herring, or at Birmingham, as a door nail. The report of the pistol alarmed the police, and a number of those guardians of the night having appeared, they saw to their astonishment the corpse lying in its proper place, the Corsican sitting tranquilly by its side, and a bleeding mass covered with red and black, with a tremendous pair of horns, and the well-known tail.

An explanation was soon given, and when the devil was stripped of his finery, he turned out to be the bellman of the convent, employed no doubt by the friars, whose religious assistance was refused, for the purpose of giving a striking proof of the danger of dying without the consolations of the Church, and of the fate to which all impenitent sinners are exposed. The Corsican was tried and acquitted, as he showed that in the Tuscan code there was no penalty attached to shooting the devil, and as he persisted in saying that when he fired he believed he had to deal with his satanic majesty and no mortal representative. The best joke of all remains to be told, and that is, the friars of the convent declare that the whole story is a fabrication, and the Minister of Instruction announces that he will prosecute the papers for having inserted it.

## SPANISH MORALS.

THE Toledo dagger is no longer to be taken as a type of the Spanish manners. Spanish jealousy—which was formerly proverbial, has given place to most unaccountable indifference, and the most degrading connections have assumed among this people an authentic and respected character. The marriage ceremony is the prelude to unbridled gallantry. While it would be considered indecorous in an unmarried female to be seen alone out of doors, or sitting tete-a-tete with a gentleman, the married lady goes where she pleases, and receives what company she likes. When indisposed, she is visited by her acquaintance of both sexes in her bed chamber, having her head previously dressed that she may be seen to the best advantage.

Immediately after marriage, the Spanish belle must have, as a matter of course, her *cortejo*, or lover, who is usually a priest or monk, and has in general a very strong hold upon her affections; her husband, compared with this lover, is a person of very secondary consideration. The *cortejo* attends upon her on all occasions—in private and in public, in health and in sickness. When she sits at home, he is at her side; when she walks out, his arm supports her; and when she joins in the dance, he must be her partner. The fidelity and constancy of the Spanish lady must be tested by her conduct to her *cortejo*. This system of laxity is so general in Spain that there is scarcely a lady of rank or respectability who has not her domestic lover.

A gentleman in Carthagena said one morning to a friend, "Before I go to rest this night the whole city will be thrown into confusion." This he himself occasioned by going home an hour before his usual time, to the no small vexation of his wife and of her *cortejo*, whose precipitate retreat and unexpected arrival in his own house occasioned the like confusion there; thus, by successive and similar operations, was literally fulfilled the prediction of the morning.

The clergy in general hold the principal places in this disgraceful connection; in the great cities the canons of the cathedrals, and in country villages the monks.

## THE NEW YORK SCHISM OF 1849.

THE following remarks are from the pen of Finlay M. King, editor of the Masonic Union, Auburn, N. Y.—ED.

It will be recollected that the Grand Lodge of Mississippi, at its Annual Meeting in 1849, adopted the following three resolutions:

*Resolved*, By the Grand Lodge of the State of Mississippi, that greatly regretting the schism in the Grand Lodge of the State of New York, which occurred on the 5th of June last, (1849,) and believing that there is error on both sides, the G. L. of Mississippi recommend a reconsideration of the proceedings, and not being able to discover any moral delinquency or wilful error, respectfully suggest the cultivation of a kindlier and more Masonic feeling by both, recollecting that charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things.

*Resolved*, That this Grand Lodge is compelled at the same time, to recognize the Grand Lodge over which the M. W. brother Willard presides.

*Resolved*, That this Grand Lodge cannot recognize the body over which Isaac Phillips presides, as a regularly constituted Grand Lodge, nor its officers as Masons in good standing, they having been expelled by the regular Grand Lodge of that State.

We have been very forcibly struck with the remarks of the Committee of Foreign Correspondence of the G. L. of Michigan, on the action of the G. L. of Mississippi, which is as follows:

"Your committee would hesitate to say that they *fully* understand the M. W. Grand Lodge of Mississippi. They seem to convey the idea that they do not look upon unmasonic conduct, and mob violence, or even the forcible entry and taking possession of the funds of the Grand Lodge of New York, in the light of a moral delinquency, or, 'wilful error,' on the part of the perpetrators; and yet they cannot recognize the Phillips Grand Lodge, and why?—because they have been guilty of the acts? No! But because they have been expelled by the 'regular' Grand Lodge of New York.

"If there has been no wilful error or moral delinquency, on the part of the irregular Grand Lodge, and the 'regular' one had acted in error, with respect to the irregular one, would it not have been more consistent to have refused to recognize either, until time had shown whether the brotherly advice offered by her, had been received and acted on by the belligerents in New York."

This Report, which was accepted and adopted by the G. L. of Michigan on the 10th of January, 1851, could not have reached the G. L. of Mississippi by the 3d of February, in all probability,—but it is a singular coincidence of thought that the G. Lodge of Missis-

issippi in February adopted these very views and recommendations. They seemed to be aware of the inconsistency of their previous resolve, in Feb. 1850, with the arguments used, and the views and opinions expressed at that time.

The Com. of F. C. of the G. L. Mississippi, apparently for this reason, review, in 1851, their own positions, opinions, and arguments made use of in 1850. They recal discussions which occurred in the jurisdiction of New York from 1785, and particularly from 1814, 1821 and 1823 to 1827, relative to the permanent location of the quarters of the Grand Lodge in the city of New York, the expenditure of the Charity Fund in that city, the payment of representatives per diem and travel fees from the General Fund, the number of proxies one Past Master may hold, the privilege of vote held by Past Masters, and the mode of appointing proxies, and gives a history of the divisions which in those years grew up out of the discussion of these questions and led to the formation of two Grand Lodges in the State in 1823.

They then say,—“The old and new difficulties, it will be seen, are precisely parallel.” And they therefore think that the compact, by which, in 1827, these two Grand Lodges were united into one body, and which contained the following language:—“That the number of Lodges which one Master or Past Master may represent, shall not exceed three; that Past Masters shall not be represented by proxy; and that representatives shall be paid as heretofore,” was in effect made “a fundamental law of the Grand Lodge, which can never be disturbed,” “the conclusion is inevitable that the membership of Past Masters was a part of the compact, and the country Lodges receiving mileage and per diem was the consideration.” They still profess to think the opinion of Chancellor Walworth biased in favor of the one party, if not as a retained lawyer, (which the Com. of F. C. of the G. L. of N. York in 1850 refuted) at all events as a country member, and express surprise that the Phillips party should have ever thought Chancellor Walworth’s opinion would be on their side, as in the difficulties of 1823, he belonged to the country party, and signed a circular letter bearing date Feb. 8, 1821, with thirty-five others, including brothers Joseph Enos, jr., Ebenezer Wadsworth, and Salem Town, who figure at this day in the present difficulties on the same side.

We would here remark that while the Committee of Mississippi contend that this is a continuation of an old difficulty of long standing: that “it is a controversy which has lasted thirty-two years,” and while they say “the compact of 1827 must be looked upon as giving powerful support to the Phillips party, though the express words that ‘it was to be a fundamental law, never to be changed,’ may have been subsequently interlined, as charged; yet that they were there in spirit, and the late attempt at an amendment of the

Constitution, was a violation of that compact; yet they seem to rest these conclusions solely upon the interpretation they choose to give to the fourth clause of that compact, which interpretation is, that by its reference to Past Masters, in the language quoted above, "the conclusion is inevitable, that the membership of Past Masters was a part of the compact."

We ask their candid and careful attention to the reply we shall now make. First, we ask them to remember that Past Masters were already and had been from Sept. 5, 1781, members of the Grand Lodge; and although, as they allege, a committee of the Grand Lodge in 1821 proposed an amendment of the constitution dismissing all Past Masters, except one from each Lodge, of a seat in the Grand Lodge, the adoption of the compact in 1827, or its substitution in lieu of that proposition, amounts to no more than an agreement to abandon the support of that proposition, and leave the constitution for the time, unamended. It could by no just mode of reasoning be construed to be the establishment of a fundamental and irrevocable law, unless there had been contained in it some express words of enactment of such a law. No irrevocable rule or law should be inferred from language, the obvious sense of which is the establishment of some other regulation, the establishment of which other regulation is the ostensible and avowed object of using the language.

The ostensible and avowed object, and the obvious sense of the fourth section is to fix upon or enact three other things, and those three are distinctly and clearly mentioned, while this of permanent membership of Past Masters is not; namely, to take from Past Masters the right which they before enjoyed, of being represented by proxy; to confirm to representatives the per diem and travel fees which the existing regulations allowed them; and reduce the number of Lodges from five, as the regulation of 1821 authorized, to three, for the future, which any one Master or Past Master might represent as proxy.

Past Masters were by that fourth clause of the compact deprived of two rights, by express language, which by the constitution they then enjoyed. This was done by the Grand Lodge. Can it be contended that the Grand Lodge has not power to exercise the same general authority in future and deprive Past Masters of further rights if it choose?

And if permanent membership is to be inferred and understood, without the use of express language to that effect, when it was so easy to have used that express language if it was the intention to guarantee permanent membership to Past Masters, the same is inferable in reference to Masters; but not Wardens, nor Past Grand Officers, because they are not mentioned.

This argument waives the question whether the body then assembled, could make an irrevocable law binding in all future time on their successors. Which we deny. On the contrary, we contend that each successive Grand Lodge enjoys the same power which its predecessors enjoyed, and may exercise the same authority which any of them exercised.

But, again, we call their attention to the fact, that the compact from 1827 to 1845 stood in the simple form of resolutions, numbered 1, 2, 3, 4, as reported by the Committee of Conciliation in 1827, and had only the force of standing resolutions, which every one knows may be repealed at any one session by simple vote or resolution.

No fundamental character was given them until 1845; and then only as follows :—that is,—a portion of them were embodied in the Constitution then revised and enacted; and so much as was not thus embodied, was expressly repealed by Article 107; which is as follows :

#### ARTICLE CVII.

#### REPEALING CLAUSE.

“The former written Constitution of this Grand Lodge is hereby repealed; and all General Regulations and Resolutions operating as such, which have been heretofore adopted by this Grand Lodge, and which are not embraced in this Constitution, are hereby revoked and annulled.”

All that is retained, of the Compact, is, Clause 1, That the meetings of the Grand Lodge be held in the city of New York: Cons. Art. 7.

And a part of clause 4, namely, “that the number of Lodges which one Master or Past Master may represent, shall not exceed three; and that representatives be paid as heretofore.” Cons. Art. 23.

The Committee of the G. L. of Mississippi appear to be chagrined that the Com. on F. C. of N. York in 1850, did not see fit to follow them through their entire argument and answer them upon all points. They say, “We certainly had no reason to anticipate that our effort of last year would receive the immediate approbation of our brethren in New York; or, at least, we did not expect that if it produced conviction to their minds, that they could divest themselves of ‘the minerals and metals’ of their self-esteem sufficiently to confess their errors upon its first reading; but really, to be annihilated by a single stroke of the pen, modest though we be, was not within our calculations.”

The Committee of the Grand Lodge of New York expressly stated that it was ‘for want of space’ that they answered in a general manner, and not in detail the reasoning of the committee of Mississippi; and we are fully justified in assuming that it was not

through any feeling of disrespect. We think it a subject of regret that they have not been treated as courteously and fairly in return; and we are pained to see the worthy Chairman of the Committee of Mississippi indulging in, or that Grand Lodge sanctioning language so disrespectful to the Grand Lodge of New York as that quoted, or that contained in the first series of resolutions adopted in 1850 by that Grand Lodge, and which we have copied at the head of this notice and have italicized the objectionable terms and inuendoes.

Yet we can hardly think that the very respectable author of the Mississippi Report intended an insult to the Fraternity of New York. We think, at least, that 'the self-esteem' of the Fraternity of this State will prevent their applying such remarks, and such language as that of the resolution and extract to themselves in the light of an intended insult, though generally claiming to be equally 'modest' with their brethren of Mississippi. The Chairman of the Mississippi Committee exhibits, in the remarks and resolutions, an apparent fondness for quotations; and yet we hope he will without taking offence, permit us to suggest that in these two instances we think he has not been fortunate in the selection or application. That the selection is in bad taste and the application very unjust.

But the Committee of the G. Lodge of Mississippi say that their proposition in 1850, 'was simply that if Masters and Wardens had an inherent right, that Past Masters had.' And they now say expressly that neither of them had an inherent right; and that they intended so to be understood last year. It follows then, that their entire argument in support of the Past Master's claims, falls back upon the language of the fourth clause of the compact.

That we think we have already shown is of no force. But if it is otherwise, its embodiment in the Constitution in 1845, leaves it a Constitutional Regulation merely, which we believe every Grand Lodge, including Mississippi, has conceded to us the power of changing at will. As authorities, even that of Chancellor Walworth, are rejected by the Committee of Mississippi, it is perhaps useless to remind them of this, or of the fact that more than twenty-five Grand Lodges, Foreign and Domestic, have expressly and pointedly declared that the fourth clause of the compact neither gives nor secures any right of membership to Past Masters.

But, waiving all that, the amendment under discussion does not deprive any Past Master of his membership in the Grand Lodge; all retain their membership, precisely the same as theretofore and with all the rights and privileges ever enjoyed except that of a vote, which alone of all their previous privileges, is restricted or taken away. Well, the Grand Tyler is an officer and member of the Grand Lodge, but without a vote; so are the eight Grand Visitors or Lecturers; and the Assistant Grand Secretary, and the twelve Grand Stewards of Charity.



But aside from all other authorities, the example of the Grand Lodge of Mississippi herself, may be quoted in support of the Grand Lodge of New York, and in direct hostility to the opinions of the Mississippi Com. of F. C., and from their own report for 1850, page 58, where they admit that "the Grand Lodge of Mississippi changed her constitution and excluded the Chapter Past Masters, who had been admitted by election under the old constitution.

The Committee in 1850, and in 1851, quote from the Grand Lodge of Ohio, in support of their views. But, it is nevertheless a fact that the Grand Lodge of Ohio changed her constitution and excludes Past Grand Wardens from membership who had been members under the previous constitution. Thus the example of both those Grand Lodges sustains the action of the Grand Lodge of New York, whatever opinions to the contrary these Committees may entertain or express. It is true, Ohio, afterwards admitted her P. G. Wardens, by a forced construction, on the ground of vested right; and the Chairman of the Com. of Miss. says, in reference to the exclusion of Chapter Past Masters: "We have never doubted that this was a clear violation of their rights. The Grand Lodge had certainly the right to amend her constitution, by providing that no more of that class should be admitted to membership, but the right had become vested in those already in, and could not be withdrawn.

These sentiments it is not likely the Grand Lodge of Mississippi agrees in, for if she did she would most likely amend her constitution and restore them. It is probable, therefore, that the committee of that Grand Lodge, merely, and not the Grand Lodge of Mississippi, that differs from the G. Lodge of New York. However, the Committee is the Grand Secretary as Chairman; or he is at least the author of the Reports, an officer who generally has a preponderating influence in Grand Lodges. And one entertaining the above monstrous doctrines of vested masonic privileges, and irrepealability of general regulations determining the constituents of Grand Lodges, we should expect would quote with satisfaction and approval the Report of Br. C. Moore, of Ohio, adopted by the G. L. of O. that Past Sen. G. Wardens, once made members of the G. Lodge have thereby acquired a vested right notwithstanding that a new and revised constitution deprived them of such membership. Such is the respect paid by these Brethren to Grand Lodge authority—to Supreme Legislative Masonic Bodies. They are for sustaining Past Masters, and Past Grand Officers, but not Grand Lodges; nor present Masters and Wardens, and present Grand Officers, the responsible governors of the Craft, recently chosen, and directly amenable to the Lodges for their votes and acts.

Others in their Grand Lodges agree with them doubtless. Perhaps act with their advice. Thence perhaps the report and decision of the Committee and G. Lodge of Ohio for 1850. Hence, too, the Committee of Mississippi quote with marked approbation the action of Ohio, precisely as the Committee of Ohio did the arguments and reasoning of the Committee of Mississippi. Ohio disapproved only of the recognition of the Willard Grand Lodge by Mississippi.

They both hold that the passage of the amendment was "a revolutionary act," but "that the Phillips body could not, legally, form a Grand Lodge in the manner in which it was attempted" by them, and that theirs is not a continuation of the previous Grand Lodge, so that they cannot and do not recognize them, (while perhaps they strongly sympathise with them in the claim of supposed vested rights); and as a consequence, the Grand Lodge of Ohio refused to recognize the existence of any legitimate Grand Lodge in New York, which action the committee of Mississippi approved, and submit to the G. L. of Mississippi, "whether it is not now time, and whether it would not be more consistent to withdraw our recognition of the Willard Grand Lodge."

They accordingly introduce the following resolution, which with their Report, was adopted, viz:—

*"Resolved, That the Resolution adopted last year, recognizing the Willard Grand Lodge of New York, be and the same is hereby rescinded."*

This leaves the other two resolutions adopted last year still in force, the last of which declares that they "cannot recognize the body over which Isaac Phillips presides, as a regularly constituted Grand Lodge, nor its officers as Masons in good standing," and declares, (more strongly than the compact does the inferentially supposed rights of Past Masters,) that the Willard Grand Lodge is the "regular Grand Lodge" of New York, and that its expulsions are valid, and the Grand Lodge of Mississippi recognizes them and will not hold intercourse with Masons expelled by that Grand Lodge.

"To this complexion has it come at last." This position of Mississippi differs considerably, and even radically from that of Ohio; for it does not declare the territory vacant of any legitimate Grand Lodge. It leaves the Willard Grand Lodge in the recognized exercise of the powers of the Grand Lodge, as the Grand Lodge of New York in fact, but withholds fraternal correspondence and customary recognition for the present; expressing the belief that this course "will by no means retard the settlement of the difficulty, but on the contrary, if it has any influence, it will tend to re-establish harmony among our brethren of New York."

That this is the correct view of the position of Mississippi, is, we think, confirmed, by the remaining language of the report.

They say, "We are happy to find that a serious, though unsuccessful effort, has already been made to unite"—and, "We are pleased with the tone of the reports this year in New York,"—"are glad to see that a committee reported and the Grand Lodge adopted the following resolution,"—alluding to one on the subject of initiating residents of other States.

They also say, "It is a subject of congratulation that a union has been effected between the M. W. Grand Lodge of New York and the St. John's Grand Lodge, of the prospect of which we made mention last year." They speak of the celebration at Tripler Hall and the invitation sent them to join in it, with gratification, and say, "This union is a matter over which to rejoice."

They then state the propositions of union, and their acceptance, with some comments, and again say, "We rejoice, however, upon the happy settlement of this difficulty, and trust that the lesson will not be lost upon our brethren in New York in relation to the more recent division."

We presume therefore, that the M. W. G. Lodge of Mississippi will send her proceedings, as usual, to, and continue her hitherto fraternal correspondence with, the M. W. Grand Lodge of New York," of which M. W. Oscar Coles is Grand Master, and R. W. James W. Powell is Grand Secretary, without a recognition, as effectually as if there were one, and that the members hailing from each Grand Lodge will be received in the Lodges subordinate to the other. This we say, in all confidence that such will be the result.

At the same time we, in behalf of the Fraternity in New York, thank our brethren of Mississippi, especially the able, and we believe well disposed chairman of the committee, for the gratification felt and expressed on account of what they do find to approve in the doings of this State, and the earnest solicitude manifested for our speedy amendment in other particulars; and assure them that we will make the most of their recommendation, and the encouraging position in our aid which they have assumed.

We should take pleasure in referring to several other matters in the action of the Grand Lodge of Mississippi, but must forego it or defer it to another time.

EDITOR'S TABLE.

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THIS number completes the fifth volume of the Signet, and with it we expect to close our connection with quite a number of our subscribers. Those who are indebted for two or more years' subscription, and of whom we know nothing definite, will not be furnished with another number unless payment be first made. We do not wish to wound the feelings of any brother, nor do we suppose we shall do so by acting as above stated, for the brother who will receive our labor and means for two years, (being repeatedly told we needed the money) without paying us any thing, must be so callous about the heart (or gizzard, as the case may be) as not likely to have his feelings *injured* by our refusal to work longer for him without compensation. We wish we may so far reach their feelings as to induce them to pay up. Our delinquent subscribers will please not misunderstand us: in erasing their names as subscribers we do not intend to erase their indebtedness, on the contrary we intend to collect the money *if we can*.

We have made arrangements to have the first and second numbers of the first volume re-printed. Those of our subscribers who lack only those two numbers will be supplied soon.

We expect to re-print several other numbers in the course of the coming year, when we shall be able to fill all the orders heretofore received, and this is nearly all we can do, without an entire re-print, which would not pay. We have been paying one dollar each for missing numbers, in order to fill some special orders, but we can not afford to pay that price any more, as we only charge the original subscription price, \$2,50 for twelve numbers.

In connection with the foregoing subject, we feel it our duty to say, that although we have no interest in any book bindery, our subscribers can save fifty per cent. by ordering their binding to be done through this office.

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✍ To our city subscribers we have to say, that having made repeated and fruitless efforts to have the Signet delivered regularly, we think we have studied their interest by an arrangement

to deliver through the post office, where if they will call about the first of the month they will get their numbers free of postage to them.

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### DEATH OF THE GRAND MASTER OF ILLINOIS.

On the 7th ult. we were called upon to assist in paying the last Masonic honors to the remains of brother TAYLOR, the M. W. G. Master of the Grand Lodge of Illinois, at Belleville.

Before we left Belleville we were promised a copy of the resolutions adopted by the Lodge, together with such outlines of the life and character of the deceased as would enable us to give an extended notice of brother Taylor's private and Masonic career, but up to the time of our last form going to press nothing had been received, and we can only say that his remains were honored with a large procession of Masons and Odd Fellows, from his late residence to the church, where religious services were performed, and the minister took occasion to pronounce an eloquent and, we are told, merited eulogy upon the life and character of the deceased. From the church to the grave yard the procession of carriages was very large and the solemn ceremonies of our Order at the grave were witnessed by a large assembly of ladies and gentlemen whose mourning faces portrayed the loss which the community had sustained in the death of one of its best and most useful members.

R. W. T. J. Pickett of Peoria, D. G. Master, succeeds to the office of Grand Master, until the election by the Grand Lodge in this month.

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 We have received the picture representing the union of the so-called St. John's Grand Lodge with the Grand Lodge of New York, and we think it is handsome, but we are not a good judge of such things, and, therefore, will not attempt a criticism. We certainly think the picture is quite as great as the event it is intended to perpetuate. If it was the first union of the first and only split in New York, we might esteem it more highly; and still more should we have esteemed the picture, if along with it had been sent out a characature representation of Philips, Herring & Co.

Now Masonic tradition has handed down to us the names of a trio who distinguished themselves by a disregard of moral principles and Masonic rule. And why should not the Masons of the nineteenth century transmit to future ages the representation of a trio of like loose morals, as a warning to others. But the picture of the union is certainly a very pretty thing, and then the publisher has some still prettier at home, and we understand they are meeting a rapid sale. If any of our friends wish to order copies through us we are at their service. The price is from \$4 to \$8, and the charge by express line for a single copy, if all have to pay as much as we did, will be \$1.25. We suppose a dozen copies would come for about the same price. The picture is twenty-four by thirty-two inches, on good paper.

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✍ Our publishing office has been removed to No. 98, Third street, nearly opposite the Walton House.

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## OBITUARY NOTICES.

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DIED, in this city, on Saturday, the 16th inst., at 3 o'clock, P. M., of chronic diarrhoea, in the 68th year of his age, EDWARD CRIDDLE, Esq.

The deceased was born in Cumberland county, Va., and when quite a young man, moved to Nashville, Tenn., where he married, and after remaining there a few years, about thirty-five years ago, moved to this county, where he resided until his death. Few men have lived and died, and left behind them a more unsullied reputation. He maintained the same probity of character both in prosperity and adversity. As a citizen he was highly esteemed and respected, and he secured the friendship of all. He was a most affectionate husband, a kind and indulgent father, and a most humane master. His death has left a void in the family circle that can never be filled—he has left a widow, (his second wife) several children and grand-children, besides a large number of relations and friends to bemoan his loss. He had been, for many years a devoted member of the Masonic Fraternity and his remains were taken to the town of Jackson, were followed to the grave by the members of the two Lodges and a large concourse of citizens, and buried in accordance with the solemn and impressive funeral ceremonies of the ancient and honorable fraternity.

### TRIBUTE OF RESPECT.

At a special meeting of St. Marks's Lodge, No. 93, of A. Y. Masons, held in the hall in the city of Cape Girardeau, August 16, A. L. 5851, the following preamble and resolutions were adopted:

Whereas, it has pleased the Grand Architect of the universe to deprive us of our esteemed brother, EDWARD CRIDDLE, Esq., by death—one who was a devoted member of our ancient fraternity, and an excellent citizen.

Therefore, *Resolved*, That we greatly deplore the loss which his family, society, and this Lodge have sustained by his death.

*Resolved*, That we sincerely condole with the widow, the surviving children and other relatives in their sad bereavement, and that a copy of these resolutions be furnished the family of the deceased.

*Resolved*, That as a testimony of our esteem and regard for the memory of our brother, the members of this Lodge will wear the usual badge of mourning for thirty days.

*Resolved*, That the Western Eagle, Southern Democrat, Missouri Republican, and Masonic Signet, be requested to publish these proceedings.

JOHN H. CLARK, Sec'y.

Cape Girardeau, August 16, 1851.

MORNING SUN LODGE, No. 94, F. A. M. }  
*Jerseyville, Ills.*, Sept. 2, A. L. 5851. }

At an adjourned meeting of the Lodge held on the day and at the place above stated, brethren Van Horn, Morean, and Corey, the committee appointed at the previous special Communication, held on the 30th day of August, ult., reported the following preamble and resolutions, which, on motion, were unanimously adopted, to wit:

Whereas, the Supreme Grand Master of the universe has, in the course of his all-wise Providence, seen proper to call from hence our beloved brother, BENJAMIN F. PAIGE, Worshipful Master of this Lodge; thereby sundering the earthly tie that bound us together, man to man and brother to brother, and we who survive him having assembled together as Masons, and paid to him the last sad tribute of our affections with the solemn rites of the fraternity, as a farther testimony of our love and esteem to our departed brother, and of our deep regret for his irreparable loss to us, both as a man and as a Mason.

Therefore, *Resolved*, That in the death of brother PAIGE the community have lost an able, industrious, and exemplary citizen; his friends and acquaintance a true, constant, and faithful friend; his family a kind and affectionate son and brother, whose name and memory will long be held in fond remembrance; the Masonic fraternity a true Mason, (what encomium can be greater?) this Lodge its most able, energetic, and untiring officer, and one of its brightest ornaments.

*Resolved*, That the members of this Lodge do go into mourning in the usual Masonic form for the space of thirty days.

*Resolved*, That these resolutions be signed by the proper officers of this Lodge, and recorded; and that copies thereof be transmitted to the relatives of our deceased brother, Clinton Lodge, No. 113, F. A. M., Mechanicsburg, Ohio, and to Jerseyville Prairie State, Alton Telegraph, and Masonic Signet, for publication.

A true copy of the minutes. Attest,

M. S. COREY, Sec'y.

TIPTON, Iowa, July 8th, 1851, Cedar Lodge, No. 11, F. A. M.

Whereas, it has pleased Almighty God to remove from our midst our well beloved brother, SILAS S. SWAN, long known and highly esteemed as a noble-minded, virtuous, and useful citizen; a most worthy brother, whose cardinal principles, not only in profession, but in practice, were "brotherly love, relief, and truth."

Therefore, *Resolved*, That this Lodge, of which he has been so long a worthy, and efficient member, has, by his death, sustained an irreparable loss, and the community a valuable citizen.

*Resolved*, That the members of this Lodge do most sincerely tender their sympathies to the afflicted widow of our deceased brother.

*Resolved*, That we wear the usual badge of mourning for the space of thirty days.

*Resolved*, That a copy of the above preamble and resolutions, be transmitted to the widow of the deceased, Iowa Capitol Reporter, and Masonic Signet.

By order of the W. M. and brethren.

W. HAMMOND, W. M.

A. C. BETTS, Sec'y.

HUNTSVILLE, Mo., July 23, 1851.

Whereas, this Lodge has received intelligence that in the dispensation of an all-wise Providence, our venerable brother PAUL CHRISTIAN, has been called from our midst, and that while we mourn the loss, we are rejoiced to say, that after a Masonic life of more than forty years, the aged brother died in the full confidence and affection of the brotherhood where he was known.

*Resolved*, That the members of this Lodge wear the usual badge of mourning for the space of thirty days.

*Resolved*, That this preamble and resolutions be spread upon the record of this Lodge, and a copy delivered to the family of our worthy deceased brother, and that the Secretary of this Lodge forward a copy of the same to the editor of the Masonic Signet, with a request to publish the same.

Done by order of the Lodge.

J. C. SHAEFER, Sec'y.

## EXPULSIONS.

At a called meeting of La Fayette Lodge, No. 34, held in La Grange, Texas, August 2, 1851, A. L. 5851, JOHN T. BANTON and JAMES C. BANTON, Master Masons, were expelled from the fraternity for *gross unmasonic conduct*.

Said Bantons are twin brothers, between twenty-five and thirty years old, about five feet six or eight inches high, dark hair and complexion, singularly formed heads, keen and searching eyes. Residence and occupation unknown.

All periodicals devoted to Masonry will please give this a few insertions, that the Craft may have due notice. By order of the Lodge.

DAVID R. STOUT, Sec'y.

ASYLUM LODGE, No. 63, F. A. M., Woodville, Miss.

At a stated communication of the above Lodge, held Dec. 14, A. L. 5851, it was unanimously resolved that JAMES B. D. HANHAM be expelled from all the rights and privileges of Free Masonry, for gross immoral and unmasonic conduct.

Published by order of the Lodge.

JAMES AUGELL, Sec'y.

BATAVIA LODGE, No. 73, Batavia, Ill., July 17, 1851.

To the W. M., Wardens and Brothers of St. Louis Lodge, No. —, State of Missouri:

You are hereby notified, that at a regular meeting of Batavia Lodge, No. 73, held at their hall, on the 16th inst., brother AMOS TILLET, a M. M., was expelled from all the rights and benefits of Masonry for gross unmasonic conduct.

Take notice and govern yourselves accordingly.

E. K. PHILLIPS, Sec'y pro tem.



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THE  
MASONIC SIGNET

AND  
LITERARY MIRROR.

PUBLISHED MONTHLY.

BY J. W. S. MITCHELL, P. G. M.

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VOLUME SIXTH.  
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1851.



# THE SIGNET AND MIRROR.

VOL. VI.

ST. LOUIS, NOVEMBER, 1851.

NO. 1.

## HISTORY OF FREE MASONRY—NO. XLIII.

BY THE EDITOR.

THE ancient Egyptians during the early part of their feasts, publicly bewailed their losses, and then in order to show gratitude to the gods, they brought forth symbols representing the divine favors or gifts they had received; hence, for an abundant harvest, they loaded a figure with fruits, vegetables, bread or corn, pitchers of wine, etc., etc. Many of these articles were thrown upon horns with which the figure was furnished. This is doubtless the origin of the cornucopia or horn of plenty, and as the horns represented the wild goat, it is probable this is the origin of the vulgar impression prevalent to some extent at this day, that candidates for initiation into the several secret societies are required to ride the goat. But admitting the same symbol is now used to represent plenty that was so used by the Egyptians, or what is more correct, the same that was afterwards used by the Greeks, viz: one horn of the goat in the hand of a human figure, is it to be inferred from these that Free Masonry was identical with the ancient mysteries? It must be borne in mind that the use of this symbol has not been preserved by Masons only, but by nations also. The pitcher of wine was used by the ancients to represent an abundant vintage, but where is the corn and oil? In the dedicatory ceremonies Masons use corn, wine and oil, and in some cases in England, salt also, only one of which articles seems to have been used in the festivals of the Egyptians. But suppose they were all used, it is quite as reasonable to suppose the Masons have borrowed them from the ancients, as that they were Masonic emblems at that day. But we had supposed that the Masons

did not even borrow them from the ancient mysteries. King Solomon sent to King Hiram a present of many measures of corn, wine and oil, etc., in testimony of his gratitude for the important assistance rendered him in building the temple. This gave birth to that long and uninterrupted friendship which marked the lives of those two great men. We believe these articles were used at the dedication of the Temple to commemorate that event, and Free Masons have ever since taken pride in perpetuating it.

The Egyptians carried in their processions a small chest which at first contained a great variety of symbols representing abundance. Afterwards it seems their mysteries were founded upon the great secrets which were pretended to have been found in that chest. And here again some modern writers have made the wonderful discovery that the representation of the ark of the covenant used by the Free Masons, is nothing more nor less than the mysterious chest of the ancients. Verily one would be lead to suppose that these brethren would attach much higher consequence to the heathen mythology than to the Holy Bible; for every R. A. Mason knows, and the world has a right to know it, (for it is no secret) that the small chest carried in our processions, is a representation of the Ark of the Covenant, and used in our Chapter ceremonies to represent and perpetuate the memory of an important event which transpired at the building of the first, and also, of the second Temple, and there is not the slightest testimony that the mysterious chest of the Egyptians ever had any connection with any of the Masonic ceremonies.

Although we are compelled to be brief in our remarks upon the ancient mysteries, we feel it to be our duty to introduce some facts going to show that no sort of reliance can be placed upon the heathen mythology, and in connection therewith, attempt to show that the symbols of the ancients, whether Egyptian, Phœnician, Grecian or Roman were so numerous and so often changed, that they cannot be properly classified or fitly applied to the symbols of the present day. We take, for example, the fourth key of ancient symbolical writings, viz: the figure of a man with a dogs head, sometimes carrying a pole with a serpent wound round it. The representation of this symbol about the time of the rising of the dog-star, was to admonish the people to leave the low lands to escape the overflow. To this figure they gave the same name as that before given to the star, viz: the Barker or *Anubis*. They also called it *Tahaut*, the dog; and still another name,

viz: *Æsculapius*, the *man-dog*. Here are three meanings for the same symbol, and in this case as in nearly all others, the Egyptians soon lost sight of the original meaning and design of the symbol, and imagined the name given to each was the name of a deity, and assigned to him a place of power. *Æsculapius*, at first was only the figure or symbol of the dog-star, or rather one of the divine attributes of the star; but in a little while they imagined that the serpent twined around his rod and gave him great and miraculous powers over disease, and he was not only supposed to be a real being, but a doctor of medicine, and finally a god of medicine. The invention of letters was likewise attributed to him. And here we see that the same figure is made to represent three gods, *Æsculapius*, the *man-dog*; *Tahaut*, the *dog-star*; and *Anubis*, the *barker*; while originally it was intended simply to inform the inhabitants that the dog-star was about to appear, when the overflow would commence.

The representation of the figure of *Bacchus* was, at first, to keep before the people important events; second, to admonish the people of what was best to be done in future; then he was the symbol of mourning or crying to the gods; then *Bacchus* was the god having power over wild beasts, etc., etc., and the people prayed to him for protection; and again, among many other divine powers he was the god of wine. Under all the various divine attributes of *Bacchus*, religious festivals were instituted, resembling, from what we can gather, the Roman Catholic processions of the host, and the general impression seems to be, that this ceremony, like most of the flumeries of the Roman church, were derived from the heathens; but that they have been greatly *improved* upon is very clear, for there is certainly more pomp and pretended mystery in the ceremonies of that church, than was attempted by the heathens; and we may add, that wherever they have the power, a disregard of those ceremonies are much more severely punished than was ever done by the heathens. What man in a Catholic country, be him Papist or Protestant, Greek or Mahomedon, dare refuse to kneel while the host is passing on the street?

*Hercules*, the sun, or a god in the sun, was believed by the ancients to have had a battle with the enemies of *Atlas*, and finally succeeded in relieving him of the heavy burden somehow improperly placed upon his shoulders, which originally, only meant that the sun, or god of the sun, had thrown hot rays upon the tops of the mountains and melted the snow, so that agriculture could be carried on by the assistance of

Atlas, or the principles of the earth. And the symbols of three golden balls now used by pawn brokers, are derived from the representation of a tree having golden fruit, which was used by the ancients to represent their successful commerce with other nations; but no one at this day would be led to believe, on seeing the three golden balls at a pawn broker's office, that the inmate was largely engaged in commerce.

The ancients celebrated the feast of Osiris, or Isis, or Horus, at the beginning of the year, which, as we have stated, was governed by the dog-star; but as there were six hours in each year which they failed to provide for, they found that in four years the feast would come one day too soon for the rising of the dog-star, and as in this feast they were desirous to appease and honor all the gods having power over the productions of the soil, etc., they determined to continue their feasts as they began, and once in every fourteen hundred and sixty years they would have held their feast on every day of the year, and all the gods were thus equally honored, and hence it was that every four years their symbols of the feast were changed to suit the seasons or the presiding deity of that particular day. And thus, in process of time, each day was supposed to be the birth day of some one or more of the gods.

But the figure of Bacchus was multiplied into various gods; besides the three we have named, there was Camillus of the Heturians, the Mercury of the Phenecians, the Hermes of the Greeks, and the Janus of the Latins; all these were represented at various times and in the different countries by different figures. Anubis was sometimes represented as holding in his hand a large purse which gave great joy to the people as they then felt sure of prosperity, and hence was Anubis called Mercury, *the cunning dealer*. On some occasions Anubis was represented with large hawk's wings, to signify that the Nile would rise sufficiently high to overflow and enrich the earth; and here the name of Anubis was changed to Dedalus, and soon Dedalus was known or believed to be a great architect, the inventor of the square and compasses. So that for the sake of consistency, we think, those modern writers who trace Masonry back to the ancient mysteries, should instruct their readers that the true symbol to represent the origin of Masonry and the tools of the Craft, is a large pair of hawk's wings.

Now the Cabiri whom Doctor Oliver represents as having been so celebrated as Masons, are nothing more than the three principle figures of the Egyptian ceremonies. They were carried into Phœnicia and

there received the name of Cabiri; the first was called *Axieros, the all powerful*; the second *Axiokersos, secundator*; and the third *Axeokersa the secundatrix*. To the latter figure they also gave the name of *Casmilus, or she who beholds deity*; and we think other names were given to the other two, and hence, they finally made not only six figures out of the original three, but defined them all, and historians do not agree as to the number of the Cabiri—some say there were but three, while others contend with much plausibility that there were six, and all from the same parentage.

The Nile generally covered lower Egypt or the Delta three months in the year, cutting off all land communication with the neighboring cities, and occasionally there was distress in some of them. In order to communicate with each other, they introduced barks or small sailing vessels, the symbol of which was the flying horse. Finally, three of these figures were used to represent the three months of alms-giving or assistance to the distressed, and were called the *Pegasus*, and nine other figures were made to represent the nine months of prosperity when the land was free of water. These were called the muses or gods of the months of prosperity, who were headed by *Apollo*, who foretold future events through his inferior gods, each one of which represented a particular month, and what the earth would bring forth for the people in that month.

Now, for aught we know, there may be some new fangled side degrees, or even some among the French degrees, called *Masonic*, which have emblems resembling those above referred to, but there is no sort of resemblance between those symbols and any belonging to *A. C. Masonry*.

We have stated, and here repeat, that we can place no sort of reliance upon the records of the ancients as handed down to us, and we are sorry to say the aid which we have received from writers who have lived since the middle or dark ages, is but little more satisfactory. Take for example, the history of the reign of *Semiramis* as detailed in the early part of our history, emanating from the pen of *Herodotus*, and compare it with *Strabo*, *Diadorus Siculus*, and others who have written since, and it will be found that they make this celebrated Queen live at various periods from two thousand two hundred down to seven hundred years before Christ, thus showing a difference of fifteen hundred years; and although each author gives us a detailed account of the Queen's reign, her character and habits, it is at last most probable



that no such Queen ever lived at all. We know that it was the custom in the days of Moses, to call a tribe or family by its original head or founder. Nineva was called Ninees; the people of Judea were called Judah; it was said that Israel dwelt in tents, etc., etc. Now we know that the ancient Babylonians assumed the name of Semarien, which we are told signified a dove, and W. Powel informs us that the title Semiramis was as often used to mean the same thing. If then it be admitted that the ancients in speaking of the battles and victories of Simiramus means to give an account of the achievements of that nation of people, it at once enables us to reconcile the different and otherwise contradictory accounts given by different writers, for the Babylonians occupied a position among nations quite as long a period as that referred to, viz: from two thousand two hundred down to seven hundred years before Christ. But if we admit that such errors as above referred to originated in a misconstruction of terms, we are bound to admit that the whole history of the ancients as handed down to us is fabulous and unsatisfactory, How then shall we arrive at anything like a correct knowledge of the original meaning of the symbols of the ancients? If we rely upon the poets of Greece and Rome, they differ widely from each other and throw the whole into impenetrable mystery. We learn that an instrument resembling the letter T was used for measuring the Nile, and again we find it in the hands of the same people transformed into a cross, the possession of which was supposed to be a sure guarantee against evil. The cross, therefore, was worn as a charm around the neck, which superstition it is said decended to the Catholics, and is still held in great veneration by them, although its reference is now made to the cross of Christ. They have, however, found a spell more potent than the cross, viz: a few verses called the gospel. Hume tells us, that the Egyptians of the present day use as a remedy against a disease, a saphire from a priest, made up of some passage in the Koran. We ask, now, if there is or ever was anything in Masonry which addresses itself to the superstition of its members? What Mason of common sense could believe that a verse or quotation from the Bible coming through the hands of a priest would work miracles upon the body or soul of any man? And yet this is quite as reasonable as to believe that the ancient mysteries and Masonry were identical, and especially if we rely upon the statement of Herodotus that the ancient mysteries constituted a secret theology which never could be known to any but the initiated. And indeed

there are many reasons going to show that the original Egyptian mysteries have never been handed down to us, or if they have they have been so adulterated and mixed up with the thousand changes and additions which were perpetually going on, that it is now impossible to designate the original. We are led to believe from a careful examination of several of the most prominent writers, that at an early period after the original signs and symbols had been mis-construed and mis-applied, and false theories and histories were introduced, that the wisest and best men instituted a secret society for the praiseworthy purpose of bringing back the people from their idolatry. We think it will not be difficult to show that this could only be done secretly and under the most solemn vows to withhold the facts from the world. We know the belief that the names of the original figures and emblems were the names of distinguished and powerful individuals or celestial gods became so universally popular that no man would have been permitted publicly to teach the fallacy of that doctrine, nor was it safe to do so even through a secret society until the mind of the candidate was fully prepared for the change, by a long probation, trial and preparation. That the initiated was entrusted with but little at a time and that this was necessary under the circumstances, we have good reason to believe, but that all who gave satisfactory evidence that they could be trusted, and would prove faithful, were fully instructed that the gods they worshipped were but imaginary beings, originating in the names of mere symbols, introduced and originally used to signify the heavenly bodies which were supposed to exercise an influence upon the earth, the water, the air and the productions of the earth we have good reason to believe, and hence the opinion became prevalent, first with the initiated and then with the people generally, that the true religion was only to be known through the medium of initiation into the mysteries. The Egyptians were prone to run to extremes, and those who were made wise by the priests by an introduction into the secret society, very soon arrived at the conclusion that not only was a knowledge of the true religion taught in the mysteries, but that God required every one to be initiated, and that those who entered would be blessed both temporally and spiritually, and that all who failed to withstand the probation, or who were deemed unfit for initiation, were under the curse of God and should be dispised by all men. From this extravagance it was but a step, and very popular one too to introduce even into the mysteries a plurality of gods and attach to each the

powers of omnipotence in a limited sphere. Man has in all ages been prone to fall in love with mysteries and magnify their importance. The more mysterious and difficult to be understood the religion taught, the more followers it will have with the ignorant and uneducated. Our superstition is much more easily excited into action than our reasoning faculties, and hence it is more easy to believe what we cannot understand than to arrive at the truth by simple testimony within the reach of all; The priests first taught, it is believed, many of the primitive truths, but soon after permitted the introduction of other things which comported with the superstitions and passions of the people, and hence the origin of the greater and lesser mysteries of which we read. The greater and lesser religions of the Eleusinians were nothing more than the degrees of knowledge acquired by initiation and progress in the secret society. As soon as the popular corruptions were introduced, the same care in selecting subjects was no longer necessary, for all could enter and have their passions indulged with the worship of as many gods as they chose, while to a select few was reserved the right of advancement to the greater mysteries, and hence was it supposed finally, that the priests alone were entitled to know the greater mysteries or religious truths. And thus is it thought originated the superstitious and ridiculous idea that Catholic priests were alone qualified to expound the scriptures and comprehend the will of God.

We may be asked, if wise and good men instituted the Egyptian mysteries for the purpose of disabusing the minds of the people and calling them back to the worship of the true God, what motive could have induced their successors to suffer popular errors to enter, when it was completely within their power to prevent it. To this we answer, that these very mysteries were soon made a source of revenue to the priesthood, and finally on many occasions to the government, and to be able to draw largely from the pockets of the people, the mysteries had to become popular, and it could not be so to the great mass except by pandering to their passions and feeding their credulity.

Having said thus much, with a view that our readers who have not given their attention to heathen mythology, may have some idea of the origin of the ancient mysteries, we can only express our regret that we could not consistently say more, as a bare outline or sketch seldom gives satisfaction to the enquiring mind. But as it cannot be expected that we would enter largely upon the history of the ancients in a history

devoted to the Masonic society, we indulge the hope that all who desire more light upon this subject, will adopt a course of reading to that end.

In our next number we shall attempt to show as far as we can, in what the ancient Egyptian mysteries were made to consist after they were corrupted, and proceed to trace their introduction into other countries, and the alterations made in each. And as our opinions in many respects differ from all others who have written upon the subject, and as our object is that the fraternity shall no longer adopt the wild and visionary theories of any man, however high his standing, we indulge the hope that a spirit of enquiry will be aroused, and that before our brethren undertake to endorse errors which must bring our institution into ridicule, they will read and think and reason for themselves. That our views will be pronounced incorrect in many particulars we do not at all question. But if the simple and unadorned truth shall be the result of the exposure of our errors we shall rejoice that we have written to so good a purpose.

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**BEWARE OF THE SWINDLER.** — A letter has been received by Polar Star Lodge, No. 19, of this city, making enquiries about one Wallace McKinsey. It will be seen that Polar Star Lodge never had anything to do with him, but the following statement is made by George Washington Lodge, No. 9:

His petition was handed in to George Washington Lodge, No. 9, May 22d, 1850. He was initiated 25th of June following, and passed 9th July. August 13th, 1850, was balloted for the third degree; was rejected and expelled the same night — cause, bigamy. He is about six feet high, color of eyes between grey and blue, auburn hair, stout made, and slight scotch accent in talking. Was expelled from the Traveler's Rest Lodge, No. 1, I. O. O. F. for the same cause.

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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CHAPTER I.

ALL civilized people denounce and execrate the name of the highway robber, the private cut throat, though through a long life of crime he may not have caused the death of half a dozen men. And this is as it should be. But turn to the same picture upon an enlarged scale, and we shall behold these same civilized people ever ready to cast up their caps and shout huzzah's to the praise of him who wades through rivers of blood, poured out from the hearts of millions of innocent and unoffending men, who have been led on like sheep to the slaughter at the beck and nod of an unprincipled tyrant, whose only object was power, and whose soul could be swelled to no more noble aim than self-aggrandizement and the gratification of a sordid ambition. The achievements of such a warrior chieftain has been celebrated in song and story by every nation of the earth. Time was when wisdom and knowledge were despised and piety and virtue were down trodden with scorn and derision; but at no period of the world have the people failed to do honor to him who could lead an army of organized cut throats to battle and to victory; and this too without pausing to enquire whether the cause was just or unjust. A cold and flegmatic history tells us, sparingly enough, of the bold and daring deeds of him, who, with the lions heart braved the dangers of a savage wildness and planted a portion of the Anglo-Saxon race in the blooming valley of the Mississippi.

The remains of the greatest pioneer and one of the bravest soldiers the world ever saw, sleeps without a monument to mark the spot, or a song to transmit his name to future generations. The brave, the noble, and the free people of this great and growing republic, have looked on unmoved and seen Daniel Boone, maimed as he was, toil for his very bread, while they would lavishly bestow thousands and tens of thousands upon the successful chieftain, and at the same time join

hand in hand to magnify the praise of the greatest cut-throat the world ever produced—he who deluged Europe in blood, with no other pretext than that it was his *iron* will, and with no other end or aim than to become himself monarch of the world. Thus we see that civilized people really love the character of cut throats and robbers, upon the single condition that the business is carried on upon a large scale. Is it wonderful then that thousands of the noblest deeds of the noblest men find no nish in their country's history, because of their having filled only a sphere in private life, and an humble station in society. What then is society, more than a congregation of sycophants, truckling to wholesale murderers and robbers. Where is the man who has the moral courage to call things by their proper names and do honor to men for their merit only. Who is he that dare claim *a station* in society, and walk arm in arm daily with the honest, the intelligent but poor mechanic? Alas, we know of none. Riches gain the possessor honor and station, aye, and the cringing worship of the world, though it be known it was acquired by oppressing the widow and starving the orphan. Why, not even almsgiving finds a level according to any rule laid down in the Mosaic or Christian dispensations. The rich man who gives to the poor one-fiftieth of one per cent. of his income, is proclaimed through the public journals as a public benefactor, while the working man who gives the widows mite, amounting to half his income, receives not a passing notice. And so in reference to the estimate placed upon the actions of all classes of men, there is a sort of fashion or outside influence brought to bear under the glossy influence of which, truth or true worth is lost sight of. This state of things may generally be accounted for in a rational manner. The mechanic who is satisfied to occupy a low seat in society, and gives evidence that it best suits his taste, must not expect those above him to force him up, much less to exchange willingly with him. All men should show a disposition to help themselves before they can reasonably look for aid from others. Again, sometimes a whole class of men suffer from the misconduct of some of the members of that class. Now, the keel-boatsmen of the western waters early acquired the reputation of being an uncouth, rough, half savage people, and straightway the entire class were believed to be not only ferocious and unpolished, but mean and dishonorable. It is true that we cannot very correctly arrive at the true character of the boatsmen at the early settlement of the west, by comparing them with the boatmen of the

present day, because boating is now in the hands of better educated, and if you please, more gentlemanly men ; but that the latter have inherited of their predecessors their general or leading traits of character, we think is easily shown.

The boatmen of the west have ever been a noble fraternity—a band of brothers—a class of men unlike all others. They have ever been linked together by the strongest cords of a generous friendship and liberal benevolence. Who ever heard of a sober worthy boatsman begging on the streets? Many of them live and die poor, and leave their families in destitute circumstances, but such cases are known only to boatmen ; they take care of their own poor, aye, and in addition, give more alms or relief if you please, than any other class of men, in proportion to their means ; and yet no class of men, to this day, are so little appreciated. By the mass of the people they are looked upon as an unfeeling tyrannical and unprincipled class of men. That the discipline of boating makes them often appear tyrannical, we admit, and that some little souls among them are amenable to the charge, we acknowledge, but that they now are, or ever were justly chargeable with meanness or lack of feeling we emphatically deny. No men, as a class, will live more closely up to their words, and let any man notice the amount donated to objects of charity, as they almost daily present themselves on the western steamers, and he cannot fail to see, from the captain to the cabin boys, they give more liberally than do the passengers. But here our eulogy ceases. The morals of boatmen is not of a very high order. As a class, they are free thinkers and strongly inclined to be infidels in religion. Indeed we have thought it hard for a boatsman, though educated a christian and though piously inclined, to remain firm and unshaken in his faith, and continue his profession.

In the course of this narrative we shall have occasion to introduce some of our early acquaintances whose lives fairly develop the character of western boatmen of other and by gone days. Having said thus much we think proper to add, that whether we have thus far, or shall hereafter correctly portray the character of the boatmen or not, our opinions are not influenced by improper motive, for we were never in any way connected with the class, nor, as far as we know, was ever a relative of ours a boatman.

At the close of the last century, steam power had not been applied to the navigation of the western waters. Commerce, therefore, was everywhere carried on with sailing vessels, barges, keels or flat-boats,

the latter being used only to float with the current of the rivers.

The country between Wheeling and the falls of the Ohio, had been rapidly settling ever since the first visit of Daniel Boon in 1769, and before 1800 the enterprising settlers had not only fought with and expelled the Indians from those fertile lands, but they had also raised a surplus of corn, potatoes, hogs, cattle, etc. For this surplus they had but one outlet: the gulf of Mexico. New Orleans was the only market to which they had the means of access. To carry off this produce and receive in return groceries and other foreign articles, a great number of keel-boats were required, each boat carrying from fifteen to twenty hands. These hands were not only exposed to a life of hardships and toil, but were often in imminent personal danger from Indians and highway robbers. Nor was this all. A part of the time the Spanish government exacted high duties, which were submitted to quietly, but the officers or minions of the government carried on a speculation of their own by exacting on many occasions duties greatly above those authorized by law. Whenever the western boatmen were thus imposed upon, if they believed there were a sufficient number in port to make what they called a respectable fight, they resisted the authorities and the most bloody affray ensued. The Spaniards of New Orleans, Baton Rouge and Natches were looked upon by the Kentucky boatmen, as a sneaking, mean and blood-thirsty people, who had neither the courage or magnanimity to meet and encounter an enemy openly, but who, under cover of night would assassinate innocent and unoffending men, for no other reason than that they were heretics. In every affray growing out of this state of things, the boatmen proved to be a bold, daring and united band of brothers. They were brave to a fault, and ever ready en mass, to avenge an insult or an injury offered to any one of them. Thus did New Orleans, and "Natches under-the-hill," become celebrated for robberies, riots and murder. And as in the two latter the Kentucky boatmen generally had a hand, they not only acquired for themselves the character of being a dare devil, half savage people, but this character through them attached to the people of Kentucky generally.

In 1817, we were at a large social party in Philadelphia, and young and green as we were, we could not fail to see that we attracted more attention and elicited more curiosity than Barnum could possibly produce at this day by any one of his humbugs. Why the rumor had got wind that we had been born in Kentucky; had never been out of



Kentucky, and strange to say the savage Kentuckians had never absolutely killed and eat us, although we had a thin white skin, and was as fat and fresh as could be desired by the most experienced man eater.

Now we are free to admit that Kentuckians did not then, nor do they yet, submit with impunity to insult or injury, and their manner of redressing their wrongs was prompt and occasionally not *very* genteel. Very few fought duels, and fewer still bandied words of abuse. Natures powerful weapon, the fist, was resorted to, not because of any peculiar preference for that or any other method of warfare, but because the insulted party would always use such weapons as were most convenient, and the fist was always *on hand*. Now all this should create no astonishment with any one who will look back to the early settlers. Who were the pioneers to Kentucky? The bravest of the brave. Men who shouldered their rifles and wended their way to the western wilds, well knowing they would have to encounter a savage foe who would dispute every foot of ground and fight to the death. Most of the early settlers were uneducated and unpolished men, but they were proud specimens of the noblest work of God. They were honest men, honorable men, good men, aye, and brave men, and start not, reader, when we pronounce the early settlers chivalrous men. Yes, the very habit in their character denominated by some effeminate gentlemen in the east, as brute force, we call chivalry. The Kentuckians not only fought for their country, their homes and their fire-sides, but they were equally ready to fight for their injured honor. And like parent, like child. Every boy born in Kentucky has been taught ere he was twelve years old, to resent an insult and punish the offender, and to this day no people quarrel less. But the Kentuckias as a people were never chargeable, properly, with being desperadoes, which to some extent rightfully attached to the boatmen, for as we have seen, this class of men were more exposed to causes which tended to make them desperate men under certain circumstances. We are opposed to the practice of duelling; we are more opposed to street fighting with knives and other deadly weapons; but we are still more opposed to being insulted. If it were true that men who prate so much about brute force, were the most careful of other mens feelings, we might at least regard them as gentlemen, but as far as our observation extends, they can and do descend to the lowest and most abusive language, upon the slightest provocation. In short, they fight with their tongues, which we regard the most contemptible of all the methods of warfare.

At the time of which we write, a large log cabin stood near the bank of the Ohio river, at the mouth of Baregrass, then as now, the principle landing for Louisville. This house was occupied as a tavern, or in other words an eating and drinking house. There was no such thing in those days as a public house without whisky by the half pint, and especially was the article in demand at a boatmen's tavern. This point was the general rendezvous for flat-boatmen, while Shippingport, at the foot of the falls, was the place where keel-boatmen congregated. We presume most of our readers understand that there was a wide difference in many respects between these two classes of boatmen. Men who hired upon keel-boats, were generally boatmen by profession, and illy qualified for any other business. On the contrary a good pilot could pick up active farm hands and safely man a flat-boat for the trip to New Orleans. It was quite common for the owner of the boat and cargo to ship as a hand, and after a few trips to take command of his boat. Keel-boatmen held flat-boatmen in great contempt, professionally, as they regarded them as being green horns, but many of the best and most intelligent men were engaged in trading to New Orleans on flat-boats.

A large number of flat-boatmen had assembled at the mouth of Baregrass waiting for the wind to fall, that they might with safety be piloted over the falls, when an incident occurred, which though of the most trifling character, exerted a powerful influence upon the destiny of the writer through after life, and as it will serve in some degree to illustrate the character of the fun-loving boatmen, we will briefly state the facts.

Two Pennsylvania Dutchmen of Brunardstown, (now Jefferson town) a small village twelve or fourteen miles east of Louisville, entered into co-partnership in the grocery business *alias* dram-selling, and putting all their ready cash together and putting themselves into a one-horse cart which they had borrowed of Captain Funk, wended their way to Louisville, to purchase their stock in trade, viz: a barrel of whisky. They put up at the log tavern and made their purchase, but for some reason never clearly defined, they became separated for a time, and upon meeting it appeared one of them had hired upon a flat-boat for a trip to New Orleans, out of which a difficulty arose, which caused much anxiety, as it bid fair to terminate in the loss of the entire capitol of the firm. No objection was urged to the fulfillment of the engagement as a hand, but each wanted the barrel of whisky; the one

to open, solus, a grocery in Brunardstown, and the other a like establishment on board the Broad Horn on its downward trip. Much study and a few propositions were made by each, but none appearing satisfactory to both, they finally agreed to remain at the tavern all night with the hope of settling the matter after a night of dreams. The eventful morning came, but with it no better results. In the mean time the difficulty had become known throughout the village, and rumor stated that a wag of a boatsman had said that at a given hour he would suggest a plan, which he doubted not, would meet the hearty co-operation of the parties interested, and at the same time result in some fun. When the hour arrived a great crowd had assembled. The proposition was that each of the partners should try his hand at poetry and he who succeeded in making the best couplet should take the barrel of whisky, except so much as the landlord might demand for his bill. This proposition was readily agreed to, and one hour was claimed for the parties to court the muses. At the end of the hour a large ring was made in the street, inside of which none were admitted except the champions for the prize and their judges. All things ready, Jacob Snider was the first to speak. He turned to his friend John Fulenwider, and said —

“Vel, Shon, you ish te pigest, you pekings fust.”

“No, no, Shake, you ish te oldest, pe sure you pekings fust.”

“Vell, ef I must, I must — a-hem.”

“Ven te vind toes plow from the nort,  
I toes put on mine vinter shacket.”

For a time poor John stood silent — motionless — and looked as woe-be-gone as if some heavy calamity had befallen him. At this eventful crisis you might have heard a pin fall. Not a word was heard; nay, all seemed in breathless suspense, when John's breast was seen to swell by the inhaling of an unusually large amount of air, all of which was finally thrown off with a heavy sigh, as he said —

“Mine Cot! tat toes peet h—l; I toes give up te whisky.”

Instantly a shout went up so loud and so often, and exultingly was it repeated by the delighted spectators, that the mail carrier, who was more than a mile on his way to Lexington, returned with great speed, expecting to be laden with news of some great victory over the Indians.

Now, reader, do you ask how all this was made to exercise any powerful influence upon our destiny. We answer that in those days schools were rare things in the west. We were but a little boy, and

knew nothing of education, but had our full share of curiosity, and a desire to know the reason of things, and though we were present and fully comprehended the fact that Jake was the victor, we could not understand the reason of so much whooping and laughing, and therefore did not so much enjoy the fun as others. Well, straightway we made for home, detailed every particular to our father and asked him to explain the reason of so much laughing. Instead of giving us a reply he was seized with a fit of immoderate laughter himself, which tended to increase our astonishment. At last he found breath to tell us that Jake's poetry was no poetry at all, but rather a burlesque. All this we could not understand, when he finally assured his hopeful son that when we learned to read we would soon understand all about it. From that hour we embraced every opportunity to learn our letters, to spell, and finally to read. And then we not only read and became passionately fond of poetry, but anon we tried to make couplets. We attribute in no small degree, whatever of literary taste we may have acquired to the little foolish incident above detailed. Nor is this an isolated case. How many men have their character, their pursuits, their success or failure, their destiny, so to speak, marked out by chance, or some unimportant event with which they came in contact in early life? But we must leave off speculations and side occurrences, and seriously turn our attention to the little historical romance we set out to write.

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## CHAPTER II.

Everybody in the Baregrass settlement, aye and from the Fall's to Orleans, knew Ebenezer Frost, not perhaps by that name exactly, but every man woman and child knew "Uncle Eb." Well, uncle Eb. was a good soul, a good hunter, a good soldier, a good friend, and withal a good boatsman. He had traded to New Orleans when Louisiana and Florida were held by the Spanish government, and he had been down and introduced himself to the agents of John Bull, when the lion's paw was laid upon that country, and before he died he went down and examined the foot prints made by Uncle Sam, and was frequently heard to say that they were so indelibly buried that they never would be erased.

Uncle Eb. stood six feet three clear of shoe leather. His bones were large and well supplied with muscle. And reader, did you know it, Uncle Eb was the first of our species who was acknowledged to be

"half horse and half aligator," which pedigree he proved himself entitled to, in his various rencountres with Indians, Spaniards, and highway robbers. No one in Kentucky was supposed to be a better man than Uncle Eb; that is, everybody thought no man could whip him all holts fair, ruff and tumble." Big Bill Quarry\* was the only man whom it was thought could amuse him, and it was generally believed that he "'bout as lief be friends as not," and as uncle Eb. was one of the best natured souls on earth, the two great bullies never met—Greek to Greek.

It is a historical fact — at least it is so held by all the Frost's, that uncle Eb. was never whipped by man or beast, and we readily admit that he never did hollow enough, but still will it become our painful duty to record some facts which will tend to show that on one occasion he was "done for," or more properly over done, and a "*leettle* the worse of wear."

In one of his trips to New Orleans, Thomas Prather, a merchant of Louisville, prevailed on him to take charge of a thousand dollars to purchase groceries with. Now Uncle Eb. was afraid of no brave man, but of a thief he was, and generally kept a sharp look out for such *cattle*, as he called them.

On the occasion referred to, the fear of being robbed of another man's money, caused him to stand on watch every night, until he arrived in the neighborhood of Shawnetown, where, at night he made his boat fast to some willows, and the water being over the bottom opposite the boat, he knew he could not be approached by land, and thus feeling secure he gave himself up to a nights sleep. But alas! the events of that night were destined to make an impression on his mind which after years could not efface, for, often as he related what he knew of the misfortunes of that affair, he never did so without tears in his eyes.

We omitted to mention that Uncle Eb. had three hands, all good and true, but like himself, they slept soundly — how long it was never known, but it must have been a late hour at night when each hand and the captain awoke suddenly with a cord around their necks, and surrounded by a sufficient number of hostile men to make their *cravats* rather uncomfortably tight. In short the boats crew were overpowered and every man was secured by cords so as to render him helpless. When Uncle Eb. awoke, he cried out

"All hands awake! thieves! robbers! Mason and his infernal gang! up I say, up and at them!"

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\* Quarry had but one rib, on either side of the breast being solid cartilage.

One of the robbers, for such they were, stepped up and said —

“Uncle Eb, you have outwitted or whipped us in every scrimmage until now, but we have got you this time, and no mistake ; but the captain has gin us orders that if we can get what we come for without a fuss, to spare all your lives, caze why he says he likes you ; so you better be quiet old hoss.”

Uncle Eb. looked peeringly into the face of the speaker, but it was so dark, he could not distinguish his features. At length he said —

“You seem to be all-fired intimately acquainted with Uncle Eb, considerin’ you are a cowardly robber. Who are you?”

“It matters but little who I am ; I know you well and so do all our gang.”

“Well, I say, Mr. robber, I’ve allers hern say there’s honor among thieves, and I’m gwine to offer a fair bargain with you, and give you the best of it at that. I see there’s about a dozen on you, an I spose you all think you are brave men. Well, spose you is, though I don’t believe it. Now hear me, ef so be you’ll jist cut this cord loose, ef I don’t pitch every man uv you into the river, old Broad Horn and all that’s in her is yourn.”

At the conclusion of this speech the robbers raised a shout and laughed heartily.

“Why, Uncle Eb.,” said one of them, “don’t you think a bird in hand is worth two in the bush? No, no, we have you safe and snug this time, an bein’ as how you once saved the life of Pop Jones an gin her some money to git home on, when you almost node she wuz one uv us, we are a gwine to be kind to you, and ain’t a goen to tech any thing what belongs to you, but we intend to finger Tom Prater’s cash, certain.”

“Well, Mr. robber, may be you’ll grant me one favor, jist tell me who told you Tom Prater had money on this boat, for there must be a traitor aboard, an I’d like to take my breakfast on his carcass, any how. Jist tell me who it is an you shall have Prater’s money, an I’ll pay it back to him.”

“Come, come, Uncle Eb., remember there’s honor among thieves. You don’t think as how we’ed *peech*, do you. No, no, no gentleman would do that.”

“Gentleman! Well, ef ever — whew — Gentlemen! Well I wonder ef old Nick don’t raley think he’s a gentleman ; I would’nt wonder.”

Suddenly one of the robbers in alarm, said —

“Boys look! how came! what canoe is that?”

“It belongs to the boat I reckon, said one of them.”

"I say Uncle Eb., is this your canoe? I didn't see it long side as you came down."

Uncle Eb. could not imagine what boat they alluded to, but he had the presence of mind to evade the answer by saying —

"I reckon you wuz'ent all round the boat when you wuz dogen us, wuz you?" At any rate, ef you want it wus than I do you kin steal it I spose."

"Oh we don't want the thing, but at fust I wuz raly afraid some one had cum aboard while we've been foolin' our time away."

"Who do you think would come aboard except some uv your thievin gang?"

"Why, to tell you the truth, uncle Eb., there's somethin very strange goin on, and we can't git the hang uv it. Twice, here lately, when we thought we had a good haul, and everything wuz snug, we wuz attacked by about forty men and three uv the gang killed afore we could make our escape. Who they are or whar they cum from we can't find out, an for fear they war about to-night the captain stayed ashore to gin us warnin. But I say boys lets go down and do the job, for I long to be a handlin Tom's cash."

As he concluded, the robbers started below and uncle Eb. was heard to say —

"Well, ef this aint a little the tightest fix I ever wuz in. Oh, ef I could only git at the cowardly rascals — but Tom Prater shan't loose his money, I'll pay it to him some how, fur I might a stayed awake, that's what I might a-done."

At this moment several pistols were fired below and a full, well toned voice was heard to say, "Charge, charge on them, show no quarters; down with Mason and his gang," and ere these words were concluded, plunge after plunge was heard from the bow of the boat, and in half a minute every robber was overboard, except one who was killed by the fire. And now uncle Eb's voice was heard shouting, "huzza, huzza, my brave deliverers, whoever you are; huzza for honor and justice, huzza." At this moment the cords that bonnd him were severed, and he jumped up, cracked his feet together and cried out at the top of his voice —

"I say Captain Mason, you thievin, black-hearted negro stealer; you cowardly blood hound and baby murderer; come aboard with all your gang of devils ef you dare, uncle Eb's on his feet again — do

you hear? But what am I a talking about? Where are the brave fellows what done the job? I say boys you've all got on your legs again; stir your stumps and let us have a light. But where are they? Ah, you are tryin to steal away afore uncle Eb. kin even so much as thank ye—no but ye don't though. Boys hold on here to this canoe while I haul 'em aboard. Come my larkies, out with you and into the boat—do you think we'll let you cut cable afore we have time to shake your corn-stealers—there, that's right—bring a light I say, till I put my lookers on these dare devils."

A light was brought, and uncle Eb. gazed in utter astonishment. At length he gave vent to his astonishment, as follows:

"What! is there no more uv you? What! three boys and a baby! Why all four uv you would'nt make a man, onless you ar somethin more nor men. Come, now tell me, are you real human natur or not?"

"We are certainly nothing more," said one of them.

"Well, ef ever. Boys I'll tell you what it is, uncle Eb. has allers been called half hoss and half aligator, but as sure as shootin each uv you is half hoss, half aligator an a leetle touched with the snapin turtle—huzza for old Kentuck—take a wag of my setin-mall and at the same time the heart and gizzard uv uncle Eb., fur life and fur death—huzza fur the bravest uv the brave."

While all were engaged in shaking hands, one of the strangers found opportunity to say—

"Why, uncle Eb. we feel deeply moved at your manifestations of gratitude, but indeed you are altogether too lavish of your praise. What have we done more than you would do under similar circumstances and consider it mere sport, and beside if we have rendered you an important service, there is not one of us who is not still your debtor."

Why boys is you acquainted with uncle eb? Who are you, an whar did you cum from, an how did you manage this thing?"

"We are acquainted with you, uncle Eb, and know you to be a brave and good man. As to who we are and whence we came, must at present remain a secret, and as to the management of this little affair our story is soon told. We regard all robbers as base cowards. He who would smother an infant in order that he might steal, would fly from an open enemy. We have been watching these men while they have been dogging your boat all day. On seeing them leave the shore to-night, we prepared to leave also, and kept within hearing of their paddles. When



they all got on the roof of your boat, we silently dropped along side, and came aboard intending to attack them immediately, but when we found they did not intend to commit murder we thought it best to conceal ourselves in the stern of the boat and prevent the proposed robbery; the result you have seen; as we expected, they doubtless thought they were attacked by forty or fifty men."

"And who commands this forlon hope?"

"The Knight of the black scarf who stands before you," said one of the strangers.

"What! this beardless boy? Well as sure as shootin uncle Eb's occupation is gone; never agin will he dare believe he's fust in war and fust best in a scrimmage. But I say little smooth faced captain of dare devils, ef the time should come when uncle Eb. *could* serve you a turn, wont you promise to give him a chance, fur its all fired hard to be allers behind in good deeds."

"I promise all you ask, uncle Eb."

"And should I take a notion to sarve you when I might hear you wuz in a pinch or sich like, how an whar shall I find you?"

The Knight of the black scarf hung his head and after some reflection replied,

"Noble, generous man, I appreciate your motives, and will not thwart your wishes, though I would fain guard you from personal danger rather than lead you into it. Should you desire an interview at any time, address your communications to the Knight of the Black Scarf, or should you desire to speak with him alone you can whisper into the ear of either of my men, the following, (here he whispered to uncle Eb.) which will insure you a speedy interview. As to the place at which we may be found, you have only to learn where Mason and his gang are operating, and you may know we are hovering near. Hold, take this ribbon, show it if need be by yourself or messenger, and your wishes shall be attended to."

Uncle Eb. jumped up, cracked his feet together and shouted "huzza for old Kentuck; huzza for the Knight of the black scarf, the wisest and bravest boy in all natur; huzza for the little band of dare devils;" and as he concluded he commenced hugging first one and then another until he had affectionately embraced all of them.

"And now," said the Knight of the black scarf, "suffer us to depart without further questions, that we may fill our destiny," and taking an affectionate leave of the boatmen, they walked forward to the bow of

the boat. "Bear a hand," said the Knight of the black scarf; "heave over this lump of corruption;" and as the body of the robber was thrown overboard, the Knight continued, "perish thus every member of Masons gang." The four young strangers entered their canoe and were soon out of sight. For a long time uncle Eb., stood motionless and silent gazing in the direction the canoe had taken. The deep respect of his hands prevented their interfering with his meditations. At length he was seen to dash a tear from his eye, which seemed to remind him of his situation, for he turned and said "Boys I've seen all sorts of sights; I have fought through seven States and a kingdom of territories, an I *did* think I could whip my weight in wild cats, but thunder an lightning, that beardless boy lays me in the shade. Ah uncle Eb. kin never be a happy man again unless he kin splice with that same picture as the supernatural." As soon as morning came uncle Eb. ordered the hands to let go the cable and pull the boat out into the channel, this being done he went below.

Some years previous to the events just related uncle Eb. rescued a little white boy from the Indians, and not being able to learn anything of his parentage, the old man adopted him and called him Jack Frost the foundling. The poor boy was deaf and dumb and had his back broken, all, perhaps, the result of cruel treatment at the hands of the Indians. Although the body of the boy presented an unseemly appearance, his face was unusually handsome, and his countenance was expressive of intelligence and all the amiable qualities of a noble and generous heart.

It is a well known fact that with all intelligent minds the want of any one of the five senses, renders the others much more powerful. This had been noticed especially in Jack. His sight was much more penetrating and powerful than the sight of any one who retained the sense of hearing. He had so often given evidence of his superior use of his sight, that uncle Eb. on this occasion went below to consult him privately. Jack communicated his thoughts to his friends by means of signs with his fingers, and him and uncle Eb. could talk thus so rapidly that they could communicate with each other without being understood by others. Jack was the cook on the boat, and when the old man went below he was alone and busily employed in preparing breakfast. The old man approached and motioned the boy to be seated, and proceeded to ask if he knew or had any idea who the Knight of the black scarf was, at the same time saying he had certainly heard his voice before. Jack turned

pale and trembled with fear but did not reply. The old man observed this with surprise, and said —

“Jack my dear boy fear not; if you know more than you think you have a right to tell, keep your council and your father will not blame you.”

“Father” said Jack, “I cannot tell you a lie, I do know who the Knight of the black scarf is, and I trembled least I might be the means of betraying and bringing ruin upon one of the noblest beings on earth, but I was wrong father, for I know the secret is as safe in your breast as in my own. Father, did you not see the ring?”

“The ring! what ring?”

“The ring having the an——.”

“True, true, I see it now. Strange that when his voice so much reminded me of other days, I did not recognize the one I love so much. Oh, Jack, the old man’s himself again; he no longer envies the bravery and daring of the Knight of the black scarf; he no longer feels humbled at the thought that he is not fust best; he allers node thar was one better and braver than him. But Jack, my boy, what on arth has brought our beloved friend here and in disguise too; I can’t understand it?”

“When I have more time, father, I think I can let you into the whole secret, and I wish you to know it, for I think our dear friend will need our helping hand.”

“Think so Jack? think so my boy? Oh what would I give ef our noble friend would say ‘Uncle Eb. help me.’ Now would’nt I be a made man? Well I would my dear boy. Jack. Jack, my boy, get your breakfast ready an then we’ll talk it all over. Jack your old father is a happy man agin, fur becaze he knows now that it warn’t a nateral man what laid him in the shade, but a bein what’s fourteen parts angel, an the balance made up uv all the quintessence of earthly goodness. Why Jack, my boy, I feel like I could run up a streak uv lightnin, collar n thunder bolt an whip the man what forged it. Huzza for old Kentuck and the Knight uv the black scarf.”

## HYMN TO THE BEAUTIFUL.

BY R. H. STODDARD.

My heart is full of tenderness and tears ;  
 And tears are in my eyes, I know not why ;  
 With all my grief content to live for years,  
     Or even this hour to die !  
 My youth is gone, but that I heed not now ;  
 My love is dead, or worse than dead can be ;  
 My friends drop off, like blossoms from a bough,  
     But nothing troubles me —  
 Only the golden flush of sunset lies  
 Within my heart like fire, like dew within mine eyes !

Spirit of Beauty ! whatsoe'er thou art,  
 I see thy skirts afar, and feel thy power,  
 It is thy presence fills this charmed hour,  
     And fills my charmed heart :  
 Nor mine alone, but myriads feel thee now,  
 That know not what they feel, nor why they bow ;  
     Thou canst not be forgot,  
 For all men worship thee, and know it not :  
 Nor men alone, but babes with dreamy eyes,  
 New comers on the earth, and strangers from the skies !

We hold the keys of Heaven in our hands,  
 The gift and heir-loom of a former state,  
 And lie in infancy at Heaven's gate,  
 Transfigured on the light that streams along the lands !  
 Around our pillows golden ladders rise,  
     And up and down the skies  
     With winged sandals shod,  
 The angels come and go, the messengers of God !  
 Nor do they, fading from us, e'er depart ;  
 It is the childish heart :  
     We walk, as heretofore,  
 Adown their shining ranks, but see them nevermore !  
 Not heaven is gone, but we are sad with tears,  
 Groping our way along the downward slope of years !

From earliest infancy my heart was thine ;  
 With childish feet I trod thy temple aisles ;  
 Not knowing tears, I worshipped thee with smiles  
 Or if I wept, it was with joy divine !  
 By day and night, on land and sea and air —  
     I saw thee every where !  
 A voice of greeting from the wind was sent,  
 The mist enfolded me with soft white arms  
 The birds did sing to lap me in content

The rivers wove their charms ;  
 And every little daisy in the grass  
 Did look up in my face, and smile to see me pass !

Not long can Nature satisfy the mind,  
 Nor outward fancies feed its inner flame :  
 We feel a growing want we cannot name,  
 And long for something sweet, but undefined ;  
 The wants of Beauty other wants create,  
 Which overflow on others, soon or late :  
 Divinest Melancholy walks with thee,  
 Her thin, pale cheek forever leaned on thine ;  
 And Music, and her sister Poesy,  
 In exultation shouting songs divine :  
 But on thy breast Love lies, immortal child !  
 Begot of thine own longings, deep and wild :  
 The more we worship him, the more we grow  
 Into thy perfect likeness here below :  
 For here below, as in the spheres above,  
 All Love is Beauty, and all Beauty Love !

Not from the world around us do we draw  
 Thy light within : within the light is born,  
 The glowing rays of some forgotten morn,  
 And added canons of eternal law ;  
 The painter's picture, the rapt poet's song,  
 The sculptor's statue never saw the day ;  
 Not moulded after shapes of mortal clay,  
 Whose crowning work still does its spirit wrong :  
 Hue after hue divinest picture grow ;  
 Line after line immortal songs arise ;  
 And limb by limb, out-starting stem and slow,  
 The statue wakes with wonder in its eyes :  
 And in the master's mind,  
 Sound after sound is born, and dies like wind,  
 That echoes through a range of echoing caves  
 Capriciously to sway the listening ocean waves !  
 The mystery is thine,  
 For thine the more mysterious human heart ;  
 The Temple of all wisdom, Beauty's shrine,  
 The Oracle of Art !

Earth is thine outer court, and life a breath :  
 Why should we fear to die, and leave the earth ?  
 Not thine alone the lesser key of birth,  
 But all the keys of Death !  
 And all the worlds, and all that they contain,  
 Of Time and Life and Death are thine alone ;  
 The universe is girded with a chain,  
 And hung below the throned,  
 Where thou dost sit the universe to bless,  
 Thou sovereign smile of God, eternal loveliness !

## GRAND LODGE OF LOUISIANA.

We have received the printed proceedings of the Grand Lodge of Louisiana, embracing several communications from January to April, 1851, inclusive. We find the whole proceedings interspersed with deeply interesting matter, and shall therefore extract largely from them, omitting such as we have already given to our readers in some form. We will not say, in an unlimited sense, that the report of the Committee on foreign correspondence made to the Grand Lodge in January last, is the ablest document we have seen, but we do say, that in our judgment it contains more of the true doctrine and fewer errors than any other we have read, and with great pleasure we transfer it to our pages and invite all to read it with care :

## REPORT OF COMMITTEE OF FOREIGN CORRESPONDENCE.

Your Committee are rejoiced to perceive, from the information contained in these proceedings, that the fraternity are everywhere, with but one melancholy exception, pursuing their labors in peace and harmony ; that success attends their efforts, and prosperity prevails throughout the Masonic World. We are pleased to find that a spirit of inquiry, and thirst for investigation into the principles, history, government and jurisprudence of our Institution, are fast pervading the minds of our brethren ; and that although all proper respect is paid to the knowledge of the ritual and ceremonies of the Order, these are no longer considered as the summit *ne plus ultra* of Masonic learning and acquirements.

This is most fully exemplified in the proceedings submitted to us, which exhibit in many instances, a profound knowledge and skillful application of the customary, conventional and constitutional law and history of the Order ; and we believe that the reports of the committee of correspondence of the various Grand Lodges of the Union, independently of their literary merits, (which are of a high character,) form as admirable an analysis — as enlightened a commentary, and as fine a practical illustration of these subjects as can be found in any matter, wherein mental investigation has been employed.

We most heartily congratulate the fraternity upon this rise from the mechanical to the intellectual part of our profession. We augur from it the happiest result — the elevation of mind in those who pursue such researches, the eliciting of truth from discussion, and the spread of information resulting from their labors.

While we thus rejoice in the physical and intellectual development of our beloved Order, and hail in them the guaranty of a long future of

prosperity and usefulness, let us not forget the evils and dangers of the past. Let us not be unmindful of the warnings of experience. Let us not leave the altars of our fathers to seek after strange idols; and we may rest assured that the Grand Master of the Universe will continue to bless our labors, and cement us in the bonds of brotherly love.

Your Committee sincerely regret that in consequence of the adoption of the new Constitution, the duty of making this report has been delegated to them at such a late period as to render it impracticable for them to review in detail the various proceedings of our sister Grand Lodges, and to follow the admirable and praiseworthy system adopted by their correspondence committees. The fraternity will, we believe, lose but little by this; as we fear that any compilation of ours would show but poorly in comparison with the productions of the able and skillful hands, which have executed the work of our sisters. We trust and hope, however, that when another year shall roll round, and our new organization be firmly established, and in harmonious motion, that the Grand Lodge will be enabled to show to her compeers, that she is not behind in the race of improvement, nor the last in the scale of information.

Your Committee are, therefore, at the present time, under the necessity of confining their remarks to those subjects of general interest to the order which appear to occupy the most prominent place in the deliberations of the fraternity. And the first thing to which their attention is directed, is the subject of Masonic benevolence, which they rejoice to find is being carried out by the efforts of several of our sisters, in establishing Seminaries, and providing for the education and support of children of our brethren. This is indeed a labor of love as well as duty; and one that should be attempted where the institutions of the States do not provide gratuitous instruction for their youth. In this State we enjoy that advantage; and our public schools afford a better opportunity than our brethren could supply. Many of our sister Grand Lodges have, we observe with pleasure, organized funds for general or special relief; and use, although not always with success, their unremitting efforts to augment the amounts, and increase the sphere of their utility. In connection with this subject, your committee cannot forbear quoting the language of the Grand Master of Maryland, in his opening address to the Grand Lodge of that State in May last. He says:

"If the sole end and aim of a Grand Lodge was merely to create and govern subordinate Lodges, for the increase of numbers, the whole institution would indeed be worse than useless. We profess that Masonry is calculated to make men better, and that a great and leading object of the institution is to relieve the distressed, and to ameliorate the condition of the unfortunate. These are great, noble and worthy designs! Let us, then, devote serious attention and hearty zeal toward the raising and accomplishment of means, which will prove effectual to these objects and purposes." He then says: "Five years have not elapsed since the Grand Lodge undertook, in part, a discharge of this duty, by the establishment of a fund for the relief of widows and orphans of Masons, and I am happy to inform you that already that fund exceeds the

sum of \$5000." And after a gentle but earnest demand of his brethren if they have done all that they should in the premises, thus admonishes them: "Let us endeavor so to do our duty, that when called to render our account, we may escape the denunciation, 'ye knew your duty, and ye did it not.'"

The subject of a proper, consistent, systematic and liberal plan of Masonic charity is at length forcing itself upon the consideration of the fraternity, and commanding that attention which its own merits, and our own duties imperatively require. It has been urged upon the fraternity here, and although the various plans offered to their consideration have not been satisfactory to them, it is earnestly hoped that this, the crowning glory of our temple, will not be longer neglected, lest the concluding words of the Grand Master of Maryland, be pronounced as a sentence against us by the Grand Master of all.

We cordially agree with the opinion of our sister Grand Lodges upon the New York difficulties, and fully sustain the Grand Lodge of that State, now technically called the Willard G. Lodge; and on this subject, which has now been so much and so amply discussed, that further comment upon it would be a work of supererogation, we but express the views of all the Masonic world, who have examined the question, or were open to conviction.

The Committee of foreign correspondence of the Grand Lodge of Maryland, in commenting upon the report of the Committee of the Grand Lodge of Vermont, and the action of that Grand Lodge upon the question of the establishment of a General or National Grand Lodge, give an expression of their views and opinions upon the subject, and the different plans that have been proposed for its organization and their failure, and remark:

"The journals of the several Grand Lodges show that two-thirds or three-fourths of them are satisfied that such a thing is expedient and necessary. It is further evident that no plan has yet been proposed, which in all its details is satisfactory to all parties; if therefore, no one will unite in the organization until all are satisfied in every particular, we are as near the accomplishment of the object as we are likely to get. In this case no one can expect that it can in every particular meet his particular views, but each one must be ready to yield something for the common good. This subject has been under discussion for the last five years; the general plan is well understood, although the details do not meet the views of all, or a majority; several expedients have been tried unsuccessfully. What is to be done? Are we to sit down and patiently wait until some miraculous power shall lay such a plan at our feet as will suit all? Or shall we go to work and make one for ourselves?"

The Committee think that the proposition made by their Grand Lodge in the month of November preceeding, was the best, and shows that no injury could accrue from it, while the organization might have been effected by it. This Grand Lodge by its new Constitution has the power to assent to the formation of a General or National Grand Lodge, and having felt its necessity and recognized its expediency, must be ready when the occasion offers to give its aid to the accomplishment of the design. The plan proposed by the Grand Lodge of Rhode Island, is probably open to less objection than any other heretofore offered, because it offers in an explicit form, the Constitution, the basis upon which it is to act.



Each Grand Lodge sees at once the terms of the compact, and the amount of power granted ; and would enter into the confederacy with a perfect knowledge of what it was doing. Nothing more would be necessary than an election and installation of officers to give it an immediate existence, with powers already defined and recognised.

The plan proposed by Maryland, as well as the other systems put forth, contemplates the formation of a Constitution by delegates, and then an organization under it. The objection to this, besides the delay, is that this Constitution will be unknown until the delegates who form it, have organized themselves into a Grand Lodge under it ; and have assumed, and are prepared to enforce the powers that this Constitution purports to confer. Now the delegates may mistake or go beyond the powers conferred upon them, and thus prejudice the interest and independence, or act contrary to the wishes and feelings of the Grand Lodges they represent—they could only receive instructions upon general principles, and general principles are rarely ever construed, or their development carried out in the same manner by different minds ; and persons so instructed must, therefore, be exposed to error from the operation and constitution of their mental faculties alone, independently of other cases. A Constitution made by them would therefore be doubtlessly open to, and be subjected to many objections on the part of their constituents ; it would, by some, be rejected in whole, by others in part, and that upon which all should unite, would become the very cause to keep them asunder.

This appears to be the most formidable, as it is the most palpable objection to the plan ; and this would be entirely obviated by the Rhode Island proposition. Its terms being known, they become ratified by the appointment of representatives ; and although the Constitution is not perfect or free from objection, yet it is amply sufficient to form the organization ; perfectly innocuous in its provisions ; and sufficiently comprehensive to need no more amendment than can be proposed by the different Grand Lodges, in a specific form, without having recourse to the uncertain interpretation of the enunciation of more general principles.

The same Committee, in commenting upon the proceedings of the Grand Lodge of Georgia, say :

“ In relation to the action of this Grand Lodge on the subject of individuals travelling into foreign jurisdictions and receiving the degrees, the Georgia Committee says, it is the doctrine held by their G and Lodge, and fully endorse the views taken by your Committee in their reply to the Committee of correspondence of New York.” “ Your Committee are satisfied that it is good and sound Masonic doctrine, and think it is the doctrine which all G and Lodges should hold and practice. Let the doctrine, on that occasion advocated by the New York Committee be universally adopted, and you have destroyed one of the best safeguards for preserving the purity of the order by giving the unworthy an opportunity of entering a Lodge where their unworthiness is not known. You further degrade the order by exciting the cupidity of Lodges by giving them an opportunity to increase their funds without materially increasing their risks or labor, because, say they, we need only run him through the ceremony of the degrees, no matter whether he knows them or not we shall see no more of him, in all probability.”

These remarks are so just, and have been by experience demonstrated to be so true, that when the Committee of this Grand Lodge drew up the project of the new Constitution, it framed a section to cover the case; it was section 15 of article 13, and was in these terms:

"No Lodge in this State shall initiate, pass or raise, or admit to membership, any person who is a citizen of any other State or country, unless by consent of the Grand Master of the State or country to which he belongs, unless he has established a permanent residence in this State."

The Convention which adopted the Constitution rejected this section and thus left this Grand Lodge without any positive provision or expression of opinion upon a subject so fruitful of imposition and evil, and so necessary to be provided against by the direct enunciation of the sound and recognised Masonic doctrine contained in the rejected section. It is to be hoped that the Grand Lodge will take some action upon the subject; and as it is deemed by other Grand Lodges to be a subject worthy of serious deliberation, mutual representation and expostulation, and positive legislation, that it will in like manner consider it as an object deserving its immediate and serious attention. More especially, as the principle is already recognised in the Constitution, by the prohibition to craft or raise Masons made under a foreign jurisdiction without the assent of a Lodge where they received the prior degrees.

In reviewing the proceedings of the Grand Lodge of Ohio, the same Committee notice the efforts making by that Grand Lodge to effect a uniformity of work in the Lodges; and remark that many other Grand Lodges are making similar exertions. They offer some sensible and pertinent remarks upon the difficulty attending the attainment of this much desired and indispensable object; and express an opinion, that it cannot be effectually accomplished "until there is a paramount head to take the matter in hand, and maintain a rigid vigilance over it, and until the State Grand Lodges adopt proper and efficient regulations to carry out and maintain it."

It is presumed that this necessity is as much and probably more sensibly felt in Louisiana than in our sister State; and it is conceived, that it ought to be as much an object of solicitude with our Grand Lodge, as with them. The lecturing system has already been denounced to this Grand Lodge, in a report made to it by the Committee who drafted the project of the new Constitution; and it is hoped that this Grand Lodge will give its earliest attention to the subject, and ascertain the proper work and ritual, as required by the Constitution within its own halls and by its own members; and propagate them by the mouths of the proper officers of its own constituent Lodges.

Much discussion has arisen upon the subject of the physical qualifications of candidates for initiation, in consequence of one or more of the Grand Lodges of the Union, it would be invidious to mention names, having thought it expedient to relax the ancient and well known rule

of the craft upon the subject. Our sisters have been almost unanimous in their condemnation of the act, and we will add our feeble mite of argument and offer our testimony against it.

It might, one would suppose, be sufficient to say in the language of our charges "that no man or body of men can make innovations in the body of "Masonry," and that we pledge ourselves to "discontinence—all dissenters from the original plan of Masonry." We presume the physical qualifications required by our ancient Law, form part of "the original plan of Masonry," and that if they are dispensed with and disregarded, the result must be an "innovation in the body of Masonry." This, it would seem to us, must be a conclusive and absolute bar to all who have solemnly recognised these charges, and pledged themselves to support them. The brethren who advocate the change neither dispute the law nor deny the obligation; but they argue, and it is their sole argument, that those qualifications are no longer necessary, that they were intended to apply to Masonry when it was purely operative, but are now useless and prejudicial, since it has become wholly speculative. Now this argument contains a radical error in its premises, for no part of our history can be shown to prove that Masonry was entirely operative; but on the contrary it is a well established fact that operative and speculative Masonry went hand in hand; and our history proves that not only were men admitted to it from their intellectual qualities and social position, without the slightest pretence to any operative skill, many of them being high dignitaries in Church and State, but that these men were its leaders, its patrons and brightest ornaments—that they in deed and in fact compiled, preserved, and were the means of continuing to the present day, the very laws of whose antiquity we boast; and of which the very one in question must have borne more hardly on their class than on the strictly operative, because the latter would never, in view of its own interest, enter an apprentice physically incompetent to work at his craft, while the former would naturally look with more favor upon the intellectual than the physical qualifications of the candidate—and if the law is now inexpedient and unnecessary in its application to purely speculative Masonry, it must have been so then to those who practiced nothing else—its change must have been as necessary and correct then as it can be now—and the purely speculative Masons of that time must have felt it as much as those of the present time can by any possibility do, and they form their position and influence as the leaders and patrons of the craft, and could have had it changed had they conceived it necessary or right—but they acted not so; they were purely speculative Masons, and forgot not that neither they nor any body of men could innovate on the body of Masonry—they were Masons and did not dissent from the original plan of Masonry. To the honor and glory of purely speculative Masons be it said, they knew the law and

kept it; that having the greatest interest to change it, they transmitted it pure and unsullied to us. And are we wiser and purer, and more disinterested in our generation than they were? Alas, no. They might have urged expediency, but we can advance nothing but sophistry. Since the argument of those who advocate this departure from the law is based upon an erroneous premise, the conclusion necessarily fails and there is not even a pretence left.

But even supposing there were, and that the expediency of the change were demonstrated, what is the consequence? If we admit that because a measure is expedient in one case, we are justified in relaxing or changing the law, we cannot in reason or justice deny it in another—human ingenuity, caprice, passion, and even wisdom herself would be incessantly urging changes which the same rule of expediency would enforce; and the whole face of our institution would be changed and nothing of its substance left; it would perish from off the surface of the earth; nought would remain but its name as a monument of the inconsistency of man, marking a parricidal grave.

Our Institution can neither suffer, nor does it need change—it is as expansive in its character as the universal benevolence it inspires and inculcates. If we have emblems and ceremonies that are obsolete in practical application, they admit of an unbounded scope of spiritual illustration and adaptation. They represent principles as firmly rooted and unchangeable, as, we ardently trust the laws, usages and customs of order will ever remain.

Another question which has elicited considerable comment and discussion is whether expulsion or suspension by a R. A. Chapter or Encampment of Templars should operate as an exclusion from a Lodge of symbolical Masonry.

We should suppose that to state the question was to answer it. A Lodge is as much a stranger to such bodies as if they did not exist; they are in no part of Ancient Free Masonry, nor do they exercise any control over it; consequently whatever may transpire in them or among their members, must be as foreign to symbolical Masonry, as if it occurred in any civil or secular association. True we know, or are informed, that the members of these bodies must have previously been made Masons; and consequently if one of their members is guilty of any moral delinquency that merits suspension or expulsion, it is but just to presume that he may be unworthy for the same cause to belong to a Lodge. But symbolic Masonry must decide for herself, and at her own tribunals, of the guilt or innocence of her children, and cannot permit a tribunal, that she cannot lawfully know, to exclude them from the portals of their own proper home. But tender as she may be of her flock, she will not hesitate to reject the tainted sheep, when shown to her in a lawful manner.

There can be no practical difficulty in this matter, for if all the

members of those bodies are Masons, it is their duty and one that they owe to their order, to bring charges against the offender before his Lodge and have him dealt with, if his offence be against moral law—if it be against the peculiar discipline of the body that has rejected him, the Lodge has nothing to do with it, for it regards not Masonry.

Our remarks apply to the question in its general bearings. In this State it can never be mooted. Our constitution expressly confines us to Ancient Free Masonry, and our Lodges, thank God, can recognise nothing beyond the degree of Master Mason.

And such a question could never have arisen had not the insatiate lust of man for titles and dignities induced Masons to form societies, where they could make and enjoy these tinsel honors, that the simple beauty and sturdy equality of true Free Masonry would never suffer, and then imagine that they were Masonic, and that their acts were to be carried into effect by the co-operation of Lodges, the same as if these associations were a constituent part of the Order.

The embarrassing connections are the fruits of our departure from the primitive and simple faith and practice of our fathers; and we shall never have peace or tranquility until we wholly repudiate what can never either add to our mutual obligations, to ourselves or fellow men, and which if they fall short of, or attempt to confine either, must necessarily be antagonistic to true Free Masonry, which knows and tolerates no distinctions of nation or creeds, of rank or social position.

A very interesting discussion has been created upon the power and prerogatives of Grand Master, growing out of the action of the Grand Lodge of Wisconsin, which, under the direction of its Grand Master, conferred the degrees upon a candidate in that body, in order to afford a practical illustration of the work and lectures. The matter would be simple enough if confined to the facts as they occurred, but it has assumed a latitudinarian form, which involves the consideration of the powers of the office of Grand Master, under the present organization of the Order; and as the question has been raised, we deem it a proper opportunity to express our views upon the subject.

In relation to the facts as they occurred in the Grand Lodge of Wisconsin, we conceive the act to be perfectly correct both on principle and precedent. If a Grand Lodge has the power to constitute Lodges with authority to make Masons, it is clear that it possesses power to do it by itself. It is an old legal maxim, that what a man causes to be done by another is considered as his own act; and that no man can delegate a power, that he does not possess himself.

It was the ancient practice to craft and raise Masons in the Grand Lodge or General Assembly of Masons only; and the history of the Grand Lodge of England shows several cases where Masons were made by and under the authority of the Grand Master in the presence of a sufficient number of brethren convoked by him and formed into a

temporary Lodge for the occasion. The old regulations of the society state that the Grand Master has the power to make Masons at sight by which we are to understand that in an emergency, and with the assistance of the requisite number of brethren, he could by virtue of his authority, confer the degrees without the candidate making any formal application—but we are not to suppose that either he or a Grand Lodge either did or could dispense with any other fundamental requirements of the Order, or disregard the Ancient Charges, which, however great his attributes, or those of a Grand Lodge may or might be, are superior to all. In reading any article of what are called the Ancient Constitutions, we must always have in mind, that they are parts of a system, and must be construed with it, and in reference to it; and there is one part of the system, the basis and foundation of it, unchanged and unchangeable, pervading all and superior to all—that the articles of those Constitutions are written in concise terms; that they are never to be taken literally and singly, but in connection with each other and with reference to the charges, which are much more ancient. That this was the manner in which the Grand Master of England acted, we must conclude from recorded facts, since on each occasion when the power was exercised, it was done at an occasional or temporary Lodge. We have no right to presume that proper enquiry was not made into the character of the candidate. There are other ways of complying with that requirement of the Ancient Charges, than by appointment of committees of investigation.

As the fraternity is now constituted, we do not think that it is expedient that either the Grand Master should exercise the power even in the view we have just expressed of the method in which it could only be done, and presume it to have been done—or that the Grand Lodge should become an operative one—still we cannot deny the power within the limits of the Ancient Charges, which cannot be dispensed with—and subject to the restrictions, we will allude to hereafter.

In the zeal with which the prerogatives of the Grand Masters office have been defended on this point, which was susceptible of immediate demonstration, assertions have been made as to general attributes attached to the office, which might pass into authority if not met and settled at once, and your Committee deem it of importance to express their views on the subject for that purpose.

At that period of our history when there existed no Grand Lodges as at present organized, and when the craft only met at an annual Grand Convocation, like that held by Prince Edwin at York, the Grand Master elected by them held all the power and authority of Masonic government in his hands, being guided by no other rule than the Ancient Charges and the customary unwritten laws. When the present system was adopted and Grand Lodges became legislative bodies, the authority formerly held by the Grand master alone became vested in him and the

Grand Lodge together. He can make no law by himself, nor can he perform any attribute of government save under the authority of the Grand Lodge—to every law of which, and to its constitution must he yield obedience and support, as well by his obligations of office as by reason of his authority being derived from it. He is now strictly a constitutional officer, elected under and by virtue of a constitution, deriving his powers from it, and subjected to its limitations; it is only when that constitution is silent that he can fall back on any of the former attributes of the office, and exercise them for the good of the Institution. This is the natural and infallible result of the present Grand Lodge system—and to say that the fraternity in forming a Grand Lodge with a written constitution, have not the power to limit and define the power of the Grand Master, is saying they have no right to create a Grand Lodge at all; for if they cannot do so, then, as a natural result, his authority is superior, or at least equal to that of the Grand Lodge, the Grand Master having the power to disregard and nullify every act that might not please him. If we accept the present Grand Lodge system, we must accept its consequences—one of which must infallibly be the curtailment of the power and prerogatives formerly attached to the office of Grand Master—the making him subject to the constitution and laws, and leaving him no other powers formerly attached to his office but such as are not laid down in those laws and constitution, or inconsistent with them. This is no more a violation of, or encroachment on the ancient rules of the society, than the creation of modern Grand Lodges—the requiring of charters for private Lodges, or many other regulations of the present day which encroach upon ancient rights and privileges, but which have been voluntarily and even cheerfully submitted to by the fraternity, for the sake of discipline, harmony, order and good rule, and upon exactly the same principle that men in civil societies surrender many natural rights for the mutual support and protection afforded by an ordinary government.

Your Committee have now terminated their remarks, well aware that their labors must, both for want of skill and time, be very imperfect. They have done all that their capacities and the circumstances would permit, but much less than they could wish. At all events, the little they have done will serve to show to our sister Grand Lodges that we are not unmindful of those subjects that employ their attention, and relate to the general good, although we are unable to notice the contribution of each to the same objects. We warmly recommend their proceedings to the earnest attention of the Grand Lodge and the fraternity in general, as sources from whence to derive both instruction and profit.

We congratulate them on their prosperity, and rejoice in their good works—and we earnestly pray that the Grand Master above will grant

them every success, and shower the choicest blessings upon them, until this pleasing task shall again be renewed.

In conclusion, we beg to offer the following resolutions as the result of our examination:

BE IT RESOLVED, That no lodge in this State shall initiate, pass or raise, or admit to membership, any person who is a citizen or permanent resident of any other State or country — unless by the consent of the Grand Master or Grand Lodge of the said State or country, or until he shall have established a permanent residence in this State.

2. BE IT RESOLVED, That the foregoing resolution be proposed as an amendment to the Constitution of this Grand Lodge, as section 15th of article 13.

3. BE IT RESOLVED, That in the opinion of this Grand Lodge, the physical qualifications for initiation required by the ancient laws of Free Masonry, cannot be dispensed with or changed, without operating an innovation on the body of Masonry.

4. BE IT RESOLVED, That in the opinion of this Grand Lodge, no sentence of suspension or expulsion, by any power beyond that of a regular Grand or Constituent Lodge of Free and Accepted Masons, can be noticed by or made operative in a regular Lodge of Free and Accepted Masons, or exclude any Masons therefrom.

5. BE IT RESOLVED, That it is not expedient that any person should be initiated, crafted or raised in the Grand Lodge, or that the Grand Master should initiate, craft or raise any person in any other than a lodge regularly held by charter or dispensation, under this Grand Lodge.

6. BE IT RESOLVED, That the four sections of article fourteen of the project of the new constitution, reported to this Grand Lodge by the committee appointed for that purpose, be proposed and submitted to the constituent Lodges as an amendment to the constitution, to form a separate article, to follow article fourteen of the constitution—said article being the following:

#### ARTICLE XIV.

##### OF LODGES OF INSTRUCTION.

“SEC. 1. There shall be held annually three Grand Lodges of Instruction, viz: On the second Mondays of May and October, and at the close of the Grand Lodge at its Annual Grand Communication. It shall be the duty of every Lodge to send one or more delegates to the same.

“SEC. 2. The Grand Lodges of Instruction shall ascertain and promulgate the true ancient work and lectures of Free Masonry; the delegates from the constituent lodges shall be bound to qualify themselves in the same, and on their return shall instruct the members of their respective lodges. No work or lectures shall be permitted in any lodge, but such as are approved and promulgated by the Grand Lodges of Instruction, nor shall any brother be permitted to lecture and exemplify the work and lectures of Free Masonry in any Lodge, unless he be a member of one of the Lodges in this State, or have a special commission from the Grand Lodge or Grand Master, and not then for pecuniary compensation.

“SEC. 3. Every Lodge shall hold at least four meetings in every year, for the especial purpose of instructing its members in the work and lectures authorized by the Grand Lodges of Instruction.

“SEC. 4. No Master and Wardens shall be appointed to a Lodge, under dispensation, or be installed in a chartered Lodge, unless they are qualified in the authorized work and lectures.”

7. BE IT RESOLVED, That the Grand Lodge recognizes as the sole and only legitimate Grand Lodge of Free and Accepted Masons in the State of New York, the Grand Lodge lately presided over by the M. W. John D. Willard as Grand Master; and declares all other bodies assuming the title of Grand Lodge in that State, and especially that body organized under one Isaac Phillips as President, to be unworthy of Masonic notice, and wholly irregular and clandestine; and all communication with them or their adherents is forbidden to the brethren under this jurisdiction.

(Signed,)

JOHN GEDGE, Chairman.



The G. M. announced that brother Felex Garcia was in the ante-room and wished to be admitted. He thought under article 3d, section 2d, of new Constitution, he could not be admitted, as he was now W. M. of Polar Star Lodge, which returned its charter last night, and was not now a contributing member of any Lodge of this jurisdiction.

The G. M. decided that he, brother Garcia, had no right to demand admission, but that under article 14, section 6, he might be admitted by permission of the Grand Lodge, and requested brother A. Fernandez, Grand Sword Bearer, to invite him in.

Brother F. Garcia entered and addressed the Grand Lodge on the subject of his rights.

Brother C. Ferry moved that M. W. P. G. Master F. Gareia be admitted to a seat in this Grand Lodge as a member thereof, which being seconded, was adopted.

The Grand Master then requested the Grand Sword bearer to conduct brother P. G. M. Felix Garcia to the East. Upon his reaching the East, he again addressed the Grand Lodge.\*

We extract the following interesting and fiscal item:

The Committee on Audit and accounts beg leave to report on the general condition of the finances of this Grand Lodge, as follows:

In the hands of the Grand Treasurer, (cash),	- - - - -	\$ 3,400 02
Amount due by Polar Star Lodge,†	- - - - -	5,533 00
Amount due by Brother Vionnet,	- - - - -	1,145 38
Amount due by Mount Moriah,	- - - - -	1,080 00

\$11,158 00

Due by the Grand Lodge—bills audited by this Committee,

990 47

\$10,168 03

Leaving a balance of assets in cash, of \$2,409 65; and in notes and accounts, of \$7,358 38.

On the 26th of April, the M. W. Grand Master presented the following able and truly valuable report—able in argument and valuable as affording some interesting facts in the history of the Grand Lodge of Louisiana:

The M. W. Grand Master then presented the following report, which was read:

*To the M. W. the Grand Lodge of the State of Louisiana:*

BRETHREN—It is with great pleasure that I once more find myself surrounded by the representatives of the Free and Accepted Masons of this State, assembled in grand communication to deliberate and decide upon questions which, at this time particularly, have an all absorbing interest, and are of vital importance to the well being of

\*Strange way of discountenancing rebellion.—Ed.

†Polar Star, we understand, repudiates this debt, and thus make a handsome sum by becoming clandestine.—Ed.

our Order in this State ; and I doubt not that you are all met here on this solemn occasion, willing and prepared to perform with zeal and cheerfulness the duties required at your hands and delegated to you by your constituents. I shall endeavor as far as my station permits, to expedite your labors, and trust that our mutual efforts will be directed to a dispassionate, correct and faithful solution of every matter requiring our deliberation and action ; and that the Grand Master above us will guide our minds to such decisions as may tend to His glory, and to the honor and well being of our beloved Order.

Since we last parted, the appeal in the suit of Ramon Vionnet, the late Grand Treasurer, has been argued in the Supreme Court, but I regret to say, the Court has as yet rendered no decision. I entertain no doubt but that the decision will be favorable to the Grand Lodge ; and it is probable that on Monday next the judgment of the Court will be given, so that you will be enabled to apprise your constituents of the event, before the close of this communication, and also to take any action that may be necessary upon it.

I would suggest the propriety also, of taking a definitive decision upon the charges preferred against the late Grand Treasurer, previous to the closing of the session.

In consequence of the confusion produced by the pretensions of the members of the Lodges which seceded from this Grand Lodge, and placed themselves under the jurisdiction of a body calling itself the Supreme Grand Council of the 33d Degree, and the claims set up for themselves and their initiates, and the unpleasant scenes and divisions to which they have given rise, I deemed it my duty to address a circular letter, under date of the 1st March, to all the constituent Lodges of our jurisdiction, requesting them to deliberate maturely upon the subject during the recess, and be prepared to express their wishes, and give a definitive judgment upon the conduct which is to be pursued by this Grand Lodge and its constituents towards the seceding Lodges, their members and initiates, and those who may see fit to follow their example for the future ; and I now call upon the Grand Lodge to pronounce at once upon the question, and conceive that from the notice given to every Lodge, and the time that has elapsed for deliberation, you are prepared to decide without needless delay or discussion.

You will doubtless understand that there are many and weighty reasons why the decision should not have been made by, and should not be left to myself alone ; and will readily conceive that motives might have been imputed, and obedience reluctantly yielded to individual authority, which cannot be entertained or hesitated in when emanating from the Grand Lodge itself.

It is not my intention to enter upon the points presented to your notice in my circular ; you are doubtless familiar with them, and to it I refer you. But I consider it my duty to bring to your attention

now, some additional circumstances, which the compass of that letter prevented me from touching upon.

Whenever any set of men assume authority, their own position should be beyond question. And this rule will apply with greater force, when the authority sought to be exercised, comes in conflict with one already established and undoubtedly genuine.

We, therefore, as the true and recognized head of symbolical Free Masonry in this State, have a right to inquire into, and it becomes our duty to investigate the character of the body which has interfered with our jurisdiction, claims concurrent powers, and has caused a schism among the fraternity here, and withdrawn a portion of them from their allegiance to the Grand Lodge.

As we cannot be presumed to possess or pretend to know anything personally of a body which is wholly unknown to ancient Free Masonry, we must naturally refer to those having the same title and attributes for information.

In pursuing this investigation, we find that there are two bodies of this designation—one at New York, and the other at Charleston—the first claiming jurisdiction over the Northern part of the United States, the latter over the Southern. These two bodies date their existence, and derive their authority from a source much more ancient than the one here, and both aver and declare that according to the statutes of their order, none other can legally exist in the United States. These protests have been published, and have never been contradicted.

If this be the case, and if these two bodies have not the right to decide, we must be at a loss to find who have; then it is clear that the body interfering with our jurisdiction here is repudiated by those whom it claims as its own compeers. And it would surely seem that if these two bodies, whose lawful existence and authority in their own order do not appear to be questioned, disclaim any interference with symbolic Free Masonry, that the body here, whose existence and legality are denied by them, sets up these pretensions with a very bad grace—and that any respect which we might be disposed to entertain for the scruples and opinions of a body having the stamp of legitimacy, cannot be due for those of one whose legitimacy is denied, and whose establishment is protested against by those having a right to sit in judgment on the question.

We are therefore bound to believe that the action of the two bodies in New York and Charleston is the exponent of the true principles and doctrines of the Order, and that when they disavow any interference with symbolic Masonry, to conclude that such interference is neither necessary or incumbent upon them for the peculiar practice of their Order.

The body which has interfered in our jurisdiction, modestly tells us

that in consequence of our own acts, it has resumed its jurisdiction over its Lodges.

How does this assertion correspond with facts? Of the three Lodges which have seceded from us, the Polar Star was one of the Lodges which existed at the foundation of the Grand Lodge, and at that time held a charter from the Grand Lodge of Pennsylvania, which was returned, and a new one taken out from this Grand Lodge, and up to the day of its secession, that Lodge held the honored rank and number on our register, to which the date of that charter entitled it. The other two Lodges were constituted by the Grand Lodge, long after what has been commonly, but most erroneously called the Concordat of 1833.

Neither of these Lodges was ever constituted by or under the authority of any other body than the Grand Lodge, and so far from the act of the body here being a resumption, it was the assumption of an entirely new authority over them.

This naturally leads to the question of what this Concordat was? And in entering into the subject, I must remark that I, in common with all the brethren who were not among the privileged, really and honestly believed that such a thing existed, and that it was clothed with all the solemnities and form which the name implies.

I am now undeceived, for I find that the famous Concordat consists of nothing more than the two letters which are cited by the Grand Secretary in his official report at the opening of the Grand Communication.

I have searched in vain for any act of the Grand Lodge, which either commanded or authorized the writing of the letter in her name. No notice of it appears upon the records. Nor, after diligent search, can I find that the answer to that letter was ever submitted to the Grand Lodge, or that she ever had it communicated to her, or took action upon it.

It will be remembered that the Grand Master at that period, presided over the Grand Consistory also, and that in reality, for all that appears upon our records, or existing in our archives, he himself must have dictated both letter and reply. Probably he received the sanction of the leaders of the Grand Lodge, because they were also members of both bodies, and it doubtlessly suited their purpose that the Grand Lodge should be made to appear to sanction pretensions to right and authority, which, as far as my investigations have enabled me to ascertain, were never exercised, and if ever asserted, certainly not openly. I say never exercised, for I cannot discover that this Grand Consistory ever constituted openly any Lodge of symbolic Free Masonry in this State, or attempted a concurrence with the Grand Lodge.

We have a right to conclude, therefore, that the attempted concession of such right, in the name of the Grand Lodge, was neither binding upon her, nor had any real effect; and that the pretended yielding of the right by the Consistory, and the pretence of ordering her Lodges

to place themselves under the jurisdiction of the Grand Lodge, were illusory—the right being quite as non-existent as the Lodges supposed to be transferred.

The truth is, the Grand Lodge had, in the preceding year, 1832, adopted a new constitution by which the cumulation of rites was introduced, and chambers of the Scotch and Modern rites created in the Grand Lodge, so that the Grand Lodge had in reality undertaken the jurisdiction of the whole subject, previous to the writing of these letters. As we cannot, therefore, fairly regard those letters as forming any action of the Grand Lodge itself, nor in justice regard them as any authorised or solemn admission by her of the right of any body but herself to administer and control symbolic Free Masonry in this State, we may safely look back to the action of the Grand Lodge in those days, when the new-fangled notions of the Order had not been imported into Louisiana from that hot-bed of innovation, the continent of Europe, during the last, and first part of this century. When the original founders of the Grand Lodge still sat and acted within her walls, and the representatives of Polar Star Lodge held an honored place, and took a distinguished part in her proceedings; and we may look to their act as a safe precedent for our present course. Let us see what they did, as proved by our own ancient records.

On the 27th June, 1818, folio 68, volume 1, the following entry is made:

“The Grand Master announced that the lodges of the jurisdiction established at the Havana, had received communications from certain individuals who had constituted themselves into a Grand Consistory at that place, which communications had given birth to some doubts as to the power and authority of this Grand Lodge.

After mature deliberation, the Grand Lodge decreed—“That the Lodges of this jurisdiction are forbidden to recognize any Grand or private Lodge of a rite different from that of York or any other Masonic body, under whatever denomination it may be.”

On the 26th of September, 1818, folio 69, volume 1, the following entry is found:

The Grand Secretary announced that he had on his desk a letter from a society established at Havana, under the title of “Grand Consistory of Havana.” The Grand Lodge was of opinion that it ought not to take cognizance of it.

On the 2d day of November, 1818, folio 73, volume 1, the Grand Lodge adopted the report of a special committee appointed by it on the 2d September, which contains the following language:

“Your committee, without departing from the mission confided to it, believes, that in consequence of the knowledge they possess of the insinuations which certain Masons, pretending to be clothed with sufficient powers to establish lodges, have made to different Lodges at the Havana, and of the disorder which they have occasioned in the minds of a number of the brethren in the east, that it is our duty to engage the W. L., the Rectitude, and the other Lodges under the jurisdiction of the Grand Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves rights and privileges which they never possessed, set themselves up as reformers, and condemn everything that does not emanate from themselves. For where is the Mason, however inexperienced he may be, who

can be ignorant that to a Grand Lodge alone belongs the right to constitute Lodges? — that all these Masons assembled under the title of Consistory of Prince of Masons, never have had and never can have jurisdiction, direct or indirect, over the symbolic Lodges, nor even over the higher degrees — and that any person made a Mason by powers emanating from a similar source, can never be considered as a regular Mason, and can never be admitted into any regular Lodge of the known rites.

“That it is the duty of those Lodges, from the impossibility and their incapacity of discovering by themselves, if these Masons, who make a parade of so many powers, are regular themselves, to be continually upon their guard not to allow themselves to be seduced by the desire of possessing those degrees, which, on being conferred by competent and duly authorized Masons, will only serve to place them in a ridiculous and disgraceful position.

“They should be thoroughly convinced that many of these great personages, who visit countries where masonry is in its cradle, finding no opponents to expose their absurd and insidious pretensions, easily lead into error the Masons who do not know them, and who are naturally jealous and anxious for instruction.

“Your committee, in digressing from the direct object of their mission, in making these observations at the conclusion of their report, although foreign to our rite and jurisdiction, believe this measure indispensable, in order to arrest the disorder, and terminate the uncertainty of many Masons at the Havana on the subject of this illusory and chimerical Grand Orient. And it is in consequence of the particular knowledge possessed by your Committee of the extent of the powers and privileges of this Consistory, supposing it even to be regular, and in consequence of our possessing these same degrees, that we submit this exposition to the Grand Lodge, for such decision as may be appropriate.”

The Grand Lodge ordered a copy of this report to be sent the Lodge No. 7, under her jurisdiction at Havana, with directions that it should be read in open Lodge.

Are we wiser or better than our founders? And are not these records of their thoughts and acts, an admonition to us to do likewise?

You are aware my brethren, that it is now the universally established rule and Masonic law among and between the Grand Lodges of the United States, that they will not recognise or submit to but one governing authority over symbolic Free Masonry in any State, and that authority must be the Grand Lodge of the State. This rule has been most emphatically pronounced by them, during the last few years, and on account of events arising in this State. No Grand Lodge was more loud than this in invoking the rule and claiming its application. Can we now with any degree of consistency, follow a different course? And if we do, can we claim the respect or support of our sisters, or even that of ourselves?

The law was established as a means of mutual protection, and has been the happy instrument of avoiding the confusion of conflicting jurisdictions. It has worked well; it has been the cause of peace and harmony; and our sister Grand Lodges, in self protection, will never consent that it be relaxed, and the door opened for all those evils which have been prevented by its maintenance. We are so closely connected with our sisters, and all our interests so intimately interwoven, that we are not at liberty to disregard a line of policy which may tend to prejudice that bond of peace and harmony which has heretofore held us all together; and we may rest assured that if we do so, our acts will be disavowed, and the bond of connection severed.

At the same time that I addressed my circular to the Lodges of our jurisdiction, I also forwarded a communication to all the Grand Masters in the world, to ask their opinion and advice on a question so intimately affecting the Order. A copy of that communication I now present to you. I have received answers from several, which I also submit to you, and should doubtlessly have had more, but that I inadvertently omitted mentioning the day on which the Grand Lodge would next assemble, and they have thought, probably, that an immediate reply was not needed.

There is but little doubt on my mind that the responses of the others will correspond with these, and that the Grand Lodges over which they preside will entertain and express the same opinions.

The question presented for your decision is one growing out of the Constitution, which we have all promised to support and maintain in its letter and spirit, and it is for you to reconcile your judgments with the words and spirit of that instrument.

I have deeply and seriously reflected on the subject, and my own opinion has been conscientiously formed. Should I be so unfortunate as to differ with you, my own course will be clearly defined, and however deeply I may regret the necessity, I shall not hesitate a moment to pursue it—and give back to your hands a power which I can no longer exercise conscientiously.

During the recess it was brought to my notice that certain brethren, forgetful of the principles of our Order, were caballing and canvassing for the office of Grand Secretary. I immediately directed the Grand Secretary pro tem., to bring the matter to the notice of the constituent Lodges by letter. I will not trust myself to stigmatize such conduct with the censure it merits, or attempt to portray the effect it must infallibly produce upon the purity of the Order, if passed over without censure, and I demand that a committee be ordered to investigate the matter, and present the parties to the Grand Lodge, for such punishment as their unmasonic conduct deserves. A printed circular from one of the parties has been forwarded to me by one of the constituent Lodges, which I submit for your notice and action.

In conclusion, my brethren, I once more pray the Great Architect of all things so to guide your hearts and minds, that the fruits thereof may be acceptable to Him, honorable to yourselves, and beneficial to our beloved Order. Respectfully and fraternally yours,

JOHN GEDGE, Grand Master.

Brother Adams offered the following resolutions, seconded by R. W. D. Grand Master, which were unanimously adopted, viz :

“BE IT RESOLVED, By the Grand Lodge of the State of Louisiana, in Grand Communication assembled : That it cannot constitutionally recognize any Lodge of Synboile Free Masonry in this State, as a legal Lodge, which is not held under, and by virtue of her authority.

“BE IT RESOLVED, That the members of this Grand Lodge, and of her constituent

Lodges, are forbidden to hold Masonic communication with any Lodge of Symbolic Free Masonry in this State, not constituted by and under the authority of this Grand Lodge, or with the members and initiates of such Lodges."

Brother S. Herriman offered the following resolution which was adopted:

RESOLVED, That the sum of one hundred dollars be and is hereby appropriated out of the funds of the Grand Lodge, for the purpose of purchasing Masonic books of the best authors, for the use of the Grand Lodge, and that the same be placed at the disposal of the M. W. Grand Master, to make the selection, and thereby form the nucleus of a Masonic Library, for the use of this Grand Lodge.

R. W. brother G. W. Catlett, D. G. M., then moved that the Grand Lodge proceed to the trial of the charges preferred by him against brother Ramon Vionnet, the late Grand Treasurer, pursuant to the order made at the last meeting, which was seconded and adopted.

The Grand Secretary then reported that the notice of the resolution of the Grand Lodge fixing the trial of the charges for this evening, had been given to brother Vionnet, in writing, which notice was served on him by the assistant Grand Tyler, on the 13th May.

The committee to take testimony then reported that notice of the time and place of their meeting had been served on brother Vionnet in the same manner and at the same time, and that the Committee had regularly met at the time and place appointed including this evening, but that brother Vionnet had not appeared before them, or any one on his behalf.

All the preliminary proceedings required by the constitution having been examined and found correct, the Grand Master enquired whether any brother present had been authorized by brother Vionnet to defend him, and proclamation having been duly made for brother Vionnet to come forward and make his defence, and neither he nor any person in his behalf appearing, the Grand Master appointed W. brother John H. Holland for that purpose.

The charges were then read by the Grand Secretary, whereupon brother Holland moved that they be dismissed as not being sufficiently clear and defined. After discussion, the motion was put to the Grand Lodge and negatived.

The trial then proceeded, and the testimony was received. Brother Holland then addressed the Grand Lodge in an able and eloquent manner on behalf of the accused, and having taken his seat, the ballot was taken upon the question of guilt or innocence. The roll of the Officers and Lodges being called, the ballots were deposited; the result being fifty-six guilty and one not guilty. The ballot was then taken in the same manner upon the question of expulsion and resulted in fifty votes for expulsion, and seven against.

More than the constitutional majority of ballots having been given on both questions, the Grand Master announced the result and proclaimed that the Grand Lodge had found Ramon Vionnet, the late



Grand Treasurer of the Grand Lodge, guilty of the charge of gross unmasonic conduct, in being a defaulter to this Grand Lodge in his official capacity, and pronounced the sentence of the Grand Lodge, that he be expelled from the Order and from all the rights and privileges of Free Masonry.

Brother Holland then stated, that he would take exception to the trial of Ramon Vionnet.

Brother Edward Barnett offered the following resolutions, which being seconded, were severally and separately adopted unanimously :

BE IT RESOLVED, That in order to commence the carrying out of section 1, article 4, of the Constitution, this Grand Lodge adopts for the use of herself and constituent Lodges as a Text Book, the Masonic Trestle Board, published by brother Charles W. Moore, of Boston.

BE IT RESOLVED, That the Lodges in this city are requested to supply themselves with said work as speedily as possible. And that the Grand Secretary procure a sufficient number of copies from the publisher for the use of this Grand Lodge, and to supply two to each of the country Lodges, to be paid for by them at the time of making their annual returns. And that the Grand Master be authorised to draw a warrant upon the Grand Treasurer for the cost.

BE IT RESOLVED, That this Grand Lodge views with pleasure the progress of Masonic Literature, as evidenced by the various magazines and journals devoted to the subject of Masonry in the United States.

2d. That in the opinion of this Grand Lodge, the Order has already been and will hereafter be greatly benefitted by the continuance and increase of the discussion and investigation of all subjects connected with it; and that no more appropriate channel for such purpose exists than the pages of the different magazines devoted to that purpose.

3d. That it is the duty of the Masonic Fraternity to patronize in a liberal manner, the different periodical masonic works published in this country, and it is especially recommended to the brethren and Lodges under our jurisdiction;

4th. That the Grand Secretary be instructed to subscribe on behalf of this Grand Lodge to all the masonic journals and magazines published in the United States, and if possible to procure all back numbers of the same from the time of their commencement, the whole to form a part of the library of this Grand Lodge;

5th. That the thanks of the Masonic Fraternity are especially due to our R. W. Bro. Charles W. Moore, editor of the Free Masons Monthly Magazine, published at Boston, for his devotion to the cause of our Order, and the zeal and ability displayed by him in the pages of that journal, and as the pioneer of Masonic Literature in the United States. And that the thanks and grateful remembrance of the Fraternity in this State and of this Grand Lodge are justly due, and are hereby respectfully tendered to him for the brotherly interest he has taken in our welfare on all occasions, but particularly for the able and zealous manner in which he has advocated the cause of this Grand Lodge during the recent assaults that have been made upon her.

BE IT RESOLVED, That the Grand Secretary be and he is hereby instructed to publish, at the end of the printed proceedings of this Grand Lodge, the names of the members of the Lodges which have thrown up their charters, and now pretend to be organised masonically under a spurious and unrecognised authority, in order that the Masonic Fraternity may be informed of the names of the persons who, by the previous resolutions of this Grand Lodge, have been excluded from masonic rights and communication.

BE IT RESOLVED, That any Mason not being a member of any Lodge under the jurisdiction of this Grand Lodge, who shall hold masonic communication with any Lodge in this State, not held by the authority of this Grand Lodge, or with any member or initiate of such Lodge, shall not be permitted to hold masonic communication with any Lodge under the jurisdiction of this Grand Lodge, or any of its members or initiates. And the Lodges holding under this Grand Lodge, are instructed to satisfy themselves upon this point, before permitting any applicant to visit.

BE IT RESOLVED, That our sister Grand Lodges throughout the universe, are requested to instruct their constituent Lodges not to receive to Masonic communication any Mason

residing in the State of Louisiana, unless upon sufficient proof that he belongs to some Lodge working by the authority of this Grand Lodge, or if not belonging to any such Lodge, then only upon the proof that he does not belong to or hold communication with any Lodge working in this State under authority not derived from this Grand Lodge, or the members and initiates of such Lodge.

We feel that no apology is due from us for occupying so much of our present number with the proceedings of the Grand Lodge of Louisiana, as we believe it will be conceded by all, that we rarely meet with so much matter in the proceedings of a Grand Lodge of such vital importance. We believe the enlightened and praiseworthy course recently pursued by that Grand Lodge, will not only be approved by every Grand Lodge in the United States, but that she will merit and receive their thanks for the high stand taken to preserve unsullied, the rights and principles of Ancient Craft Masonry.

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WITH great pleasure we give place to the following able report of the Board of General purposes of the Grand Lodge of England, in relation to the New York difficulties of 1849.

We have really cause to feel proud that the opinions we expressed in the August number of the Signet for 1849, and in our report at the head of the Foreign Correspondence Committee to the Grand Lodge of Missouri, in 1850, are so fully sustained by the Grand Lodge of England. It will be remembered that we called the attention of the Grand Lodge of Mississippi to the fact, that the Provincial Grand Lodge of New York of 1781, was not derived from the Grand Lodge of England, but from the illegal Grand Lodge of London, styling itself the Grand Lodge or *Ancient* Masons. We also gave it as our opinion that the Grand Lodge of England never admitted Past Masters to a seat and vote, until after the union of 1813; all which is confirmed by that Grand Lodge in the report below. We should not expect a Committee of that Grand body at this day to say anything which would arouse the feelings of any members who had been adherents of the Athol Grand Lodge, but we repeat what we have said before, that the spurious Grand Lodge of London admitted Past Masters to Life membership,

for the purpose of inducing old Lodges to come under her jurisdiction, and as a motive for those wishing to form new Lodges to apply to that Grand body for authority; and there can be as little doubt that the seats were given to Past Masters in 1813, as a matter of compromise and for the purpose of producing harmony.

As the Correspondence Committee of the Grand Lodge of Mississippi disregarded (properly perhaps) our opinions and our statement of historical facts, and still persisted in tracing the right of Past Masters to seats in the Grand Lodge of England, to a period anterior to 1781, we trust they will do the constituent Lodges of that jurisdiction the justice to acknowledge their error in this particular so that a false history may not be handed down to the fraternity. — Ed.

#### LETTER FROM THE R. W. G. SECRETARY OF ENGLAND.

FREE MASONS HALL, LONDON, August 22, 1851.

*To the R. W. Brother Dr. J. W. Powell, Grand Secretary of Grand Lodge of New York:*

R. W. BROTHER—By command of M. W. Grand Master of England, the Earl of Zetland, I have the honor to enclose a copy of the report of a Committee nominated by his lordship, (as announced by him to the Grand Lodge of England at its last quarterly communication,) to examine the various documents and papers which had been received in relation to the differences unfortunately existing amongst the brethren of the Masonic fraternity in the State of New York.

In making this communication, I am directed by the Grand Master to express his deep regret that those differences have not yet been adjusted but that concurring most fully in the views taken by the Committee, his lordship, as Grand Master of England, will himself conform to the line indicated by that report.

I beg to add, that I have by the present packet, also transmitted a copy of the report to the R. W. brother James Herring, for the information of the body with which he is connected.

I have the honor to be, with every sentiment of Fraternal regard,  
your obedient servant and brother,  
WM. H. WHITE,  
Grand Sec'y, Grand Lodge of England.

#### GRAND LODGE OF ENGLAND ON N. YORK DIFFICULTIES.

*To the M. W. the G. Master of England, the Earl of Zetland:*

MOST WORSHIPFUL GRAND MASTER—In obedience to your commands we have attentively considered the subject of the differences subsisting among the brethren of the State of New York.

About the year 1782, a Provincial Grand Lodge was duly established at New York, under a charter dated the 5th of September, 1781, granted by the Grand Lodge, of which the then Duke of Athol was Grand Master. This charter authorized the "Provincial Grand Master and Grand Wardens, together with the lawful Associates, being the installed Masters, Wardens, and *Past Masters* of the regular lodges within the jurisdiction," to act.

After the recognition of the independence of the United States, this Grand Lodge ceased to be Provincial, and assumed, and has ever since maintained the character and exercised the functions of an independent Grand Lodge, and has since been so considered and recognized by the Grand Lodge of England.

Its Constitution, as revised in 1845, declared, (in Article 3,) the Grand Lodge to consist of the Grand Officers, and certain Past Grand Officers, the Masters and Wardens, or the representatives legally appointed of all the lodges under its jurisdiction, "*and the Past Masters, Masters by election, and service of one year in the chair of all such Lodges.*" It also provides that the annual meetings of the Grand Lodge should be held in the city of New York, on the first Tuesday in June; that meetings therein, called quarterly, should be held on the first Tuesdays in September, December and March, in each year; that special meetings might be called by the Grand Master, but that no regulation affecting the general interests of the craft should be so adopted or changed, except at the annual meeting in June. The 106th article is as follows: First, No amendment to this Constitution shall be made, or have any effect, until the same shall have the affirmative vote of the Grand Lodge at two successive June communications, *unless in addition to the affirmative vote of the Grand Lodge at one June communication, it shall have received the affirmative vote of a majority of the Lodges within its jurisdiction*. If such proposed amendment shall receive the affirmative vote of the Grand Lodge at the June communication, the same shall then be appended to the published proceedings at the end, under caption, 'Proposed Amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon; and the action of the Grand Lodge in relation thereto, shall also appear in its appropriate place in the proceedings. Second, The Grand Lodge may by vote at any June meeting, adopt new general regulations not inconsistent with this Constitution, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation or resolution, to operate as such, affecting the fraternity, or the lodges, or their action, shall be made, or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive communications. If such proposed new

regulation shall receive the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings at the end, under the caption, 'Proposed new regulation,' and in that form sent to each lodge within this jurisdiction."

These provisions of the Constitution remained unaltered till the annual meeting of the Grand Lodge, duly held in the city of New York, in June, 1848. At that communication, the following amendments to the Constitution were regularly moved, viz: First, The insertion in that part of article 3rd, which indicates as members (among others,) of *Grand Lodge, the Past Masters of Lodges*, of the qualifying words, "to the extent hereinafter provided for." And, secondly, the addition of a new article to the Constitution, to be numbered 108, in the following words: *All Past Masters* of lodges under this jurisdiction, who shall have been duly elected and installed, and served one year in the Chair, and in good standing, shall be honorary members for life of this Grand Lodge, and as such shall be entitled to be present at its meetings, and participate in its deliberation, but shall not as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the Chair thereof, shall be an acting member of this Grand Lodge, and as such shall be entitled to vote; so that each lodge by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution relative to voting or the right of voting by members of this Grand Lodge, shall be deemed to apply to acting members only, and not to honorary."

Upon these amendments to the Constitution, the Grand Lodge came to an affirmative vote. They were, thereupon, appended to the published proceedings at the end, under the title of "Proposed Amendments to the Constitution," and sent to each of the lodges within the jurisdiction. They subsequently received the affirmative vote of a majority of those lodges. The result was duly reported at the annual Grand Lodge of June, 1849, and all that has been done in relation to these amendments in Grand Lodge, is recorded in appropriate parts of the Grand Lodge proceedings.

Thus, then, it appears that these amendments to the Constitution were made in a mode and with forms sufficient, according to the letter and the spirit of the constitutional regulation, before quoted, to render them effectual. The Constitution very plainly distinguishes between what are therein called "New General Regulations," and Amendments to the Constitution.

The validity of the amendments thus made have been disputed. One objection made to them is, that they are inconsistent with the charter of September 1781, which recognizes Past Masters among others, as constituent members of the Provincial Grand Lodge, thereby created. This objection would be well founded if, and only if, the

Grand Lodge of New York still remained Provincial, and still continued to act by virtue of that charter. But it is clear and undisputed, that its Provincial character ceased long ago, and that the Grand Lodge of New York has been for many years, in fact and of right, an independent Grand Lodge, invested with all the powers Masonically inherent in such a body, among which is that of free legislation within the limits of ancient land-marks and established usages of the Order.

It is further objected that these amendments are beyond those limits. This objection assumes, and those who propound it assert, an inherent, vested, and inalienable right, in every Past Master, of every lodge, to vote on every question, as members of Grand Lodge; *a franchise* as the objectors call it, possessed by Past Masters, and not subject to the control of the Grand Lodge.

No authority for such a doctrine is to be found in the history or principles of Free Masonry.

There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother Grand Lodge of York. They certainly had no right to vote in the Grand Lodge established in London in the early part of last century, but *place* therein seems to have been allowed them at a later period, and it will be observed that a like courtesy is manifested in the amendments now in question. One of the two Grand Lodges which afterwards co-existed in England, saw fit to grant to Past Masters, vote as well as place, in Grand Lodge, and of course the charters which it granted, among which is the New York charter, were in it accordingly, but the other and not less distinguished of those Grand Lodges, did not see fit to confer the like privilege, and in it accordingly Past Masters remained incapable of vote, down to the period of the Union of these two Grand Lodges. The present constitution of the United Grand Lodge of England does indeed admit Past Masters to a seat and vote in Grand Lodge, but does not recognize any original or indestructable right to what it grants. On the contrary it withdraws the privilege from each Past Master, who ceases for twelve months to be a member of any Lodge. In the numerous Grand Lodges which in so many parts of the globe derive their existence mediately or immediately from England, the practice as to the admission of Past Masters to vote is various. Some admit them all, some none, and some with certain restrictions as to number and otherwise.

Principle, as deduced from the usages of the earliest Grand Lodges is directly opposed to any claim of *right* on the part of Past Masters to vote therein. Equality of representation of Lodges in Grand Lodge, is one of the most distinct characteristics of rule and practice in old times, and that equality is evidently disturbed by the unlimited admission of Past members to vote, as rendering the number of votes

practically possessed by each lodge, dependent on the accident of the number of its Past Masters.

We think it clear that the right of Past Masters to vote in Grand Lodge wherever and so long as that right subsists, is due to, and depends entirely upon the constitutions which grant such a privilege, and therefore is not inherent. The proposition that it is in any sense, as asserted by those who raise this objection, vested inalienable or a franchise, is derogatory to the liberties of the Order. Our institution recognizes no privileges as in their nature beyond the reach of Masonic legislation save those which, in kind, have subsisted immemorially.

The admission of Past Master to vote in Grand Lodge, being neither ancient nor universal, is neither a landmark nor an established usage of the Order. The amendments in question therefore are within the scope of masonic legislation.

Another objection which has been raised to these amendments is, that they are contrary to what is called "the Compact of 1827," being certain articles or laws adopted by the Grand Lodge of New York, in that year, the only part of which that in any way affects *Past Masters*, declares that the number of Lodges which one Master or *Past Master* may represent shall not exceed three, and that *Past Masters* shall not be represented by proxy.

These words are evidently restrictive only, modifying the then privileges or supposed privileges of *Past Masters*, but not purporting to restrain future legislation on those privileges; indeed no such restraint could be constitutionally imposed, since no act of any *Grand Lodge* can restrain any succeeding *Grand Lodge* from exercising its inherent legislative authority.

An additional objection is founded on the proceedings of the quarterly meeting of the Grand Lodge of New York, held on the 6th of March, 1849. At that meeting, resolutions were passed denouncing the amendments, and calling upon the lodges which had already affirmed them to withdraw, and other lodges to withhold their assent.

This appeal was unsuccessful, the amendments, as already stated, being ultimately affirmed, in the mode which the constitution recognizes as sufficient. The Constitution does not confer on quarterly meetings any power to disturb the progress or impair the effect of such legislation; and these proceedings of this quarterly meeting, as reported, appear to contravene the spirit, if not the letter of the constitution, *and were ordered by the Grand Lodge of New York, at its annual meeting in June, 1849, to be expunged from the minutes.*

The remaining objections impugn the justice and policy of the amendments. But the Grand Lodge, and a majority of the lodges under its jurisdiction, have otherwise decided, and the decision which they have come to, in constitutional form, is law within that jurisdiction.

We see no reason to doubt, that in adopting these amendments, they

have exercised a just and sound discretion with reference to the local circumstances ; but whether they have so or not, is a question which it is needless for us to discuss, even if we were competent to do so.

A law duly passed is plainly obligatory while it subsists. Its validity does not depend on individual opinions as to its equity or wisdom.

The lawful act of constitutional authority is entitled to respect, and however opposed to the views of particular brethren, affords neither ground or excuse for withdrawing from Masonic allegiance, or violating Masonic discipline.

Yet, we grieve to find that certain brethren, being opposed to the amendments, disturbed with most unseemly violence, the Grand Lodge June, 1849, and have proceeded to the forms of electing a Grand Master and other Grand Officers, and constituting a Grand Lodge of their own, which, among other acts, has assumed to accredit a representative to the Grand Lodge of England.

It is too manifest for argument that such proceedings are directly at variance with universal masonic law, that these brethren had no power to create a Grand Lodge ; that all the acts of their pseudo Grand Lodge are, for every Masonic purpose, null and void ; and that as it has no Masonic existence, it has no Masonic representative.

The Grand Lodge which has subsisted for so many years in the State of New York, still continues its functions, and still possesses of right an unimpaired jurisdiction, and still is within the local limits of that jurisdiction, the only Grand Lodge which can be Masonically recognized.

These conclusions, following, as we think, directly and inevitably from the application of undoubted principles of Masonic rule and law to the undisputed facts of the case, have been already adopted by twenty-two of the other Grand Lodges of North America. In the reports and other printed transactions of several of these distinguished bodies, the present subject is investigated with impartiality, ability, learning and zeal.

The M. W. brother who presided over the annual meetings in 1848 and 1849 of the Grand Lodge of New York, and the other brethren who promoted the amendments, and have maintained the authority of their Grand Lodge, appear to us to have acted in strict conformity with their rights and duties, and by their truly Masonic conduct, under circumstances of no common difficulty, have approved themselves worthy of the respect of the fraternity.

Their erring brethren will, we trust, reconsider the subject of the subsisting differences with the attention due to its importance, as affecting their own characters and the public weal of the Order, whether they do or do not retain the opinion that the amendments which have become law ought not to have been adopted, we cannot believe them blind or indifferent to the considerations that, in a free Institution, such



as ours, the will of the majority, constitutionally exercised, must prevail—that the laws of the Order cannot bend to individuals—that the sacrifice of personal feelings and opinions, when the good of the Craft calls for it, is a just tribute to the principles of our Institution—a tribute the more graceful and honorable the greater the sacrifice, and that to remain in the anomalous and false position into which they have been led, would be to continue or become disturbers of the peace, and, so far as in them lies, injurious to the best interests of the brotherhood, violators of the time-honored rules and usages of our Order, and outlaws to Free Masonry.

We anticipate that the calm exercise of their judgment will lead them back to the path of Masonic duty, and to perfect reunion with the Sons of Light all over the world.

Such, Most Worshipful Grand Master, is the unanimous report of your faithful brethren,

(Signed) ROWLAND GARDINER ALSTON, *P. J. G. W.*

*President of the Board of General Purposes.*

A. DOBIE, *G. Reg. and Prov. G. M. for Survey.*

WM. FREDERICK BEADON, *P. J. G. W.*

JOHN HENDERSON, *P. G. Registrar.*

WILLIAM H. WHITE, *G. Secretary.*

FREE MASONS' HALL, LONDON, Aug. 11, A. L. 5851—A. D., 1851.

## QUESTIONS OF MASONIC USAGE.

BOSTON, TEXAS, August 22, 1851.

BROTHER MITCHELL: In the By-Laws of Boston Lodge, No. 69, there is a clause prohibiting any Mason “in the jurisdiction of the Lodge, not a member, from visiting the Lodge more than three times in any one year, unless he affiliates,” and become a contributing member.

This clause is objectionable to some of the members, as being antagonistical to the true spirit of Masonry, and that every Mason has a right to enter the Lodge as often as he pleases, provided he is in good standing, and the Lodge has no right to limit his visits.

This clause was inserted for the purpose of inducing or causing those within the jurisdiction to affiliate, and thus openly advocate the glorious tenets of the Institution, instead of remaining drones in the

hive; blemishes upon the Institution; and stumbling stones in the way of others, who would perhaps become our brightest jewels.

Again, can a Lodge receive a member as a quarterly member, (or more properly, irregular member,) upon his paying less than the regular quarterly dues?

Your views are solicited in relation to these things.

Fraternally yours,

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First Question. — We have repeatedly stated in the Signet, that the Ancient Law made it the duty of every Mason to remain a member of his Lodge, and forbid his demitting, except for two causes; first, in the event the members in his Lodge became too numerous and he wished to join in forming a new Lodge; and second, in the event he wished to travel beyond the jurisdiction of his Lodge, in which case it was made his duty to connect himself with a Lodge as soon as he located in the neighborhood of one, and a failure to do this released the Craft from all obligations to give him work.

Every Mason should be a member of a Lodge if his standing will gain him admission, and if he is not able to pay dues they should be remitted.

Every Lodge has a right to determine who shall be admitted as members or visitors, and most unquestionably a Lodge has the right to say the non-affiliated shall not visit more than once. It is preposterous to talk about the right of a Mason to visit a Lodge when he pleases. As well might it be said that the landlord has no control over his tenement, and that every loafer has the right to visit a private family when he pleases, without regard to the will of the head of that family. The Lodge is a family in the discharge of its duty, and if an Absalem has strayed away, and anon returns, they *may* receive him, but it must be upon their own terms.

Second Question. — Formerly it was very common for Lodges to have honorary members living at a distance in the country, who only paid half dues. We think there is nothing unmasonic in this, but we doubt the policy of it. If a brother lives at a distance from the Lodge, and cannot attend it often, he escapes a great amount of labor and responsibility, and it is as little as he should do to pay full dues, especially as he is permitted to sleep while his brethren are at work.—  
Editor.

GRAND LODGE OF CALIFORNIA.

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WE have received the printed proceedings of the Grand Lodge of California, at its annual communication in May, 1851.

The M. W. Grand Master J. D. Stevenson's address, is of a local character, and contains nothing of interest to our readers. There was no report from the Committee on Foreign Correspondence.

By a resolution offered by P. G. Master Stephenson, the Grand Lodge has adopted royal purple for aprons as well as collars. These aprons are to be trimmed with gold bullion fringe.

Here is a departure from our usages too palpable to be overlooked, and the more to be condemned because the proposition came from the first Grand Master of the Grand Lodge. What right has any Mason to a purple apron? What right has any Master or Past Master to gold trimmings? A. C. Masons have no right to anything but a white apron, or white trimmed with blue. Silver trimmings are admissable because they are white, but yellow trimmings have never been tolerated.

There are thirteen chartered Lodges, and Masonry is in a prosperous condition in that jurisdiction.

We extract the following circular:

## CIRCULAR ADDRESS.

*To the M. W. G. Masters, Wardens and Brothers of the G. Lodges of the United States and of Europe, and to the W. Masters, Officers and Brethren of the Subordinate Lodges under their respective jurisdictions:*

At the annual communication of the M. W. Grand Lodge of the State of California, the following resolution was unanimously adopted:

"WHEREAS, Several of the Lodges under this jurisdiction, and the members thereof, by their great liberality to strange brothers, have become indebted for greater amounts than they are able to pay; therefore,

"*Resolved*, That a Committee of seven be appointed to address a circular to other Grand and Subordinate Lodges, setting forth the amount and nature of embarrassments aforesaid, and for what causes incurred, which circular shall be published with the proceedings of this Grand Lodge."

The undersigned were appointed that Committee, and in the discharge of their duties, beg your indulgence to state: That at an early period

in the history of the immense emigration into this new country from every State in the Union, and from every part of Europe, it was found that vast numbers came without any adequate knowledge of the nature or extent of the wants to which they would become exposed, in the prosecution of the mining enterprises which they came to pursue, as well as without any idea of the causes which have been found to operate in breaking down their health and constitutions. They, therefore, came most lamentably unsupplied with any other means of providing for their necessities than their capacities for labor. It therefore, happened in the autumn of 1849, and the succeeding winter, that large numbers were compelled to leave the mining districts, and repaired to Sacramento City for medical advice, and for attendance in sickness. As a considerable number of such sick and destitute persons were members of the Masonic Fraternity, they naturally, and of a right, made their condition known to their brethren, then established at that place.

Under a most generous impulse, and a lively sense of their obligations, the brethren undertook to institute a sanitary establishment, that should supply the place of a hospital. At that time, municipal government had not been organised, and public affairs were conducted chiefly on the voluntary principle. So it was in the case of the health establishment set up by the Masons. They found, however, that the demands upon them were, in the course of a few months, increased to an extent greater than they had anticipated, and greater than their own means, and the contributions which they could collect. would enable them to meet. They could not, however, go back, nor could they abandon the sufferers whom they had been obliged to receive, and whose numbers were greatly multiplied by the distress caused by the freshet which swept over the city in the winter of 1849 and '50. As a consequence, they made themselves liable for the payment of bills, the payment of which would reduce some of them to absolute indigence, They raised and paid, for the purposes above stated, over thirty-two thousand dollars, and are now in arrears about fourteen thousand dollars.

For that, they feel justified in calling upon the Grand and subordinate Lodges of the fraternity, to aid in relieving them. No record has been kept by which it can be known what exact amount any one sufferer received, belonging to any particular Lodge, of all that have been provided for. But this is certain; no sick, destitute and suffering brother has been permitted to suffer or die in their midst, uncared for. The noble generosity and disinterestedness with which a few Masons in one of our new cities, have contributed so largely to the wants of the brethren coming in upon them from all parts of the civilized world, has afforded a brilliant illustration to the world of the excellence and strength of our principles, and has been most effective in commending

our Order to the respect of those who are not of us. Inasmuch as the effort has produced a common good, and its benefits have reached members of such a great number of Lodges, it seems but right that the existing pecuniary obligations should be discharged by a common effort of Masons.

This circular is therefore designed to appeal to the several Subordinate Lodges, for a contribution from each, of from five to ten dollars, or more, as their circumstances shall warrant; to be forwarded through the Secretaries of their respective Grand Lodges, to be concentrated in the hands of the G. Secretary of the Grand Lodge of New York, and by him transmitted to the Grand Secretary of the Grand Lodge of California, or through any more direct channel, as may be most convenient.

Brothers, we do not think we ask too much, nor can we doubt you will give a prompt response to this appeal in behalf of these noble few, who have become embarrassed by their devotion to those who have acquired in your Lodges, the right to value upon their brethren on these western shores.

Respectfully and fraternally,

J. D. STEVENSON,	JOHN A. TUTT,
P. A. BRINSMADE,	L. STOWELL,
B. JENNINGS,	T. A. THOMAS,
E. J. WILLIS,	<i>Committee.</i>

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#### GRAND CHAPTER OF TEXAS.

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The list of officers elected for this year, for the above Chapter, is as follow, viz: E. B. Nichols, G. H. P.; Wm. M. Taylor, D. G. H. P.; H. R. Cartmel, G. K.; Samuel McClarty, G. S.; A. Neil, G. C. H.; J. C. Harrison, G. P. S.; Adolphus Sterne, G. K. A. C.; A. S. Ruthven, G. S.; Chas. G. Keenan, G. S.; J. M. Hall and Geo. M. Patrick, G. Visitors; J. L. Green, 3d V.; J. D. Geddings, 2d V.; W. H. Cushney, 1st. G. M. V.; J. B. Robertson, G. M.; H. Zoakum, G. O.; W. H. King, G. G.; L. F. Rucker, G. C.; Robert Brewster, and J. McMiller, G. S.; D. D. Crumpler, G. Sent.

## EXPULSION.

MONTICELLO, FLORIDA, May 2, 1851.

*To the Editor of the Masonic Miscellany:—*

At a called meeting of Hiram Lodge, No. 5, on the 16th day of last month, the following preamble and resolutions was passed :

WHEREAS, one G. W. Emscrler has imposed himself on this Lodge as a Mason ; and whereas, it has been satisfactorily ascertained that the said Emscrler is an expelled Mason :

Therefore, be it

*Resolved*, That the said G. W. Emscrler be regarded, considered and treated as an imposter.

*Be it further Resolved*, That the Secretary be instructed to forward a copy of this preamble and resolution to each of the Lodges under the jurisdiction of the Grand Lodge of Florida ; also a copy to "Mackey's Masonic Miscellany," published at Charleston, S. C., and "Moore's Free Mason's Magazine," published at Boston, Mass., for publication, with a request to other Masonic papers to publish.

The aforementioned Dr. G. W. Emscrler, is about five feet nine inches high, slender built, very dark complexion, dark hair, one ear mutilated, remarkably large hands and feet, quick in his gait and fluent in conversation, a little stooped in his shoulders and leans forward in his walk, a braggart, and has travelled a great deal ; neat in his dress, and a physician by profession.

I, Thomas J. Chace, Secretary of Hiram Lodge, No. 5, Monticello, Jefferson county, Florida, do hereby certify that the above is a true extract from the minutes of said Lodge.

In testimony whereof, I have hereunto set my hand and affixed the seal of said Lodge, this 2d day of May, A. L. 5851.

THOS. J. CHACE, *Sec'y*.

The above is from the Masonic Miscellany. It is said "names are nothing," but in cases of expulsion, we think them very important things. We happen to know enough of the above case to say with great confidence that brother Mackey has printed the name wrong, or that the Doctor has himself made some *slight* alterations *sin auld lang syne*. Doctor G. W. Emswiler resided in Monticello, a small village about two miles from Glasgow, Missouri, in 1842 to 1844, or thereabouts. He hailed from the south ; exhibited a diploma from some Lodge, we think in Georgia ; became a member of Livingston Lodge, at Glasgow ; was afterwards charged with a high crime, and a variety of small ones ; was expelled by Livingston Lodge, and *sloped*

from criminal prosecution. We resided at Fayette, Missouri, fifteen miles from Monticello, were personally acquainted with the Doctor, and recognise the above description as being correct ; and beside we have had a correspondence with a member of the Lodge at Monticello, Florida, in relation to the case, and do not hesitate to say the name of the expelled person should be pronounced Emswiler. — Ed.

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### EDITOR'S TABLE.

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We have ever been desirous to issue the numbers of the Signet regularly, and any failure to do so, has been owing to no fault of ours. We have now purchased new and handsome type, which will not only enable us to have the work done in the best manner, but to control the issues, and unless interrupted navigation shall delay our paper, we think our subscribers will receive the Signet in due time.

We ask attention to our prospectus on the cover. We are indeed anxious to have our subscription list enlarged, and hope our agents will make an effort to send us new subscribers, but we ask them to send us none who they believe will not pay either in advance or within six months. With the last number we cut off one hundred and fifty-seven old subscribers, whose last year terminated in October, and from present appearances we expect to cut off about five hundred next April. For more than one thousand Masons we have been working and furnishing our means, from two to three years and a half without the receipt of one dollar. This we will do no longer. Of course it is not our wish to loose good subscribers, but, if men calling themselves Masons can, without a blush, withhold from us so long the small amount of their subscription, we will, without a blush, strike their names off, and collect their indebtedness if the laws of Masonry or of the land will enable us to do so.

Our brethren whose year terminated with the last volume are reminded that if they do not pay two dollars on the receipt of this number, they will be charged two dollars and fifty cents for the coming year. We ask our agents to be governed by our published terms, and that there may be no misunderstanding, we now say, that for subscrip-

that month, and those commencing with the May number must be paid in May, to entitle them to the work twelve months for two dollars. Remittances may be made at our risk, provided a memorandum is taken from the Post Master.

We have received the printed proceedings of the Grand Lodge of New York, for June, 1851, and though we have but partially read them, we have seen enough to be able to say we have a feast in store for our readers. Brother Hatch's report again rises above the reports of all others. Indeed it is a fair expose of the condition of Masonry throughout the world.

We have received within the last three months many fraternal solicitations to visit Louisiana, Florida and Texas during the coming winter, and we have in private letters expressed our intention to do so, but we are now mortified at being compelled to say, we expect to be disappointed. If not more than one-third of our subscribers pay us, (and not so many have paid as yet,) we must needs stay at home and financier as best we may. We beg our brethren who have so kindly and pressingly tendered their hospitality, to accept our grateful acknowledgments.

## OBITUARY NOTICE.

ROCKTON, ILL., September 19, 1851.

At a special meeting of Rockton Lodge, No. 74, of Free and Accepted Masons, held on the 19th September A. D. 1851, A. L. 5851, the following preamble and resolutions were passed:

Whereas, It has pleased an Allwise Providence to move from our midst, our most Worthy brother D. C. Van Brunt; therefore,

Resolved, That we deeply feel the loss this Lodge has sustained by his death, and sincerely tender our sympathies to the bereaved widow and friends of our deceased brother.

Resolved, That in token of our respect to the departed brother, this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That the above resolutions be spread at large upon the records of this Lodge, and that a copy thereof be transmitted to the widow of the deceased brother and also, that the same be published in the Masonic Signet.

S. ROSENBAUM, Sec'y.



**BLACK LIST.**

SHREVEPORT, LA., September 2, 1851.

BROTHER MITCHELL: Why not reserve a page in the Signet to be called the *Black List*, in which to place the name of such as claim to be M. M., but who go so far as to swindle their brother by taking the Signet for a season and then refuse to pay, or take leave of Agents in the night for unknown parts. This, I think, is due the worthy craftsmen. I make this suggestion for your consideration; take it for what it is worth. Yours, fraternally, \*

We will do so brother, and as some Post Masters are quite as great scamps as some of our subscribers, we will begin with the following interesting official document, written more than a year after the time contemplated by law. Some Post Masters are in the habit of suffering the Signet to lay in their office, and sell them from time to time for the postage, without ever notifying the publisher that they are not called for. Such officers should be reported to the Department, and we shall not be backward in doing so in future.—Ed.

HEATHSVILLE, VA., September 2, 1851.

MR. EDITOR: Thos. Ball has been dead for more than a year; you will therefore discontinue the Signet. Your's, &c.,

WM. D. BELL, Post Master.

Here is another specimen of moral honesty:

GRAND FALLS, NEWTON CO., MO., Aug. 12, 1851.

MR. J. W. S. MITCHELL—Sir: The Masonic Signet that comes to this office for J. Q. A. Lewis, is not taken out. Mr. Lewis has been in California for two years. I have been but lately appointed Post Master.

Yours, &c.

O. M. HICKCOX, P. M.

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# THE SIGNET AND MIRROR.

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VOL. VI.

ST. LOUIS, DECEMBER, 1851.

NO. 2.

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## HISTORY OF FREE MASONRY — NO. XLIV.

BY THE EDITOR.

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THE great abundance of the harvest in Egypt, and especially in the Delta, very naturally led to a direct intercourse with the surrounding nations. It seldom happened that neither the Arabians, Syrians, Greeks or Canannites, were not compelled to draw their supply or make up a deficit in their crops by drawing on Lower Egypt. The traffic in corn, therefore, became a regular business especially with the Phœnecian merchants who occupied the coast near Libanus, and who were a much more commercial people than the Egyptians. In their intercourse it is but reasonable to suppose they examined into the Egyptian polity and learned the powerful influence which the mysteries every where exercised over the temper and morals of the people, a knowledge of which was carried thus into their own country, and ere long the mysteries were there introduced. The abundance of the crops were very properly attributed to the overflow of the Nile, and as it never rained in Phœnecia they naturally fell into the views of the Egyptians, that the overflow was sent directly by God as a peculiar gift to the inhabitants. In token of their gratitude for this Divine interposition in their favor, the Egyptians represented it in all their public festivals by the figure of their god, that is the Sun or Osiris, with a river pouring out of his mouth.

The Phœnecians travelled all over the then known world, and it is most probable that the mysteries were by them introduced into other nations where they were readily received and encouraged ; first, because

the public ceremonies were fascinating and imposing in their nature ; and, second, because of the known prosperity of the Egyptians, who attributed that prosperity to their religious observances of the mysteries.

Some writer has very appropriately remarked that Egypt was the cup containing the original poison of idolatry, and the Phœnecians are the people who, by traveling all over the world, have presented this fatal cup to the greater part of the western nations.

It is, we believe, generally admitted, that although the mysteries of the different countries assumed different names, as best suited the condition or tastes of the people, it is not doubted that Ceres of Sicily and Eleusis, is the same as the Egyptian Isis, and yet the same public ceremonies were not observed. In Egypt the Mother of Harvests bewailed her husband, while in the other case she lamented her daughter ; and so it will be seen that the Athenian and all other mysteries differed outwardly from the Egyptian, and it is equally fair to suppose quite as many differences existed in the secret ceremonies.

Historians tell us that in the Ceres at Eleusis, the ceremony of initiation commenced with a most horrid darkness, lightning and imitation of thunder-claps and other frightful representations ; after which, quiet was restored, and four persons magnificently and mysteriously dressed, were to be seen. The most brilliant of the four was dressed so as to represent the Ruler of the Universe, and was called the Hierophant, the expounder of holy things. The second was the *flambeau bearer*, and somehow referred to the Sun. The third, *the adorer*, represented the moon ; and the fourth, Messenger of the gods or Mercury.

Both Plato and Cicero preface their laws by calling on all men to exercise an unwavering belief in the gods, and their power over man.

“Let those,” says Cicero, “who approach the gods be pure and undefiled ; let their offerings be seasoned with piety, and all *ostentation of pomp omitted* ; the god himself will be his own avenger on transgressors. Let the gods, and those who were ever reckoned in the number of the Celestials, be worshipped ; and those, likewise, whom their merits have raised to heaven, such as Hercules, Bacchus, Æsculapius, Castor, Pollux and Romulus. And let chapels be erected in honor to those qualities, by whose aid mortals arrive thither, such as *reason, virtue, piety and good faith.*”

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\*See Warburton's Divine Legation of Moses.

It should be borne in mind that in the Pagan worship each god was entitled to both public and secret honors — the latter were performed only in the mysteries, and to which honor but few were admitted compared with the multitude who were merely initiated.

Warburton tells us, that “the first and original mysteries of which we have any sure account, were those of Isis and Osiris of Egypt, from thence they were derived by the Greeks, under the presidency of various gods, as the instructor thought most for his purpose ; Zoroaster brought them into Persia ; Cadmus and Inachus into Greece at large ; Orpheus into Thrace ; Melampus into Arges ; Trophonius into Boetia ; Minos into Crete ; Cyneas into Cyprus, and Erechtheus into Athens. And as in Egypt they were to Isis and Osiris, so in Asia they were to Mithras ; in Samothrace to the mother of the gods ; in Boetia to Bacchus ; in Cyprus to Venus ; in Crete to Jupiter ; in Athens to Ceres and Proserpine ; in Amphissa to Castor and Pollux ; in Lemnos to Vulcan ; and so to others in other places, the number of which was incredible.” As introductory to these Mysteries, we find the origin of the Roman Catholic confessional ; every applicant was required to confess to the Hierophant, every wicked act that he had committed during his whole life. Hence, as we are told the consciousness of his parricide deterred Nero, who murdered his mother, from attending the celebration of the Eleusinian Mysteries while in Greece.

All applicants were taught that initiation into the mysteries drew the soul from earth and earthly things and united it to the gods. The initiated took a solemn oath to commence and lead a life of strict piety, and they entered upon the discharge of this duty by a course of the severest penance, very similar to that practiced at the present day by the Catholic Church. This, the ancients thought, would purge the mind of its natural defilements, and the doctrine was openly proclaimed, that none entered the mysteries that were not thereby placed under the immediate protection and blessings of the gods, while all who failed or omitted to enter were, and ever would remain, under the curse of the gods. This differs from the Roman church only so far as that the latter brings heretics under the curse of but one God. It is not more wonderful, therefore, that a superstitious and imbecile people should madly rush forward and seek admission, than that an intelligent and cultivated people of the present day should openly proclaim damnation

to all who fail to enter the Catholic church. The Pagans thought initiation quite as necessary as the Christians do baptism, and they initiated women and children as willingly as they did men, and in this they were consistent, notwithstanding it clearly shows that these religious services bear no relation to Free Masonry.

But the Masonic historians have imagined that inasmuch as the initiates into the Ancient Mysteries were dressed in white garments, they must have been Masons, or Masonry must be derived from them, for our initiates wear white aprons. The reason here for the conclusion drawn is so manifestly inadequate that we do not think it necessary to do more than to notice it.

Doubtless our readers have been expecting us to tell them not only in what the ceremonies of those great mysteries consisted, but to explain the doctrine taught in them. This much, we confess some modern writers have undertaken to do, and we are not inclined to charge them with doing so without seeming authority, but we wish to say that there is no evidence that the ceremonies or doctrines were ever divulged only so far as the poets have done by metaphor's, innuendoes, and that sort of reference to the secrets which could be understood only by the initiated, which description of expose is becoming quite too fashionable with Masonic writers at the present day. We are left to hints dropped in the various writings of the Greeks and Romans, for an explanation of the internal arrangements of the mysteries, but there is much testimony going to show that the greater mysteries exposed and condemned the Pagan doctrine or polity of the plurality of gods and the worship of dead men as ascended deities. But what was the peculiar doctrine taught as being true in reference to the great first cause, and the final destiny of the souls of men, is not so clearly inferable, though the weight of testimony goes to prove that one God, supreme and all-powerful, was the faith taught by those mysteries ; but we are not left at liberty to suppose their doctrine stopped here, but that they supposed the Great Ruler employed subordinate deities in the government of the world. Clemens says, "The doctrines delivered in the greater mysteries are concerning the Universe. Here all instruction ends. *Things are seen as they are* ; and nature, and things of nature, are given to be comprehended." And Strabo says, "that the secret celebration of the mysteries preserves the majesty due to the

divinity, and at the same time, *initiates its nature*, which hides itself from our senses." And in another place he clearly makes philosophy to be the object of the mysteries.

An anecdote, generally credited, is handed down to us, which if true, throws much light upon the object of the mysteries; but even this does no more than prove their opposition to the worship of dead men, and the numerous imaginary gods. The story runs thus: After Alexander of Macedon acquired unlimited sway, and his power was everywhere respected or feared, he demanded of one Leo, chief Hierophant of Egypt, the object of the mysteries, and fear induced the priest to comply with his demand, and stated that the mysteries taught that Faunus, and Eneas, and Romulus, Hercules, Esculapius, Castor, Pollux, etc., who were worshipped as gods, were nothing more than mortal men who had distinguished themselves on earth, but who had lived and died like other men, having no claims to be worshipped as deities.

The mysteries were communicated in groves or caves. The cave is represented as presenting to the candidate a most hideous appearance. A yawning mouth partially filled with huge stones, and surrounded by a black and gloomy lake. The ground beneath the candidate trembles, or a rumbling noise issued from beneath his feet, the mountain tops began to quake, and dogs were seen to howl through the woods, all which was thought to be produced by the approach of the goddess of divine power, or Eleusis.

*Procul, O, procul, este profani*, "Hence, O ye profane," exclaims the prophetess, and plunged into the cave. The candidate and his conductor then advance through thick darkness in the desolate halls and realms of Pluto. The candidates were in exercise for three or four days, passing from one horrid representation to another; but this was not all, they were thrown into the river Sticks, and left to their own efforts to get out, which was a difficult and dangerous task, having to cross a wide extent of water. They were then tortured with the sword and fire. They were made to pass through flames; in short the most inhuman tortures and fatigues were imposed, and in many instances the candidates sunk in despair under them. It is stated that Pythagoras narrowly escaped with his life, in submitting to the ceremonies.

All Masonic writers who date Masonry back to the mysteries contend that the Pythagorean school was a Lodge of Free Masons, and this is necessary to their theory, for if the Egyptian mysteries constituted Free Masonry, then was Pythagoras a Mason, for no one doubts that the Pythagorean mysteries were the Egyptian mysteries, altered and added to as suited his purposes.

The applicants for the Pythagorean mysteries were subject, first, to three years abstinence from all food and drink save what was necessary barely to sustain life, and to clothing of the coarsest kind, added to which were such exercises as was most difficult to perform.

Next, he sentenced them to three years silence, and to teach humility he subjected them to a course of contradiction, ridicule and contempt among the initiated; to restrain avarice he required his disciples to submit to voluntary poverty; he deprived them of all control over their own property, by casting it all into a common stock to be distributed to all according to the judgment of proper officers. During the whole of this probation, his disciples were not permitted to see their great master, but heard his lectures from behind a screen. To the lower grade of his disciples he explained his doctrines or philosophy mainly by symbols, but to those who became true or confirmed followers, he fully explained all the mysteries. His doctrines, as we have elsewhere stated, consisted of a mixture of all religions then known. He taught that there existed one great God which is the universal mind, diffused through all things, the source of animal life, the cause of all motion, that in substance it was like unto light, incapable of pain, invisible, and to be only known by mind. The air was supposed to be filled with demons—heroes who produce sickness or health at their pleasure, and who had the power to forewarn man of future events, by visiting his mind through the medium of dreams. He believed there was one great Soul, controlling innumerable lesser souls, that these souls passed through all the gradations of animals, from man to the beast, from the beast down to all the animals below, and then back again; in short his was the doctrine of *metempsychosis* or transmigration of souls.

One of the greatest mysteries of Pythagoras was the symbol of the letter Y, the use of which it is said was never divulged; but writers since his time have thought he derived the symbol from the Pagan fable of the tripple path, or forks of the road to the infernal regions,

one leading to Elysium and the other to Tartarus ; and it will be seen that the letter fitly makes the representation designed, the one passing up to the left, "the broad way that leads to death," and the other narrow and straight, but it does not fully meet the description of the two roads spoken of in the Bible, for neither of them is provided with a straight gait.

We have said thus much of the Eleusinian mysteries, barely for the purpose of giving the reader some general idea of all the mysteries as practiced in ancient times, for notwithstanding they assumed different names in different countries, and were altered and changed in order to render them popular, yet it appears the great features of all were the same. Imperfect as is the knowledge of the ancient mysteries, as transmitted to us, still is there enough scattered through the writings of the Greek and Roman philosophers and poets to render the subject an interesting one. Indeed the history of the Jews cannot be properly understood without some acquaintance with the mysteries, for Josephus tells us, "that the *high and sublime knowledge* which the Gentiles with difficulty attained, in the rare and temporary celebration of their mysteries, was habitually taught to the Jews at all times, so that the body politic seems, as it were, one great assembly, constantly kept together, for the celebration of some *sacred mysteries*."

Another author says, "that the whole Mosaic religion was an initiation into mysteries, the principle forms and regulations of which were borrowed by Moses from the secrets of the old Egyptians."

It must be admitted that the doctrines or teachings as well as the habits of the Essenes and the Druids were so different from the Eleusinian and other Pagan mysteries, that in them we find some reason to believe they did not spring from the Egyptian mysteries, notwithstanding there are some strong points of resemblance.

When Julius Cæsar invaded England, the Druids were found to be a society of priests. The Britons and the Gauls were superstitious people, and priests are numerous every where in proportion to the amount of superstition of the people. Strabo tells us that the Britons and Gauls entertained the belief that the more Druids they had on the Island the more plentiful would be their crops, hence it follows that this society was generally popular and influential.

The Druids of England, the Pamphylia of Egypt, the Liberalia of



Rome, the Gymnosophists of India, the Chaldeans of Assyria, the Magi of Persia, the Ceres of Greece, and all others taught two sets of doctrines. The one catered to the tastes and predilections of the people, and imposed but few restraints upon initiates, and hence all persons, men women and children could be admitted, but the greater mysteries were confined mainly to the priests.

The secret doctrines of the Druids are not well known even to this day. Nearly all our information is derived from the Greek and Roman writers who, it is probable, were not themselves well informed in relation to them. The weight of testimony however, is that from the Roman invasion, A. D. 55, to the arrival of the Saxons, A. D. 449, the Druids taught in their greater mysteries the doctrine of one God, as did the Brachmanes of India, and who took a solemn oath to keep this doctrine a profound secret from the world. It is stated that the Druids also taught a knowledge of the creation and the primitive innocence of man, his fall, etc., and some say they pretended to know the history of the creation and fall of angels, the universal deluge, and foretold the destruction of the world by fire; in short, that the doctrines of the Druids were very much the same taught by Moses in the holy writings. It is quite evident that they taught the immortality of the soul, as this doctrine they were allowed to publish to the world, as a means of stimulating the people to brave deeds in defence of their rights and the rights of their nation. But the most learned writers of Greece, including Cæsar and Diodorus assert that the Druids taught the Pythagorean doctrine of the transmigration of souls. Other writers say that the doctrine of transmigration of souls was publicly taught by the Druids, in order to suit the popular views of the people, but that in the greater mysteries they taught that the souls of men were placed in a circle—the *circle of courses*—that if the possessor prefers good in this world, death will transmit his soul into the circle of felicity; but if the man prefers a wicked course in this life his soul after death will be returned to the circle of courses and take its turn in getting a new habitation.

No secret society of which we have an account, after all, done so much harm by their teachings as did the Druids by means of their teaching that ignorance was the mother of devotion. This doctrine tended to minister to the mercenary desires of those priests; for in

proportion to the ignorance of the people would be the demand for the assistance and guidance of the learned and holy priesthood. It is even asserted that such was the secret doctrine of the mysteries every where, but that the Druids were the first to make it public. This is said to be the reason why so many fabulous tales of terror were invented by the ancients, for if it be admitted that all men were in danger of coming under the curse of the gods, and that the priests had power to intercede and restore them to favor and procure for them temporal and eternal blessings, it will readily be seen that the priests could exact any tax within the power of the people to pay, for instructions, etc.

The doctrines of the Druids were doubtless sung by their poets, who were in great favor with the people. These poets had public stands erected, from which they read their effusions, teaching that the gods enjoined them all to be united in defence of their country, that all who died in battle would be blessed and carried to Elyseum by the gods; but that all who pursued the opposite course should have their souls transmitted to the meanest beasts, there to be punished.

The Sun was one of the most prominent deities of the Druids. To do honor to this god they formed a circle of stones on an eminence, and within this consecrated circle, kept the *holy fire*. Near to the temple dedicated to the Sun, they erected a similar one of smaller dimensions in honor to the Moon, another of their gods. They worshipped a greater number of deities than did any of the ancients — indeed every river, lake, rivulet, mountain and valley had its divinity or geni.

One of the public ceremonies of the ancient Britons was a source of great profit to the priests. They offered sacrifices of the best animals that were used by them as food, to appease the gods. He who sinned was compelled to make a sacrifice, and this he could not do without *purchasing* the privilege of the priests. The most perfect animal was slain, one-third of it consumed on the altar, one-third was given to him who had purchased the privilege, and the other third was reserved to the priest.

But ere long this species of sacrifice did not answer all the craving propensities of the priests, but a doctrine was engrafted into the laws of the Druids, that nothing but the life of man could atone for the life of man, and under this creed the blood of human beings were freely

poured out as offerings to their gods, and when they had no criminals they did not hesitate to slaughter the innocent, especially upon the approach of war, or at the request of any wealthy individual, backed by a priest. The ancient Britons believed that their laws were the gift of the gods, and as the Druids were the only persons capable of understanding and explaining those laws, all controversies were determined by them; in short all power was in their hands, the ruling sovereign being ruler only nominally. A violation of the laws, was not an offence against the ruler or the government, but against heaven, or the gods, consequently the Druids could alone determine the punishment due to crimes. And any against whom the Druids fulminated their anathemas, were deprived of all religious privileges, and held in detestation by the people. Never did the Popes of Rome possess more unlimited sway in this particular than the Druids of England.

The Druids forbid the dedication of houses as a place of worship, and therefore held their meetings in groves planted in the deepest recesses for that purpose. The oak was venerated by them, and their groves consisted mainly of that tree and a few others esteemed for some miraculous powers. The place of meeting was protected by a pile of stones laid one upon another, or thrown together, leaving but one entrance which was guarded to prevent the admission of strangers. The most remarkable of these temples and most resembling a house, is Stone-henge, spoken of in the early part of this history, and which is probably still standing. The power and influence of the Druids continued unimpaired until the Roman influence grew in strength, when that strength was exerted against them in every form, until finally the Druids were deprived of all offices, and many of them fled to Caledonia and Ireland, where they sustained themselves for many years.

We make the following extracts from the Edinburgh Encyclopedia :—

“The garments of the Druids were remarkably long, and when employed in religious ceremonies, they always wore a white surplice.

“They generally carried a wand in their hand, and wore a kind of ornament encased in gold, about their necks, called the Druids egg. Their necks were likewise decorated with gold chains, and their hands and arms with bracelets; they wore their hair very short, and their beards remarkably long.

“The Druids had one chief or Arch-Druid in every nation, who acted as High Priest or pontifex maximus. They had absolute authority over the rest, and commanded, decreed, punished, etc., at pleasure. He was elected from amongst the most eminent Druids by a plurality of votes.

"They worshipped the Supreme Being under the name of Esus or Hesus, and the symbol of the oak; and had no other temple than a wood or grove, where all their religious rites were performed. Nor was any person permitted to enter that sacred recess, unless he carried with him a chain, in token of his absolute dependence on the deity.

"The consecrated groves in which they performed their religious rites were fenced round with stones, to prevent any persons entering except through the passages left open for that purpose, and which were guarded by some inferior Druids, to prevent any stranger from intruding into their mysteries. These groves were of different forms, some quite circular, others oblong, and more or less capacious as the votaries in the districts to which they belonged were more or less numerous."

The society of Druids of the present day decorate their rooms with chairs, tables, pedestals, etc., made of oak in its rude state as taken from the forests, and many use festoons of oak leaves upon the walls, and they carry in their processions oak leaves, from which it might be inferred that they held to the doctrines of the ancients; but we imagine the only veneration now given to the oak, is for the purpose of holding in remembrance the places where the ancient Druids held their meetings. Certainly it cannot be supposed that there is an organized society in the United States, holding the doctrines of the Pagan Theology. We have good reason for believing that the society of Druids of the present day make no pretensions to religion whatever, but like most other secret societies, have their peculiar manner of teaching and enforcing morality, truth, virtue and benevolence.

These remarks are made, not from any knowledge of the internal regulations of that society, but from an acquaintance with some of its members who would not, we are sure, remain connected with them if the doctrines of the ancient Druids were taught. Indeed we doubt whether there are any secret societies in the United States, to which men of contrary politics or religion are admitted, who do not teach and undertake to practice morality. It is possible for any number of men of precisely the same views in politics to band themselves together and in secret conclave concoct plans for extending their influence and increasing their numbers; and the same may be done by religious sectarians; but in either case their numbers must be confined to men who are known firmly to entertain the same views, before their application would be entertained. But how ridiculous, how idle, yea, how silly to charge Free Masons, Odd Fellows, Sons of Temperance, Druids, or any other society known to receive members of all religions, and

regardless of their politics, with being combined together for irreligious, immoral purposes, or for the accomplishment of political ends. Every man of common sense should know that such an attempt would speedily lead to the downfall of such society; for men entertaining views radically at variance would feel it to be their duty to denounce the institution as dangerous in its tendency.

We are told by nearly all writers upon Masonry, that the world is being more enlightened and more enlarged and liberal views are being entertained; that the enemies of Masonry have gone to the tomb of the Capulets; and so they have, but how long before another swarm of fanatics will rise up and with equal boldness assail an institution they cannot control? Intolerance is incident to man's nature, and fanaticism is like an epidemic—periodical. It is true that the able journals which have recently made their appearance, are doing wonders in dispelling darkness from the minds of those who are or have been ignorant, but honest. But we dare not hope our future is all sunshine; no, we shall have enemies whenever bigotry can use or abuse our institution advantageously.

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JOHN'S BROTHERS. — In the curious Masonic document, entitled the "Charter of Cologne," it is said that before the year 1440, the society of Free Masons was known by no other name than that of "John's Brothers;" that they then began to be called at Valenciennes, "Free and Accepted Masons;" and at that time in some parts of Flanders, by means of the wealth of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with the disease termed St. Anthony's Fire.

## LOVE'S REMEMBRANCE.

I will remember thee—in that still hour  
When, like a dream of beauty, from the west,  
Heaven's sweetest beam sheds down a golden dower  
Of light upon the waters—whose unrest  
And moodiness might well be charmed away,  
By the pure loveliness of that soft ray.

I will remember thee—when night hath thrown  
Its dream around the sleeper, and repose  
Hath calmed the worn and aching spirit down  
To brief oblivion of its waking woes ;  
Then—when the deep silence reigneth over all,  
My lonely thoughts thy image shall recall.

I will remember thee—when morn hath hung  
Her banner on the hills—and kindling gleams  
Of sunlight, in warm diamond showers are flung  
Upon the surface of the bounding streams  
Which move in their exulting course along,  
Free as the murmurs of their own wild song.

I will remember thee—when summer's sigh  
Breathes o'er the mountains, and the laughing earth  
Is zoned with roses—while deep melody  
Hath in the woods, with the wild flowers its birth  
From joyous birds, who 'mid their green homes there  
Pour forth their music on the clear blue air.

I will remember thee—through many a scene  
Of pleasantness and solitude ;—for thou  
Upon my dark and troubled path hath been  
A vision blest and cheering,—as the bow  
That spans the thunder cloud ; a thing of light,  
As early hope's first dreamings pure and bright.

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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[CONTINUED.]

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CHAPTER III.

THE face of the country in the vicinity of Natchez presents some peculiarities which leaves the mind of the observer in doubt whether at some period the earth had not been rocked to and fro by earthquakes. It is difficult in any other way to account for the great number of deep sinks or immense excavations in the earth, especially above the town and near the river. Some of these sinks occupy acres of ground and are more than one hundred feet deep. In going out on any of those numerous points which extend from the road on the bluff to within a short distance of the bank, washed by the river below, you may look down on either side of the narrow strip of land, and behold a circular cut or hole of the depth above named. The sides of these deep holes covered with trees and under-growth so thick that at certain seasons when the vines are in bloom and the rays of the sun shining upon them, the whole has been not unfitly compared to an immense bowl of foaming liquid; and hence the early boatmen called them the "devil's punch bowls," which name they bare to this day.

About noon, on a warm clear day in the month of June, 1800, seven men were seated in a circle at the bottom of one of these 'punch bowls,' about two miles above the town. They were engaged in playing the popular game of "loo,"—stump loo—a game at cards where each man puts up a given sum, three cards are dealt to each and he who wins all the tricks takes the money.

We think it our duty to state that four of those men were old acquaintances of our readers, viz: Big and little Harp, Phelps and

Devil Baker. The other three were young men who had but recently joined the band, all claiming to be "Knights of the road," or "Mississippi Sawyers." In other words, they claimed to command by land and water whenever it suited their purposes to do so. They had been playing several hours, and as they had not failed to give additional interest to the game by the free use of whisky, their bets had become higher; a large amount accumulated as a stake, because the board had not been cleared for some time, and each man was highly excited in expectation of winning. The cards were dealt—each was intently looking at his hand—a stick cracked—each looked and instantly started to their feet. For a moment all gazed in speechless astonishment, and then all except Baker dashed into the bushes and made their escape. Devil Baker stood his ground, but more from inability to move than from the effects of moral courage. His gaze was fixed on the being who had caused the alarm. His knees shook and his whole frame trembled at beholding within six feet of him a human form clothed in female attire, but so fantastically dressed as to leave the beholder in doubt whether it was an apparition or a being of earth. Her dress was of the finest fawn colored silk, but torn into ribbons, ever and anon exposing a snow white skirt of fine linen; her long, black, glossy hair was disheveled and hung in neglected clusters over her neck and shoulders; upon her head she wore a cap composed of wild flowers wreathed and twined together by means of that long dark gray moss everywhere found upon the trees in that country. Of this moss she had made herself something resembling a scarf, and bunches of it were fastened at various points upon her dress; in her hand she carried the scabbard of a dirk, and a small vial containing liquid was suspended around her neck. For several minutes did this mysterious being stand and gaze in Baker's face. At length she despairingly said "No, no, I do not know him—he is not here;" and instantly her soft musical voice burst forth in those peculiar strains of meaningless words peculiar to the maniac:

"Come gather flowers to strew his grave

He sleeps to wake no more—

"He's dead! yes they—they murdered him. Oh! 'twas cruel, cruel, cruel; but, sir, you did'nt do it; oh, no! I have looked into your



soul, and though there is guilt there, it is not his blood. Did you see the man who done it — ha, ha, ha!

Come gather flowers to strew his grave,  
He sleeps to wake no more,  
I'll all hardships and dangers brave —

There, there, you see I know what I am about."

"Oh, beautiful being," said Baker, "be thou of earth or heaven. Speak to me; unravel a mystery that is now preying upon my heart. Oh, that lovely face — those brilliant eyes, though they seem to gaze on vacancy — that innocent and heaven-born expression of face, call up other and happier days — days when my soul was not steeped in crime — days when I could look innocence in the face, and not tremble. Oh, speak to me — who are you?"


"I? I am the Bride of the dead! Don't you know me? Come, come away, come away," and in a low suppressed whisper she continued "don't let any one know it, but we'll find the villain who stabbed him to the heart — come, come away.

The sun shines brightly, and now while its day,  
To find him, to find him, away, away,  
La, la, loo—la, la, loo — ha, ha, ha."

As she concluded, she dashed into the bushes and commenced ascending the hill rapidly, ever and anon pausing and turning around beckoned Baker away.

For a time Baker gazed in silent awe; at length he heaved a sigh and said: —

"Oh! was ever so much beauty, so much loveliness and innocence thus blasted by the wreck of the mind. What means her words, "I am the bride of the dead?" Ha, a thought strikes me; in her raving she may speak the truth; murder may be the cause of all this. Oh, if I could find the villain who wrought this ruin, how gladly would I spend the remainder of my days in avenging her wrongs, and in an effort to restore her shattered intellect. Something tells me it is my destiny to be led away from crime by that beautiful being. Time and again have I called up the image of my pious mother and the sweet face of my dear little sister, and as often have I resolved to fly from this foul den of thieves and murderers, and try, yes with God's help, try to reform. Oh, my mother, and you my sweet sister, pray that I



may have power to accomplish this end. But when — when shall I commence this reform? Shall I wait until I rob a few more times, and though I may not murder, myself — for as yet I never had power to take life — how much better am I who can see it done and not interpose? I have it — I will obey that maniac. Yes, by all that's high and holy I believe the arm of that innocent and much wronged being has been raised by a power in the skies to beckon me away from a life of crime; and now while I may, I bid adieu to my comrades never to join them again, though death be the consequence."

As he concluded, he rapidly ascended the hill in the direction taken by the female.

It was two hours before the other six robbers could sum up courage to re-assemble, and after they had done so there was evident embarrassment upon the face of each.

At length Phelps said, "Well my boys thar's no use in being chicken-hearted about it; I reckon we'd bout as well hold a council and see what is best to be done."

"I've no objection to a council," said Big Harp, "ef we could find out what the thing wuz; fur my part I hardly know what to think."

"I wonder," said Little Harp, "ef that might'ent be a spy sent by the Knight of the Black Scarf."

"There's one thing sartain," said Big Harp, "we've run off from the Knight of the Black Scarf, an got into a worse fix, fur I'd rather meet a regiment of Knights than that spirit. But whar is Devil Baker?"

One of the young men who had not spoken, and who seemed overwhelmed with fear, now replied —

"Oh, Baker is gone!"

"Gone! what do you mean?"

The young man then stated that after hiding in the bushes, he heard the spirit tell Baker that he must go with him; that he heard the chains rattle, and then soon after the devil started up the hill and passed so near that he saw fire flash from his eyes, when he turned round and waived his paw at Baker to follow, and shortly after, Baker rushed by and passed up the hill after the devil. The young man further stated that the bushes were scorched all along up the hill where the devil went!

It is a fact well known, that while assassins and thieves profess to disbelieve in future rewards and punishments, there is no class of people

so alive to the most superstitious tales of evil spirits, ghost and hob-goblins. And this is true of all infidels. They will ridicule the Bible, and scoff at the doctrine of future punishments, and take pains to make proselytes to the senseless theory, that man is like the beast and will cease to be when his body moulders in the dust, and yet they are ready to tremble and quake at the imaginary existence of supernatural spirits sent from the region of the damned to ferret away both soul and body.

After the young robber concluded his remarks they all remained a few moments in deep thought. At length Big Harp broke silence by saying, "Well boys, ef old Nick has sent fur Baker it wuz fur becaze he never would do the jobs the old gentleman gin him. You all know that he's all the time been chicken-hearted and kinder backard bout spillin blood."

"That's a fact," said Phelps, "an its my opinion that its a warnin to us all to live up to our callin. Ef I was commander uv the lower diggins, I'd ship every hand what did'nt do his jobs jam up to the handle. Devil Baker never would a made a Knight uv the road, fur I've actually seed him a shedden tears while I wuz stopping the breath to keep from havin tales told on us. I've told him agin and agin that 'dead men tell no tales,' but it did'nt have no effect on him; and now ef the devils got him, its jist his own fault."

"Well," said one of the young men, "this thing of having to do with the devil or his imps either, is not the thing its cracked up to be, and I wish I wuz out of the scrape, for I'll tell you what is a fact boys, I'd rather live on bread and water with a clear conscience, than have all the money in the world with such feelings as I have had to-day."

"You are right Bill," said another, "and I've a mind to quit the trade, money or no money."

"Why boys," said Phelps, "what good will quiten do? Ef you are so all-fired squirmish about the conscience as to 'bieve you have not a right to help yourselves to the good things uv the world, you had no business to jine us, an its too late to slink now, an beside whar will you go to? Ef you turn preacher you can't escape the clutches of the law catchers, fur becaze the devil writes his name upon the face uv all his jours, an it would'nt be long til the old gentlemen would cut you down from the gallows. As fur me, I'm gwine right through."

"Them's my sentiments ef forty devils wuz standin by," said Little Harp.

"I'll tell you what let's all do," said Big Harp, "let's wait till the Captain comes back, and make a clean breast, and tell him all what's happened. We have all taken an oath to be faithful to him, and a man is no man at all what would'nt stick up to it."

"Exactly," said Phelps, "an ef thar's to be any desarters, the rules uv the Knights uv the Road tells us what to do."

The young men had been in the gang but a short time, and now seriously repented that they had ever joined it; but the remarks of Phelps caused them to consider their true situation. They knew the rules referred to by Phelps, made deserters subject to the undying hatred of the band, and that death would most likely be the consequence. The three got together and after a council, came to the conclusion to remain; first, because they were in for it; second, because they had lost all claims upon society, and would be likely to be arrested and hung; and, third, should they escape the laws of the land it was not likely they could evade the vigilance, and escape the vengeance of the robbers.

Thus has ever been the result of criminal associations. No man was ever a robber by profession who did not at times feel desirous to escape from his associates and reform his life, but it may be readily seen how causes tend to counteract his good intentions. The expected scorn of the world is staring him in the face; the apprehension of having his crimes brought to light and his liability to the penalty of the law, and the still more dreaded evil or fatal consequence of incurring the vengeance of his band, all interpose to prevent repentance and reformation. Happy would it be for society, if boys and young men could be kept from evil associations. Happy for mankind had we more well organized societies, united in their efforts so to train the youth of the country, that they might not be led into temptation, for all know how much easier it is to prevent or avoid the commission of a crime, than it is to reform a criminal. All know how much lighter the task to prevent drunkenness than to reform the drunkard. The profane swearer, the sabbath breaker, the reviler of holy things, the drunkard, the thief, the swindler, and the murderer, all learn to use the vulgar excuse "I had as well be hung for an old sheep as a lamb;" and thus one departure from the line of rectitude begets a taste for another, until finally there are no definable limits. But we suppose while our reader has no objection to an occasional moral, he would

hardly relish a sermon at our hands ; and as we wish to deal gently with his feelings, we will again call his attention to the thread of our story.

The band of robbers removed their quarters to Natchez "under-the-hill," where, in order to shake off the effects of their late affright, gave themselves up to the wildest dissipation, and the most reckless waste of money. Their connection with houses of ill fame, laid the foundation for their carrying on more effectually petit larceny, by which means they replenished their purse. In this whirlpool of degraded and degrading pleasure, they found women even more abandoned than themselves ; and the young robbers who, but a little while before would have fled from crime because of its enormity, now of choice rushed headlong deeper and deeper into its bewildering meshes. They now began to fear the displeasure of the Captain when he should return and learn the story of their wish to desert ; and, therefore, they were the loudest in desiring to be led into business, by which means they hoped to wipe off their disgrace. Under this state of things they proposed that outsiders should be employed to watch and pimp for them, and report be made to Big Harp until Mason's return. This was agreed to by all. Houses were entered in various parts of the town and goods of any kind were taken and secreted "under-the-hill." This thing continued several nights, until finally the citizens set out extra watches, and they were thus driven back to their dens, or confined to operations "under-the-hill," where their attention was directed mainly to flat-boatsmen. These men were enticed into the house of a woman connected with the band and there robbed during the night. The next morning the boatsman would raise a company of his friends and go to the house, but invariably found it vacated ; and having no clue to the robber it often happened that the boatsmen became exasperated and in an effort to "put the town to-rights," often had a most bloody affray. Thus did Natchez "under-the-hill," become celebrated far and near as a sink of iniquity, and for many years no place was more truly amenable to the charge.

The robbers, finding the place becoming too hot for them, began to look out for an opportunity to renew their more legitimate business of watching or operating on the road. Big Harp was informed one evening that three interesting travellers had stopped at a public house on the hill. He immediately set on foot a more thorough investigation,

whereby he learned that the travellers were Kentuckians on their way home from New Orleans ; that they had two horses and a packed mule, and were each well armed. Big Harp then called a council, and gave it as his opinion that the Kentuckians were ruff customers, and would most likely fight before they would "deliver;" he said he did not doubt their having a good supply of the "kelt," but the question to be decided was whether they would undertake the hazardous job in the absence of the Captain; he promised, however, to lead in the attack should the council so determine. The young men strongly urged the attack, and one of them declared that it should never be said by his vote, that six Knights of the road were afraid to attack three Kentuckians.

Phelps remarked, "that it would be an easy matter to pick them off their horses from the bushes."

"Yes," said Big Harp, "but you know the order of our Captain is positive, that we shan't kill if it can be avoided, and though I don't half like his plan all the time, I will not disobey orders or suffer it to be done, while he is away."

Phelps said he "did not believe they would refuse to deliver, but if they did it would give them an opportunity of finishing the job up as it should be."

After the matter was fully discussed, the vote was taken, and the three young men and Phelps voted for, and the two Harps against the attack, and half an hour after they were on their road for a suitable ambush to waylay and rob the travellers.

The old "Natchez Trace," passed through Washington, and a few miles north ascended a high hill, or the main bluff. On the top of this hill there was a tavern, then kept by a man of mixed or doubtful color, and of equally doubtful character. There is now, or was two years ago, a public house within a few hundred yards of the place here referred to. We took dinner at this modern tavern, and we confess we were at a loss as to what breed the land-lady belonged, but that there was some of the "darkey" aboard, we could not doubt. We were treated with great kindness, but the *lady* asked a great many questions. This was occasioned, as our travelling companion informed us, by a difficulty or dilemma into which she was thrown by our presence. She professed to know everybody and all their connections, and as she had certainly never seen our face before, she necessarily had *some* difficulty in reading our pedigree, and we fear if our friend did not stop there

on his return to Fayette, she is still in trouble upon the same subject. But we take occasion to say we wish it distinctly understood, that we do not pretend to intimate that this identical land-lady occupied the same position fifty years ago, certainly not, nor did we say she did or did not descend in a direct line from the land-lord, of olden time, but we do say the land-lord of 1800, was a queer chap, and had a way peculiarly his own, of finding out the name, residence, destination and business of his guests, and it was shrewdly suspected that he had the magic art of telling pretty near the amount of money on hand; but all who travelled the "Trace" were constrained to testify that no land-lord was more attentive, or took more care that the baggage should be placed under the immediate care of each traveller; and as no one had ever lost anything at his house, he acquired the enviable handle to his name of "honest" — honest Bill Johnson.

On the morning after Big Harp and his gang left Natchez, six men issued from the house of honest Bill Johnson's, having obtained from him an early breakfast. Now we do not pretend to say that honest Bill was acquainted with either of them — how should he be, when they had but recently come into the country — we only intend to say that some mysterious signs were exchanged, and immediately thereupon a private conference was held in which honest Bill took part, and further, that he gave a large man of the party a box containing paints of various colors, and then they all left, giving the land-lord a hearty shake of the hand. About nine o'clock, the three Kentuckians arrived at the tavern and got breakfast. They enquired of honest Bill whether Mason was still on the upper part of the "Trace;" and were assured by him that he had heard of no robberies for a long time, and believed that Mason had left, and they would not likely be molested throughout the route; but he advised them to be on their guard in passing through the Indian country.

About three miles from the tavern, the "Trace" descended into a deep ravine thickly over-grown with shrubbery matted together with vines. The three Kentuckians were wending their way leisurely in single file. George Irvin, the oldest and stoutest of the party, was ahead; Charley Saunders and his brother Sam, were in the habit of riding by turns as they had but one horse between them; the packed mule followed in the train, always close up, for there is no animal fonder of company than the mule. Sam was walking immediately

behind and in conversation with his brother, when suddenly each of the travellers were confronted by two robbers and commanded to "deliver or die." George Irvin, to whose breast the pistols of the two Harps were pointed, very coolly replied, "certainly, gentlemen, but you might speak a little more civil to strangers." As he concluded, he suddenly drew his knees up and by a quick effort turned a somersets and lit on his feet behind his horse; this motion extracted the fire of the two Harps, neither of which took effect. The report of their pistols caused the eyes of the other robbers to turn in that direction, and Charley and Sam taking advantage of this, threw themselves beyond the immediate reach of the robbers, when several pistols were fired. At this critical moment, when the robbers had recovered their self-possession and were about to rush on the travellers and over power them, a loud clear and musical voice was heard to cry, "On, on to the rescue—down with the robbers!" At this, Big Harp cried out, "The Knight of the Black Searf—fly every man of you," and instantly the robbers dashed into the bushes. The Knight and his little band came dashing on, not in time to capture the robbers, but they evidently saved the lives of the travellers, and without the loss of a dollar; and their assistance was equally opportune to staunch the blood of the wounded. George and Charley were both wounded by pistol shots, and Sam was stabbed with a butcher knife. One of the young robbers was dead on the ground, but whether any others were wounded was not known. The wounds of the travellers were speedily dressed with the skill of a Surgeon. They were put upon horses and taken back to the tavern. During this period but few words were spoken as the Knight had peremptorily ordered all to be silent, as he said he never suffered his patients to talk much, and especially when they had been loosing more blood than they could well spare. The three wounded travellers were placed in one room, and the land-lord, after his horification had passed off, was all attention.

After the wounded were properly cared for, the Knight addressed them thus: "My friends, time is precious to us; I will ask a question or two, to which I request simple answers, and then we must leave you. First, do you think you would be able to recognize those robbers, should you ever meet them face to face?" to which they replied that, "having encountered them face to face, they would never be at a loss to know them wherever they might meet." Second, continued the



Knight, "Where do you live?" and being answered, he asked and received their names and entered them in a memorandum book. George Irvin seeing his preserver about to leave, said to him in a pleading manner, "Sir, close that door, and be seated here one moment;" this request complied with, he continued, "and now, sir, your name?"

"In contra-distinction to the Knights of the Road, and to gratify a whim of my own, I am at present known as the Knight of the Black Scarf, but for reasons deemed important, I cannot at present give you my true name."

"Then I will not seek to know it — but hear me, I am the owner of some property, by some I am called wealthy; I have with me some five thousand dollars; may I not, without wounding your feelings, place that amount at your disposal — hold, sir, not for yourself if you do not need it, but in furtherance of the noble cause in which you seem to be engaged."

"No, my friend, not a dollar, for while I appreciate your noble and generous offer, we need no money for the accomplishment of our end. We are all children of the "wild free woods," and with our guns and horses we are in want of nothing but an opportunity to encounter Mason and his gang. As yet we have not been able to get more than a distant glimpse of the former, but we bide our time."

"Mysterious, noble young man, suppose your horses should fail or be killed by the robbers, if you have no money, would not mine then serve you well?"

"I have as much as will supply each of us a horse and something over, but as it is not impossible that misfortune will overtake us, I promise that should we need your means, a messenger will be sent to you, and these words will be whispered in your ear, (here he whispered to George) and whatever the messenger may say, you may implicitly believe — and now, farewell, and in parting believe me, that we the little band of regulators, feel more than compensated for the little service we have rendered you — farewell."

As the Knight mounted his horse he beckoned honest Bill aside, and said to him, "If another mishap befalls these travellers at your house or within fifty miles of it, *honest* Bill Johnson had better say his prayers. Nay, contemptible wretch, begin not to bluster, *I know* you! Do you understand? Look to it!"

He then gave his horse the reign and was soon out of sight, leaving

poor honest Bill almost breathless with astonishment and affright. At length he said, as if speaking to himself —

“Well, uncle Eb’s description of this dare-devil, is mighty nigh true—but how on earth should he know anything about me—fifty miles! Well I reckon we’ed better gin it up an let um go home, they are sorter hard to handle any how.”

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#### CHAPTER IV.

“There is a beauty, forever unchangingly bright,  
Like the long sunny lapse of a summer days light,  
Shining on, shining on, by no shadow made tender,  
'Til it falls into sleep in its sameness of splendor.”

The Sun’s last evening rays were casting golden tints upon the tall pines of the forest; the feathered songsters were chirping their plaintive hymn to the departing day, and a dense grove of beautiful magnolia was deepening the shadows of coming night, when Laura De Montane was reclining on a bench within her bower of roses, situated at the extremity of her father’s pleasure grounds. Her exquisitely moulded arm was to be seen supporting her head; her eyes were closed, and the long dark lashes rested upon a cheek, rich in all the glow of beauty and innocence, made brighter and more beautiful by the spirit of a dream playing upon the heart-strings. Her corallips were slightly parted, as if to inhale the evening zephyrs, or to give a nestling to urchin cupids sent forth as messengers from “Love’s young dream.” Her form and features were so perfect that an attempt at description would fail of its end; she was beautiful, beautiful beyond compare, but now, even in her sleep, though purity set enthroned upon her brow, there was a shade, not of melancholy, but of pain, of dread, of trouble mixed with hope and the expectation of joys for the future. Gentle, pure, sweet being, sleep on; oh, it were better thou shouldst not wake to the hard realities and miseries of life; then sleep on till thine angel soul be wafted by kindred spirits to its home in heaven. But see, a man of medium statue leaps the picket and hurriedly approaches the bower. He is not handsome, by the ordinary rule, but that high, broad forehead and the expression of his face denote a high order of intellectual attainments, and he who is capable of judging the heart by that never failing index stamped by the God of

nature, could not fail to see the evidences of a noble, generous and warm nature, alike honorable and brave. And now he reaches the tower. The flush of anticipated happiness deepens to a gush of unutterable delight as he pauses to look upon the sleeping Laura. Oh, what a moment of sweet, infelt joy at beholding so much beauty and innocence wrapped up in dreams of love. Any other man might well have exclaimed with Romeo, "Oh that I were a glove upon that hand that I might kiss that cheek;" but he, gently approaching, kneeled, and did indeed kiss the soft glowing cheek of the sleeping Laura. She awoke with a start, but a moment more and she was locked in his embrace. For a moment both were overpowered by a feeling, which, torrent-like, rushed through every avenue to the heart, and nought but the quivering lip and the fond confiding look, told how deep, how unalterable, how eternal was their love. At length he was able to ask —

"Oh, my own loved one, what, what means your note, and why are we here by stealth; speak, my Laura, and fear not, for nought can equal the tumult, the agony of suspense."

"Herbert, dear Herbert, I would fain be silent, for my lips refuse to pronounce the foul words, and yet I must, for my Herbert asks it. Oh, my own, my loved one, when I have spoken curse not their author, curse not my poor dear, deceived father —"

"Speak Laura, speak my love, but fear not that I could harbor an unfavorable thought against your noble father."

"Oh, Herbert, for that, generous, god-like sentiment, I will idolize thee through life, and now I fear not to tell you, that last night my father sought me alone and in great agitation said to me, 'Laura, my child, Herbert Ward is a villian, and I spurn him from my house.' For a mament I knew not what I felt, if indeed I was conscious of anything, but a moment after I raised to my feet, stamped the floor, and said, father, if any other being dare utter such words in my hearing, Laura De Montane would say you lie, as it is I can only say my father is mistaken. But speak, my father, who has dared to poison your mind with foul slander? Nay, my father, I am the affianced bride of Herbert — love him more than all else beside, yea, before the world, I adore that high-minded noble man, and he who has told thee he is a villian, or given you reason to believe so, is a base calumniator. Out with his name, my father, and my life upon it, he will not dare face Herbert with the charge!"

"Noble girl; oh what a pearl of priceless worth; too rich in goodness, too noble in purpose, too generous of heart to be forever mine."

These words were spoken in soliloquy, or as if not conscious of being in the presence of another; he then addressed her—

"Dear Laura, this news falls heavy on my heart; and yet, why should it—from my childhoods hour to this moment no taint, to my knowledge, has ever attached to my name, why then should I feel concerned further than to demand an investigation?"

"But, dear Herbert, there lies the difficulty. I was about to tell you, that to my demand for the name of the slanderer, he replied, that before the secret was divulged to him, he was required to take an oath never to divulge the name of his informant. I told him that of itself was enough to satisfy any one that his author was a base coward and an unprincipled slanderer, but my poor father believes the truth has been told him. Dear Herbert you would not *demand* the author of my father, knowing he has taken a solemn oath—"

"Hold, dear Laura, ask not too much. This much I promise, I will not, even under the bitterest abuse touch a hair of his head; nor will I ever insult him; but he is an honorable man, and I shall demand his author on the ground that no oath should be binding, when the happiness, and it may be, the good name of his own family is at stake, and I cannot doubt your father's sense of propriety. Believe me, Laura, he will suffer me to investigate the charge, be it what it may."

"I will hope so, dear Herbert; but if he should not—"

"Herbert Ward will never demand or accept the hand of the beautiful, the pure, the noble Laura De Montane, while a stain hangs upon his name."

"Oh, say not so my Herbert. Your Laura, for herself asks no investigation; nay, she would scorn to notice the foul charge but for her father, and come what may, Laura De Montane swears before heaven that neither her hand or heart shall be torn from the man she loves by the tongue of others. No, no, a thousand times no. Herbert, my own, my noble Herbert, I am thine; thine without conditions; thine if basely slandered by the whole world, yea, doubly thine when dark clouds of persecution are hovering over your head; for you will I live, but living or dying I am yours."

"And for such unbought affection, think you not I should bring an unsullied character. Yea, my own dear, dear Laura, that I may in

some slight degree merit your disinterested and devoted love, be it my business to search out the man who has dared to poison the mind of your father."

"Hist, dear Herbert, my father comes this way, my being out so late has alarmed him. Farewell my own dear loved one—there, farewell—stay, once more and this the last till we meet again, and and then I'll kiss thee, oh so often, good-bye."

And away she ran to meet and return to the house with her father, and Herbert again leaped the picket and was soon out of sight.

As soon as they were gone, the form of a stout athletic man cautiously arose from a stooping posture behind the bower; he stealthily advanced to the front of it, and pausing said,—

"'Tis well, I find she is afraid to tell him what I know she believes, that I am at the bottom of this slander, but even should she do so, I am too cunning to be caught in the trap. No, Sebastian can prove that the whole scheme originated with the two widows, the most saint like and consciencious *ladies* in the whole country; ladies who have put on the garb of religion, and with it as it were a cloak, hide the hypocrisy and deceit of corrupt hearts. By my faith they would shine in my profession, and but that I hate to accept the cast off shreds and patches of Herbert, I would, indeed, give them a position where they might freely indulge those passions with which they are now consuming, because of Herbert's foolish notion of honor. How ridiculous in any man to live up to the principles of honor when a woman, or as in this case, two women throw themselves into his arms. What care they for the laws of God or man! Pshaw! Herbert might have known they would avenge the insult. And now that they so much crave my assistance to carry out their hellish plans, I will *reluctantly* yield assent, and make them work for my gain, little caring whether they or Herbert fall. Laura shall be mine, that is, if her father's money can be had in no other way; ha, ha, ha, what fools to think Sebastian too *honorable* to play at blindman's-buff, and set a dead-fall for those who prate of their friendship and esteem. Ha, here is Herbert's glove. By my faith I think I can make this tell. Stay; yes I have it; now for a bold dash, and Sebastian may indeed pass for a Count.

(To be continued.)

[From the Louisville Journal.]  
MY SPIRIT TO THINE.

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BY MRS. A. L. RUTER DUFOUR.

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I would whisper to thee gently,  
Words that thou shouldst hear alone,  
Breathe sweet numbers to thee fondly,  
In affection's softest tone.

I would tell thee that I love thee  
As the blossoms love the dew,  
And the waters the sweet moonbeams,  
Or the starlight's softer hue.

Love thee as the gentle song-birds  
Love the forest's leafy bower,  
Or the bee the honeyed dew-drop  
In the heart of some choice flower.

Thoughts of thee come to my bosom  
Bright as when from heaven's pure throne,  
Bringing to it joy and beauty,  
Where thy image dwells alone.

Ever does my spirit woo thee,  
Woo thee fondly to my side;  
Bidding thee with sweet caressings  
Claim thy spirit's chosen bride.

Oh, I love, and love thee only,  
With a love pure, silent deep,  
And thy heart, all sweet and lonely,  
In my spirit's heart I keep.

AN EVENTFUL LIFE.

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THE French poet Mery, has just published a romance entitled "Confessions de Marion Delorme." We cannot imagine any additional interest from fictitious coloring to a life such as it is believed was really led by the heroine.

"Marion Delorme was born in 1611 or 1612, but where is not exactly known, though probably in Champagne or Franche Compté. Of marvellous beauty and exquisite wit, she became, after certain amatory adventures, the mistress, and subsequently by secret marriage, the wife of Cinq Mars, and as such, was persecuted by the terrible Cardinal Richelieu. Even before he was sent to the scaffold, she had formed other intrigues, and then had a long list of lovers, amongst whom were de Grammont and Saint Evremont; then she became the glass of fashion and the mould of form, the observed of all observers, and the admired of all gallants of the good city of Paris; then she dabbled in politics, and eventually became one of the chief of the malcontent party; then she was in danger of arrest, like the Princess de Cynti and de Conde; then to escape jail she spread a rumor that she was dead, and actually got up a mock funeral of herself; and afterwards she escaped to England, married a lord, and in a short time became a widow with a legacy of £4000; then she returned to France, and on her way to Paris was attacked by brigands, robbed of her money, and made to marry the chief of the band; four years afterwards she was again a widow, and then she married a M. Laborde; after living with him seventeen years, he died and she went to Paris with the remainder of her fortune; robbed by her domestics, she was reduced to beggary, and continued to lead a wretched existence to the extraordinary age of one hundred and thirty-four."

GRAND LODGE OF NEW YORK.

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As intimated in our last number, we now commence a notice of the proceedings of the Grand Lodge of New York, at its annual communication in June last.

How long we shall keep the subject before our readers, we cannot say. The report of the Correspondence Committee covers about seventy-five pages, closely printed on small type, and although there are portions of it which we shall exclude on the ground that the subjects have already been before our readers, still will there be a large amount of matter deeply interesting to all. Brother Hatch deserves the gratitude of the Masons throughout the world for his untiring and triumphant efforts to lay before them a true picture of Masonry every where ; and we may add, that if one class more than another owe him thanks, it is the corps of Masonic editors, for whose pages he has prepared so much valuable information. We cordially thank him in behalf of the readers of the Signet.

We commence by inserting the Grand Master's address, omitting only such portions as refer to local matters.—Ed.

## GRAND MASTER'S ADDRESS.

“MY BRETHREN:—We have been accustomed to anticipate the return of this season with unusual pleasure, for it brings with it our annual gathering. And why this gathering? Why should it possess a peculiar interest? We come, many from distant homes, to awaken friendships, which have for a while slumbered, to re-kindle zeal, which, perchance, has been lying dormant, to infuse fresh vigor into the body of Masonry, that the pulses of its heart may beat more strongly and freely. We come to engage in friendly deliberation on the great interests of our beloved Order ; and I trust we bring with us that sobriety of judgment, that kindness of temper, that earnestness of action which alone can make such deliberation worthy and effective. As I extend to you the grip of friendship, and as your official head bid you a warm welcome, I rejoice that I can truly congratulate you on the prosperous state of Masonry within our borders. We have reason,



my brethren, to return our heartfelt thanks to the Supreme Architect, that he has watched over us during the past year, that he has permitted the pillar and the cloud to go before us, to guide us through the desert of life, the clear fountains of his mercy gushing forth on either hand to comfort and refresh us, and the rich manna of his grace descending to sustain and strengthen us. We have peculiar reason, gratefully to acknowledge his superintending Providence. That spirit of love which emanates from him, and which he dispenses so liberally to those who desire and seek it, is shedding around its sweet influences here. There are new, but no strange faces amongst us. There are those sitting with us this day as respected and beloved brethren, with whom we have broken the bread of friendship, and exchanged the grip of fellowship, who but a brief year since, were as strangers and aliens. They are now of us and with us — and oh, with what glowing feelings do we welcome them to this annual gathering!

“Masonry has not, certainly within the last twenty years, presented so cheering an aspect in this State. The Grand Secretary’s report, to which I refer you for particulars, will show you a rapid increase in the number of Lodges. Old Lodges are reviving, new ones are forming, and the work of progress is steadily advancing in every section. Our growth, too, though rapid is a healthy one. Much caution is exercised in the admission of candidates, and the true test, I believe, invariably applied — that test which should alone decide the propriety of admission or rejection — moral and intellectual worth. Ambition and the desire of excelling, so natural to the human mind, will lead us at times to apply this test too loosely — but, my brethren, the closer we cling to this ancient landmark, the firmer will be the foundation of our Masonic Temple, the more symmetrical and beautiful that Temple itself.

“Masonry has received an onward impulse throughout our country. The prejudices which existed against her are fast wearing away. Men are more willing to believe that there may be some good in Masonry; that to succor the afflicted, to relieve the distressed, to reclaim the wandering, are certainly not duties to which depraved hearts are devoted. The patient endurance of reproach has availed much, for it has led men to pause; it has disarmed opponents of the weapons of opposition.

“A late visit to South Carolina, where I was received by the Grand

Lodge and brethren with the utmost kindness and hospitality, has confirmed me in these views. The Order is in a most prosperous condition in that State, both from the number and respectability, as well as zeal and energy of the members. Indeed throughout the whole South, Masonry is assuming a high position.

“In our own State, great harmony prevails among the brethren. All are devoted to the work, and seem earnestly engaged in promoting the great interest of the Order. Sectional feelings are forgotten, private interests disregarded, and thought and action concentrated on the welfare of the whole body. This, my brethren, is as it should be. Union is essential to success.

“With respect to our foreign relations, I regret that an incident has occurred during the past year which I am afraid will produce a breach of harmony between one of the most important of these bodies and ourselves. Some months ago, a communication was received from the Grand Lodge of Hamburgh, requesting permission to grant a warrant to one of our Lodges, Pythagoras, No. 86, and thus assume jurisdiction over her. I immediately wrote to the Grand Master, stating to him that I would lay his communication before my Grand Lodge, but that no action could be taken until June. I entered into a full explanation of the reason why, referred to the existence of the prohibitory law, and concluded with expressing my own opposition to any such measure, and my belief that both city and country would be united in opposition. In due time I received a reply to this, stating that the matter should have been acted on at the quarterly communication, and that unless a decided prohibitory law existed, they would feel constrained to issue a warrant. The law, as they understood it, simply prohibited the existence of two Grand Lodges within the boundaries of the State, but did not forbid the exercise of foreign jurisdiction. In my answer, I went again over the whole ground, explained clearly and distinctly the state of feeling existing throughout the whole country, enclosed the law, with our reading of it, and ended with a formal protest, as Grand Master, against any interference with any Lodge under my charge. The only reply to this has been the transmission of a warrant. This warrant was received but a short time since, and Pythagoras Lodge is now working under it. Since this last and final action of Hamburgh, there has not been time for action on my part. I concluded it would be better, our annual session being so near at hand, to leave it to the

Grand Lodge to take such action as may be deemed proper — and I trust, my brethren, that action will be prompt and decisive. I trust the official protest which I have made will be sustained, and no such license be permitted.

“There is no one point on which the Grand Lodges of the United States are more firm and united, than this, — to allow no interference with their jurisdictions. The reasons advanced by the Grand Lodge of Hamburg are specious but fallacious. The step they have taken, acknowledged and established as a precedent, would be fatal to the unity and integrity of Masonry in the United States, and must lead to endless confusion. Masonry is indeed universal in her principles, but the benefits she confers are only to be secured by the establishment and maintenance of order and discipline. Weaken the restraints which these impose, and you at once open the door to misrule and anarchy.

“A measure has been projected during the past year, which, I doubt not, will result in full completion, and which is most commendable, not only on account of the direct individual good, of which it will be the instrument, but from the benefit which will undoubtedly result to the whole Order. It is the founding an Asylum for distressed and decayed Masons. Who can associate with such an institution, feelings of unkindness and bitterness? Who can point to such a structure, with a sneer at the Order which reared it? An Asylum for decayed Masons! why there is something in the very words which raises the best feelings of the heart. A refuge for those, who have passed the summer day of life, in works of active benevolence, and who now, in life’s autumn, when the shadows are beginning to lengthen, find that rest provided, which declining nature needs, and those comforts furnished, which failing strength requires. It is, indeed, a noble project — a practical development of Masonry in one of her most beautiful aspects. I cannot too earnestly commend it to your regard. Although located in the country for the sake of economy and health, it belongs to no section — city and country are all interested in its welfare.

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“There is another subject to which I deem it my duty to refer. It is well known that unhappy differences still exist amongst us. We should make all honorable effort to end them. I would not advise an unworthy surrender of principle, nor any course derogatory to the honor or dignity of the Grand Lodge. But there exists misunderstandings,

which explanation may clear away, and bitter feelings, which a few kind words may possibly soothe. We owe it to ourselves, to the cause of Masonry, to make the effort. "Blessed are the peace makers." We occupy the vantage ground and should make the initiatory movement. Brotherly kindness is the first Masonic principle, and to cast the mantle of charity over the erring, the first duty. The Christian and Masonic laws most beautifully harmonize. "Shall I forgive my brother seven times?" "Yea, seventy times seven." I would recommend the appointment of a committee to whom the whole matter may be referred.

"And now, brethren, I cannot conclude, without a personal reference to myself. I trust, in so doing, I shall not incur the charge of egotism. Grateful for the honor you have conferred upon me, by the gift of this high and responsible office; deeply sensible of the confidence reposed in me, by this trust, I cannot allow myself to become, in any way, a source of embarrassment in the ensuing election.

"It has pleased the Great Master, before whom I bow in humble submission, to visit me during the past year with sore trials and afflictions. And whilst I have endeavored faithfully to discharge my duty, but few know how difficult it has been at times to perform it satisfactorily. My future is clouded. I cannot tell how or where, in a few months, I shall be situated. Under these circumstances it is incumbent on me to decline being considered a candidate for re-election. My brethren, I shall retire from office with the consciousness that my efforts to be faithful have been appreciated by you. I can never forget the uniform kindness and respect which I have received from all, and although I cannot but feel a regret, (it is but natural) that the close and pleasant tie which has bound us, is broken, I am cheered by the conviction, that there is between us still a union of hearts which neither time nor distance can sever."

Immediately after the address, follows a report of the Grand Secretary, preluded by a specimen of chaste and beautiful oratory; but as he treads upon ground, ably and *more appropriately* occupied by the Grand Master and the Correspondence Committee, we hope to be excused for declining to give it a place in the Signet.

The committee appointed for that purpose reported in favor of establishing a Masonic Asylum at a cost of about \$20,000.

The committee on New Jersey affairs report that evidence was before them that the Past Grand Masters from that jurisdiction who participated in installing Philips, as Grand Master, were blameless, as they were not apprised of any difficulty having taken place, and really supposed they were in the Willard Grand Lodge. Well, it may be so, but we suggest that it would have *looked* much better had these noted P. G. Masters, Bruen and Merchant, apprized the fraternity of New York, of the fact at an earlier date, and denounced the imposters who had caused them to figure so conspicuously in a spurious Grand Lodge.

We ask a careful reading of the following able report in relation to non-affiliated Masons :

### NON-AFFILIATED MASONS.

W. J. M. Hatch, from the Special Committee appointed at the last annual communication, relative to non-affiliated members, submitted the following Report, which was accepted, and the new regulations accompanying it, were adopted :—

“ At the annual communication of the Grand Lodge in June, 1850, the following resolution, reported by the Committee on Foreign Correspondence, was adopted :

“ Resolved, That a Special Committee of five members be appointed to consider the propriety of adopting some general regulation, defining how far non-affiliated members of the Institution, resident in this State, or coming to it from foreign States and countries, may be legally and justly denied the enjoyment of Masonic intercourse, benefits, and privileges, and to report some regulation for that purpose.”

“ The undersigned, a committee appointed under the above resolution at the March quarterly meeting, now make the following report :

“ It is very generally known, that since the disastrous events which occurred in this State in 1826, and several succeeding years, there has been resident in the State, or frequently visiting it, many persons of otherwise respectable character and good standing, who, in that dark and trying period, found themselves unequal to the task of sustaining their Masonic profession, obligations, and duties ; and, sacrificing the Institution to their personal safety and sense of danger, and in either a quiet, or in many cases an open and dishonorable manner, withdrew from it ; and that many, either through weakness, or from various other and less creditable causes, not only renounced Masonry and the Lodges, but denounced them to its enemies as dangerous to the Institutions and peace of the country, and immoral and wicked. These accusations, so false and base, time and history have satisfied mankind

were malicious. But the men who made them, together with this whole class of enemies of the Order, and its sunshine friends who deserted it in a storm, now, many of them at least, hang about its doors, occasionally seeking entrance.

“ Besides these classes, there are two others embraced in the scope of the resolution. First, that numerous class, partly of native-born or resident citizens, and partly of newly landed emigrants, who have at one or another, and in places distant from each other, been pronounced unworthy of the favors and benefits of the institution, who yet, because their unworthiness is unknown, or not generally known, succeed frequently in palming themselves upon the fraternity, and imposing upon their kind and liberal feelings; some even making it a trade. And, second, a still more numerous class, who have from time to time voluntarily withdrawn from the secular Lodges; and, while they do not contribute anything toward defraying our expenses or charities, avail themselves of the advantages of the institution in various ways, and claim other benefits in case of need. Now, while some Grand Lodges have made regulations taxing non-affiliated members, others entertain doubts about the power to do so; and others, admitting perhaps the power, deny the expediency of any such measure. The Grand Lodge of New York, so far as she has expressed any opinion, has expressed it against directly taxing non-affiliated members.

“ Under the resolution appointing this Committee, we are to consider

“ 1st. Whether any general regulation can *legally* be adopted to reach the case of these persons.

“ 2d. Whether they can *justly* be denied the enjoyment of Masonic intercourse, benefits and privileges; or whether any portion of them can be restricted in the enjoyment of either of these.

“ 3d. If either point is found affirmatively, to report some general regulation, defining, restricting or denying these privileges.

“ In considering these points we have to look to the Old Constitutions, the Ancient Charges, and past usages of the Order. And, first, was it ever originally contemplated that there should be Masons who should enjoy the advantages of the institution, while they did not belong to its Lodges, and stood aloof and disconnected from it. This certainly was not so with regard to the expelled. And the very principle of suspension for unworthiness, is a deprivation of Masonic advantages for that reason, which proves that for any unworthiness whatever,

or however slight, the Lodges have power to deny the enjoyment of Masonic privileges.

“It then becomes simply a question as to what constitutes unworthiness, and what degree of unworthiness will justify a denial. In regard to this, the Old Constitutions and Ancient Charges are sufficiently plain. A Mason is required by his tenure of membership, to ‘obey the moral law,’ and not to be ‘an irreligious libertine;’ all Masons must be ‘good men, and true,’ and ‘men of *honor* and *honesty*.’

“These requirements are for the purpose of preserving Masonry as ‘a Centre of Union’ to men of just and upright conduct, and as a ‘means of conciliating true friendship’ among those who must otherwise ‘have remained at a perpetual distance.’

“Now is one of those who has thus denounced the institution, a man of ‘honor,’ or ‘honesty,’ or a ‘true’ man? We think not. And if his charges were false, as we assert, and particularly if he knew their falsehood when asserting them, can he be a ‘good’ man, and does he ‘obey the moral law?’ Nothing is more despised or abominated, among true Masons, than falsehood, dissimulation, deceit, and the immorality which they necessarily imply. And all dishonesty whatever—all lack of the qualities of true honor—or departure from its dictates, on any occasion; and all acts of meanness, vice and irreligion, are looked upon with disgust and opposition. No true Mason can look upon them with approval, or sanction them in the least degree. And, therefore, they cannot tolerate the presence of such persons in the institution, nor remain in the Lodges if they are permitted to enter, or act with them as brothers in any way, as by joining in a procession where they are found, or continuing connected with an institution which permits their membership as affiliated members, or their victims to its sacred places, as occasional but non-affiliated participants in its pleasures and advantages.

“We are commanded even ‘if a brother rebel against the State,’ ‘to disown his rebellion,’ though we ‘cannot expel him from the Lodge’ for that reason simply. This proves that we may set a mark of our disapprobation upon any unworthy act, or any thing wrong, done by a Mason.

“In the III’d of the Ancient Charges, entitled ‘Of Lodges,’ printed in 1723, it is said expressly, that ‘every brother ought to belong to

one, and be subject to its By-laws, and the general regulations' of the Grand Lodge. And again, 'In ancient times no Master (Mason) or Fellow (Craft) could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.' And again, 'The persons admitted members of a Lodge, must be good and true men — no *immoral* men, but of *good* report." Masons are to 'avoid all ill language,' and to 'call each other by no disobliging name;' and 'to behave themselves courteously, both within and without the Lodge.' And Masons are commanded 'not to *desert* the Master till the work is finished.'

"All this implies the union of good men and true, in constant and continued fellowship, without misconduct, or even *desertion* while there is *work* in the institution to be *done*.

"This, once a principle of the Order, so far as to become a part of the Ancient Charges, should always remain so; for those Charges contain the Ancient land-marks, as far as written, and we are solemnly required by our duty and by our written Constitutions, to *preserve* them, and on no account to suffer them to be violated or removed. We have copied our quotations from a copy of Anderson's Constitution, printed in 1723. It declares that 'every brother ought' to belong to a Lodge; and that such was the requirement 'in ancient times.' And there is no where any thing varying the requirement, except the provision in some modern Constitutions and By-laws of Lodges, allowing brethren to *demit*. But this privilege is solely for the purpose of forming a new, or joining some old Lodge; and not for the purpose of abandoning the institution, or idly looking on, while others do the works of initiation, instruction, charity, benevolence, and good fellowship. To demit for either of these two objects is certainly unworthy the character or tenure of a true Mason, and those who persist in doing so ought to be fearlessly made examples of, so far as to lessen the evil, now too frequent, and discourage others from following their example.

"And this, we believe, may be done legally and justly, consistently with our present Constitution, and the Ancient land-marks and charges; and with a due exercise of kindness and respect for demitted brethren, and that charity which is due to every *good* and *true* brother, for it is due none other.



“With this view we propose the following new regulations, and accompanying resolution.

JARVIS M. HATCH,  
D. S. WRIGHT,  
ROBT. MACOY,  
DANIEL SICKELS,  
NELSON RANDALL.

NEW YORK, June 7, 1851.

“Resolved, That this Grand Lodge approve the following new Regulations, to be added to the Grand Regulations, of this Grand Lodge, adopted June 5th, 5845, and do give their affirmative vote thereto. And the same not being inconsistent with the general regulations, this Grand Lodge do adopt the same, to have effect for the period of one year from the time of their adoption. And in the meantime, that said proposed new regulations be appended to the published proceedings of this Grand Lodge, at the end thereof, for the consideration of the Subordinate Lodges within the jurisdiction of this Grand Lodge, and in that form be sent to each of said Lodges.

ARTICLE LXXXI.

“1. Any subordinate Lodge may receive as an adjoining member, any poor brother who is unable to pay his adjoining fee, without requiring such fee; and any such Lodge may in its discretion excuse any poor brother who is unable to pay dues, from the payment of such dues; and in all such cases they shall return the fact to the Grand Lodge in their annual or semi-annual returns; and in case of such return shall not be required to pay any adjoining fee, or annual dues, as the case may be, for the brother so returned.

“2. Every Mason ought to belong to some particular Lodge, and comply with its By-laws and the general regulations in relation to the payment of dues and contributions to the charity funds. And any worthy Mason who does not contribute to the funds, or belong to some Lodge, is not entitled to visit a Lodge more than twice while he remains non-affiliated to some Lodge, nor to join in processions, or to relief, or Masonic assistance or burial. And all unworthy, suspended or expelled Masons, are strictly forbidden these privileges.

“3. Any Lodge, or Master or Warden of any Lodge, knowingly permitting any violation of the foregoing section, shall be subject to severe censure by the Grand Master or Grand Lodge, and if thought expedient to be deprived of their office or charter. And any non-affiliated Mason violating any of these provisions, shall be subject to censure or absolute suspension by the Grand Lodge, or the nearest subordinate Lodge.

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## REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE OF NEW YORK.

*To the Most Worshipful Grand Lodge of State of New York:*

“The Committee on Foreign Correspondence respectfully report, that they have examined the printed proceedings and correspondence received from the various Grand Lodges in correspondence with their Grand Lodge during the past year, placed in their hands by the R. W. Grand Secretary, and take great pleasure in saying that this corres-

pondence shows the Masonic Order to be in a most prosperous state in every part of the world from which we have heard. In the history of Masonry, as in all other institutions, there have been periods of adversity, when the disfavor of governments, the rancor of party spirit, the direful measures of war, or the envy and malice of individuals, have produced serious danger or actual injury to the institution, or to some of its members, on account of their connections with it. Even the Church has sometimes assailed it. But no such dangers threaten, or even exist, now, in any part of the world. Everywhere its usefulness is recognized, in a greater or lesser degree; its principles are in active operation on every Continent inhabited by the human race, whether Christian, Mahomedan or Pagan, and its Lodges are held without restraint. The Missionaries of the Cross, when going abroad to preach the Gospel in heathen lands, avail themselves of its broad mantle, and shield, and universal language, to protect themselves and the interests committed to their charge, from danger, or to aid them when in need of assistance. It thus becomes, what it has been frequently termed, 'the handmaid of religion,' and is in fact to it what John the Baptist was to Christ, a 'forerunner,'—'teaching in the wilderness' of the world, 'preparing the way of the Lord' and 'making his paths straight,'—that is, easy to traverse—'*before Him.*' Of no other institution can this be said. The minds of men, by the inception of the teachings and principles of our institution, are prepared to receive greater instruction and enlightenment in relation to the character, power and attributes of the Deity, and their duties to God, their fellow men, and themselves—and they more readily embrace these instructions. In society, the practical working of its principles, wherever they are received, tends to soften the asperities of the natural character, and incline the heart, if it does not, as in most instances, wholly subdue it, to embrace that law of kindness and love which is at the bottom of all true religion and all well ordered society among mankind. Our institution has never, in any country, resisted true religion, or sought to undermine it, or check its growth or influence; but on the contrary, has ever lent to it all the aid in its power. Making the Holy Scripture its chief corner stone, it abides by their precepts, and is governed by their instructions. It has been the friend and promoter of peace in all ages and countries; but when war, in opposition to its influence, actually came, it has invariably exerted that influence to

mitigate its evils and put a speedy end to its continuance. Commerce, the most active agent in opening the highway of intercourse among all nations, and spreading a knowledge of the arts, sciences and religion, has in every age received, and still receives from it the most constant and valuable aid. Not permitting political matters, questions, or discussions to mingle in its objects or pursuits, it keeps itself free from the rise and fall of parties or governments, and the defeat of the one or the overthrow of the other, has but little influence upon its prosperity. Engaged chiefly in cultivating the minds and improving the morals and character of its members, its welfare rests upon their attachment to it and their exemplification of its moral precepts in their lives and conduct. This reflection ought to lead us to renewed efforts in every department of our institution, to keep it upon the 'old landmarks,' and make it in all respects and upon all occasions, to be what its precepts teach its members.

"With these reflections upon the general condition of the Society, we pass to a more particular reference to the events of the year, and the doings of the various Grand Lodges. We are in correspondence, and on the most friendly terms, with all the recognized Grand Lodges, on the American Continent, with a single exception, and with most or all of those of Europe. Having extended our report of last year up to the first of September, embracing all the correspondence received to that time, our present report will cover in fact a period of but nine months, and will only embrace a part of those Lodges, because but a part have been received within that time. Several, holding their meetings at this time, will not be reported upon until next year; and from others whose meetings have been recently held, the proceedings have not yet been received. Such has been the state of prosperity and quiet, that the acts of most of the Grand Lodges have been of a local and domestic, rather than of a general character, and will not, therefore, require or receive so extended a notice as we have in recent reports been induced to give them. But, owing to other causes, we are not enabled to classify them under special heads, as we should much prefer, and shall, therefore, pursue the usual course, and give a separate and succinct view of the doings of each.

## MISSOURI.

The Most Worshipful Grand Lodge of Missouri, met for its annual session on the 6th of May, 1850; John F. Ryland, Grand Master; C. D. W. Johnson, Grand Secretary. But twelve Lodges being represented, there was no quorum for business until the 8th, when twenty-six Lodges were found to be represented, and the session was opened in due form. The Grand Master in his address treats of various interesting subjects in an able and pleasing manner, but we have not room for extracts. It was resolved that delegates from Lodges U. D. may take their seats, and have the privilege of participating in debate. A public installation was resolved upon. The committee on Foreign Correspondence were Bros. J. W. S. Mitchell, P. Williams and L. S. Cornwall. Commenting on the subject of work, they express the opinion that it cannot be made perfectly uniform, in which we fully agree; also, that the Baltimore work and lectures contain less *modern* Masonry, and extraneous matter, than any they have heard. They, to sum up in short, their expressed views, think a Grand Lodge can confer degrees, but that it ought not to do so under ordinary circumstances; that it is unwise and impolitic to exercise the right; and that the Grand Master at the present day, whatever he may have once been, is the creature of the Grand Lodge, made so by a mutual compact; and though he may and does enjoy all the rights which anciently belonged to a Grand Master, except what is taken from him by the compact, he has no right to confer degrees, except in the constitutional manner, that is, 'in a regular Lodge, whereof one to be Master, another Warden,' etc. Our views on this question have been made known heretofore, in our reports of 1849 and 1850. We disbelieve in this doctrine of compacts, whereby perpetual laws are made by modern Grand Lodges. We hold to no unalterable force in any compact made by Grand or Subordinate Lodges since June 24, 1717. And as to the doctrine concerning Grand Masters, if it be true, then has Masonry changed from its primitive character. We hold that, instead of the Grand Master's prerogatives being changed, in or since 1717, or even in 1663, they were confirmed and rendered perpetual by the contract entered into by the four old Lodges, and the brethren in 1717, in that portion of it which provided that no ancient usage should be changed thereafter; and we also hold that the rule of 1663 applied only to the Craft at large, and was not designed to limit the preroga-

tives of Grand Masters in this respect, for these were frequently exercised by them after that date, thus giving an interpretation to the rule. We find this power laid down as one of the ancient customs or usages, and we know of no vested power, or compact, abrogating or changing it.

“If it is competent for a Grand Lodge to abrogate, or for one Grand Master to deprive his successors of this ancient right, then they may change any of the other land-marks, or usages.

“We adopt the argument of the Missouri Committee on the physical disqualification of candidates, and ask them to apply it to the question before us.

“As to the right of Grand Lodges to restore expelled members to membership in the Lodge expelling them, the committee hold that ‘each Lodge is to be the sole judge as to who shall and who shall not be associated with them as members of the Lodge.’ They also express the opinion, that ‘there are no vested rights which are inalienable, acquired under an instrument which may, by its own provisions, be amended in any part. That if the parties reserve to themselves the right to amend, alter or change that instrument, then may any or all the clauses, sections, or articles be amended, in the manner pointed out, without violating any rights vested by that instrument.’ This is said in reference to affairs in the State of New York. The chairman of the committee expressing those views, is a Past Grand Master of Missouri, and one whose opinions are entitled to unusual weight. It is brother J. W. S. Michell, M. D., Editor of the Masonic Signet, one of the best Masonic periodicals in the western world. In reference to the cause of our difficulties, during the last fourteen years, that committee refer to the large accumulation of funds in this jurisdiction, as one probable source of trouble; but do not suppose that the whole difficulty can be traced to that cause. They rather incline to think there must be a large amount of bad material, or a defect in Masonic organization. We are free to admit there is both, and our whole united fraternity is now zealously laboring, with its best judgment, to effect a complete reformation. Much of the bad material, we hope expelled itself in 1849; and a revision of our Masonic organization, in some degree, is to take place the present and following year, which, we hope, will adapt it more naturally to the wants and disposition of the fraternity in this State. The advice, or suggestion of the committee in their report, is very

acceptable and well timed. They say, 'we beg to suggest the necessity of a great reformation, or pruning, in New York; evils, if not corruption, have crept into our institution there; and we sincerely hope the good and true will leave no stone unturned, until it is ferreted out, and expelled from our midst.' If we faithfully apply this sound advice the Masonic health of our fraternity will be vastly improved.

"We cordially extend our good wishes to the Grand Lodge of Missouri, and its able and fearless champions of true Ancient Free Masonry. We agree with them as to non-affiliated Masons, and 'new tests,' and differ only as to a General Grand Lodge, the Past Master's degree, and the question of the authority of Grand Masters to make Masons at sight. And in this respect we admit their views to be entitled to the highest consideration and respect. We are all liable to err, and our own opinions on these subjects may be swayed by particular circumstances, although we are not at present sensible of it."

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In relation to no unalterable force in any compact made by Grand or Subordinate Lodges, since June 24, 1717, we are not widely apart, brother Hatch, but we must be allowed to express surprise that you should attempt to avoid the true issue by false premises.

We have never contended that either Grand or Subordinate Lodges have the right to make *unalterable* laws except so far as they may become so by common law usage. But this does not settle the question between us. We contend that if you sanction and adopt a part of the new system which was established in 1717, you must sanction and adopt the whole. You are bound to admit that certain regulations in relation to the making of Masons were made in 1717, differing very widely in some respect from the pre-existing arrangements or usage. One of these new regulations was that no Lodge could be legally formed except by first obtaining a warrant from the Grand Lodge. Another regulation was that no one could be made a Mason, except in a legally constituted or warranted Lodge. Now if Lodges could only be legally formed by authority of the Grand Lodge, and Masons could only be made in Lodges thus constituted, (always excepting the four old Lodges,) we ask if it does not necessarily follow, that if the power of the Grand Master to make Masons at sight, did previously exist, that power was then and there taken from him and vested in the Grand Lodge for the use of its Subordinates.

The Grand Lodge, soon after its organization, proclaimed its right to alter or amend its own laws, provided always, that no land-mark should be removed, and whether the Grand Lodge did or did not remove a land-mark in the above named regulation, is not important to the question at issue, because according to brother Hatch's own showing we are bound by whatever was agreed upon in 1717. It is true that the four old Lodges did stipulate, and the Grand Lodge agreed that no ancient land-mark should be removed, but are we not bound to suppose that the very law of which we are now speaking, was then regarded by the old Lodges, as consistent with the ancient land-marks? How else could those Lodges have united with and come under the very Grand Lodge who made this law? It is true that those Lodges refused to take warrants from the Grand Lodge, not however, because they did not approve of the new system, but because they contended that they had immemorial Charters, and they deemed it more honorable to claim their ancient authority.

We say, then, that the regulations made at the re-organization of 1717, and down to the adoption of the Constitution and charges, in 1723, having received the undivided sanction of Masons throughout the world, are now in full force by common law usage, and can only be annulled by common consent, though it be acknowledged they did remove an ancient land-mark.

If then the validity of the laws of 1717 be admitted, (and brother Hatch admits their validity,) Masons can only be made in a legally constituted Lodge; and a legally constituted Lodge can only be formed by authority of the Grand Lodge, then can the Grand Master no longer legally make Masons except in a warranted Lodge. If the Grand Master convenes any number of Masons and forms them into a so called Lodge, without a warrant, that Lodge or assembly is illegal, irregular, and cannot make Masons. On the other hand, if he, by the authority delegated by the Grand Lodge, grants them a warrant and constitutes them into a regular Lodge, then can Masons only be made therein by the consent and approbation of that Lodge. Where then is the right of Grand Masters to make Masons at sight?

We regret exceedingly to find any brother teaching false doctrine which may tend to produce mischief. What then must be our mortification to perceive false teaching coming from the pen of such a champion in Masonry as brother Hatch? Last year he told us that

Grand Masters could not only make Masons at sight, but if they could not get assistance, they could make Masons alone, as they were not compelled to *work* the degrees. Now, what mischief may not this teaching produce? Suppose the Grand Master of New York shall make Masons in obedience to this rule, what Lodge in the world would receive them as visitors? Dare any Lodge receive a Mason *who does not hail from a regularly constituted Lodge?*

We have noticed one trait in the character of brother Hatch as noble as it is praiseworthy, viz : his moral courage to renounce and denounce an error when it is discovered, and we shall not cease to hope that a more careful examination of the above subject will cause him to withdraw his influence from what seems to us a great and dangerous error.

We cannot close this hastily written article, without expressing our deep sense of gratitude for the distinguished position brother Hatch has caused us, and our bantling, the Signet, to occupy in the proceedings of the Grand Lodge of New York. We shall be richly rewarded for all our toil and the midnight oil we consume, should we ever merit such encomiums from such men, and though we fall far short of this high aim, we feel that brother Hatch will be gratified to know that he has been the means of giving us new life, and of redoubling our vigilance in the onward work.

The notice above of the Grand Lodge of Missouri, is the first, but one, which we have seen for more than two years, and hence our selection of it for this number. More anon.

## ANOTHER MASONIC SCHOOL.

We copy with pleasure, the following from our Shreveport correspondent :

PLEASANT HILL, LA., September 14, 1851.

I have just had the pleasure of an introduction to brother John Jordan, P. M., of Pleasant Hill Lodge, who has given me a short history of the rise and progress of their Lodge.

It has been chartered some two years, and they number about thirty strong ; they have built a school-house fifty-six by twenty-six feet,



two stories high, (frame); have just closed their second session, with fifty scholars. Males are taught in the first, and females in the second story; and all entirely under the patronage of this little handful of Masonic brothers. If our worthy Marshal brethren do not stir up, this Lodge will out-strip them in seeing who can best work and best agree.

You will please place Rev. John Jordan's name among your agents and forward him the fifth volume, and give their laudable efforts in their attempt at establishing a Masonic Institute, the notice so justly due them.

The third session commences on the first Monday in October next, and is now in a very flourishing condition.

From all I can learn no blue Lodge on earth is composed of better material than is Pleasant Hill Lodge, and they possess the wealth and disposition to carry any enterprise they attempt.

Faternally,

E.

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## OFFICERS OF THE GRAND LODGE OF ILLINOIS.

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The following named brethren were elected officers of the Grand Lodge of Illinois, October 1851:

M. W. T. J. Picket, Peoria, Grand Master; R. W. Elias Hibbard, Alton, Deputy Grand Master; R. W. E. B. Ames, Hennepin, G. S. W.; R. W. Carlton Drake, Chicago, G. J. W.; R. W. Wm. McMurtry, Henderson, Grand Treasurer; R. W. H. G. Reynolds, Knoxville, G. Secretary; R. W. Geo. T. Brown, Alton, G. O.; R. W. Rev. Chas. Howard, Alton, G. C.; W. R. W. Scanland, Pittsfield, G. S. D.; W. A. W. Blakesly, Quincy, G. J. D.; W. J. R. Diller, Springfield, G. Marshall; W. W. W. Drummond, Toulon, G. Pursuivant; W. D. A. Morris, Rock Island, W. J. Springer, Magnolia, G. Stewards; W. J. W. Smith, Alton, G. S. Bearer; W. A. R. Robinson, Springfield, Grand Tyler.

## MASONIC COLLEGE OF MISSOURI.

LEXINGTON, Mo., October 15th, 1851.

DEAR BROTHER :—The sad event that shortened my stay in, and hastened my departure from your city last month, the severe illness of my dear wife, resulted in her death on the 30th ult., the day after I reached home. The increased attention a helpless family demands, the bustle consequent upon the opening of a new term, with a slight indisposition superadded, must be my apology for the delay in fulfilling my promise, of writing to you directly on my return to Lexington.

The session, all things considered, has opened quite as prosperously as could reasonably have been anticipated. The general prevalence of an unusual amount of sickness all over the State, has doubtless had a very considerable influence in lessening the number of our students. Many, who would have entered at the very beginning of the Collegiate year, have been detained at home “in durance vile,” by that most uncomfortable and annoying, though happily not very fatal ailment, “the *chills* !” Some have come into the city, for the purpose of matriculating, but have been compelled to surrender to the stern power of the tormentor, and take to bed in place of books ; others have come into the Chapel, set a few minutes, turned blue about the eyes and finger-nails, and beat a hasty retreat to their rooms, to test the medical power of *quinine*.

In despite of these difficulties however, the commencement is certainly auspicious. Some seventy-five have already enrolled their names, and commenced their routine of studies ; and from satisfactory information in possession, we confidently anticipate reaching one hundred and twenty by the middle of the next month. “So mote it be !”

The aspect of affairs among us, is decidedly encouraging. The students were distinctly informed on the morning of the first day, that they would be thrown upon their individual responsibility, both as to their general and uniform gentility of deportment, at all times and in all places, and their particular and constant devotion to their studies, during their connexion with the Masonic College ; and that the extent of their continuance with us, depended solely upon their fidelity to the

obligations they were under to themselves, to the fraternity, to their families, and to the community. They were assured, that neither the Institution of which they were seeking to become members, nor the city of which they were about becoming temporary denizens, would tolerate profanity, intemperance, lewdness or loafing in any, young or old, rich or poor; that drinking or gaming with their attendant vices, would certainly be frowned out of countenance and out of company, by the intelligent and orderly citizens of Lexington. That their advancement and graduation, depended entirely upon their regular progression through *all* the prescribed course, as laid down in our catalogues and the College laws; and that they must manfully work their way up to the acme of distinction, enjoyment and usefulness they might ardently desire to reach. The young men, we are confident, felt and appreciated the appeal there made to their honor and interests, and have set to work earnestly, with the determination, we trust, of acquitting themselves manfully. This is indicated by their serious and determined air, and the improved character of their recitations.

During my recent tour through some eighteen or twenty counties of this State, the general — the almost universal complaint of parents and guardians, as to the superficial systems of instruction, and the consequent shallow attainments of their Sons and Wards — and in many instances, the lamentable deterioration in morals and manners, too palpably and painfully observable in their altered deportment, in consequence of their removal from the restraints of Parental authority and influence, and exposure to evil company and conduct, with none who chose to take sufficient interest in their welfare and improvement to advise, admonish and restrain them, gave strong and convincing evidence of the necessity of a radical improvement in educational matter. Hence, we are determined to retain no student, whose habits as a gentleman are not honorable and upright; whose conduct as a collegian is not studious and orderly. Those who will not conform to all proper, collegiate requirements, we shall be compelled, after due trial and strict examination, to return to their legitimate guardians, regarding this as greatly preferable to defrauding the parent and cheating the child, by continuing an association productive only of unprofitable and evil influences. We wish to stand upon the *level*, act upon the *plumb*, and part upon the *square*, with all honorable men,

of whatever name or pretension. And such, we greatly desire, should be the character of our Institution.

The tour to the South of which yourself and others were pleased to speak as desirable, in view of the profit it might be to the College, has become quite problematical. A double difficulty presents, in the condition of my dependent family, and the charge of my classes in College. How to manage both successfully, so as to permit my absence, does not now appear. If it should be made to appear practicable, it will be undertaken with as much cheerfulness as circumstances will admit.

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One word more as to the sickness to which I alluded in the beginning of this epistle. It must not be inferred, that students came to this city in good health, and were taken with the *chills* after reaching the place. Not so, indeed. They came with the remains of disease still lingering in their system, or had imbibed it previous to leaving home, as they acknowledge, and hence the development here. In all respects, Lexington is one of the healthiest places in the State, and indeed in all the west. This can be easily proven by a number of disinterested witnesses.

Altogether, we feel greatly encouraged. There are a number of students yet to enter, who have signified their intention to do so, and they are beginning to come in almost daily. I have just learned of the arrival of several. Not having been very well this week, I have not been at College since Monday, but hope to be able to resume my labor next week.

Wishing you health, prosperity and happiness,

I am yours, truly and fraternally,

S.

We have received intelligence of a later date than the above, and are pleased to learn that the anticipations of brother S., are being realized in relation to the increase in the number of pupils. Brother Masons send your sons to the Masonic College.—Ed.

## A PREACHER—MASON.

HINDS COUNTY, MISS., October, 1851.

DOCTOR MITCHELL: *Dear Sir*—After my morning repast, I took a seat at the fire-side, in a room adjoining where I had *broken my fast*, with the intent of taking a whiff at my pipe, and as even then I do not like to be idle, I took a newspaper in hand. An article therein, purporting to be “From stray leaves from a Free Mason’s Note Book,” and headed *The Soldier—Mason*. I read it, and mused over the folly of poor sinful man; and whilst musing an anecdote of the Craft, in connection with a Baptist Minister came into my mind, and as there has been no other “chiel tacking notes” about here, I concluded to send it to you. I give faithfully, without embellishment, what was told to me in by-gone days, by a talented and educated Baptist Minister, who was not a Mason. I am a Mason, but he knew it not course. The matter came up as a part of the history of a devoted brother in Israel. Permit me to say I cannot give the name lest there may be among the living some who will think this is done to offend. I disclaim all such ideas. My only intent being to show what some Masons can do, to encourage others to deeds of love.

I therefore write of “A Preacher—Mason,” and will lay the scene in this goodly country of our’s, the “Far West.” Some forty or fifty years ago, more or less, there came to the “Far West,” a Baptist preacher whom we will call Robert; he was a devoted man of God, he was a graduate of So. Ca. College, whilst under the Presidency of that scholar and devoted divine, Jonathan Maxey, L. L. D.

As a matter of course Robert had to undergo many privations, endure many hardships, but he labored as a faithful servant—immersed many believers—built up churches—strengthened Israel. He studied much—laid up for future use many manuscripts—added largely to a good library. Though poor in this world’s goods, yet he was rich in spiritual blessings, and blessed with a large share of boys and girls. After laboring long and constantly, he became settled in the midst of wealth, and with the prospect of being in comfort in the decline of

life. Whilst thus laboring for his people, and being well sustained by them, a message came up from his children—spiritual children—where he had labored much in his younger days, beseeching him to come and labor for them, with the assurance that they would provide for his decline in life, and claimed the right, as he had in a word been the father of that flock, having as it were, “buried” all of them “with Christ in baptism.” His heart being cheered by such an expression of regard, he resolved to accept the call. He returned to them and settled in his house prepared by them, and began his ministry. In the course of few months, one night whilst all were asleep, he was aroused by the noise of fire, and had only time to get out of the house with his aged partner, and in his egress gathered a feather bed—his children having all married or settled off. Robert and his aged companion spent the balance of the night on their feather bed in the garden, having lost library, manuscripts, clothing and all. The next morning, Robert went to the house of a brother and borrowed clothing for himself and wife, and then went forthwith to a neighboring town to lay in a supply. In the course of the day, it getting hinted abroad that the Rev. Robert had lost every thing by fire, a subscription paper was rapidly passed about, and a stranger presented Robert with the fruits thereof—three hundred and fifty dollars.

“Who relieved him?” His Church? No. She left him to get along as he best might. “Who succored him?” His children who had claimed him as their spiritual father? No. His children had forgot their first love, in their eagerness to lay up of this world’s goods, they had left their first love, and thus left their aged partner to the cold charities of an unfeeling world. “Who aided” the old, well-tried, devoted soldier of the cross? “The brotherhood—a secret band, if you will, but active—which requires no other recommendation save desert, and no other stimulus than sorrow,” “and yet how little it is understood, and how strangely misrepresented.”

The Master of the Lodge of —, was the bearer of the subscription paper, and Free Masons were the contributors, and Robert was no Mason, but he was a devoted man of God; he was in need, and so placed by the hand of our Heavenly Father. But that good man was so won by this burst of generous love and philanthropy, that he sought admission, asked the aid of a friend, knocked at the door

of Masonry, and was cordially received and inducted into the mysteries of our Institution. I have met Robert, and held Masonic converse, to which cause he is much attached, but never for a moment did he wander from his first love. Peace and love to his memory is the earnest prayer of his and your brother.

EUREKA.

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### GRAND LODGE OF KENTUCKY.

The Grand Lodge of Kentucky was in session the last of August, and about the middle of October we received a copy of their printed proceedings, containing one hundred and eighty-four pages, well and handsomely got up. If we are not mistaken, this tends to show that brother Swigert is *the* Grand Secretary.

The following is an extract from the Grand Master's beautiful address:

#### GRAND MASTER'S ADDRESS.

*"Brethren of the Grand Lodge of Kentucky:—*Again the course of time has assembled in this Hall the representatives of our Order, to take counsel together upon the interests of the Craft. Half a century has now elapsed since the representatives of the Lodges then existing in this State, met in convention, in this city, and organized themselves as the Grand Lodge of Kentucky. A small and feeble band of brothers, they put their hands boldly to the work, believing they would thereby greatly extend the benefits of our beloved Order, and perpetuate the principles of universal benevolence.

*"Kentucky was then in its infancy." The most of its inhabitants resided north of Green River, the fertile regions beyond the stream being seldom visited, except by the hunter and the trapper, in pursuit of game. The city of Louisville, now containing a population of fifty thousand persons, was then a small town, with about one thousand inhabitants. The now thickly settled States of Indiana and Illinois were then known only as territories of the General Government, and Ohio, now third in the Union in point of population, was just emerging into existence as a State. From the mouth of the Ohio River to Natchez, the banks of the Mississippi presented an almost unbroken*

forest, undisturbed except by the yell of the panther or the wild whoop of the Indian, who roamed, unmolested, over the forest and prairies of West Tennessee, Mississippi and Arkansas. Now the busy hum of industry has succeeded these sounds of savage life—the land teems with inhabitants, and throughout its length and breadth the fields are yellow with the golden harvest. Then this Grand Lodge had but five subordinate Lodges under its jurisdiction—now the sound of the gavel is obeyed in one hundred and eighty Lodges, by thousands of working Masons.

Yet the progress of our Order during this period of half a century, has not been without vicissitudes. For many years Masonry continued gradually to extend itself with the extension of our population. At length a storm, terrible in our annals, burst upon our time-honored Institution; and, whilst clouds and darkness enveloped it, the thunders and lightnings of popular fury and prejudice were let loose, and played fearfully against the ancient wall of our Masonic Temple. During its prevalence, the spirit of desolation spread her blighting influence over us, and many of our Lodges ceased to work. But, when at length the storm had swept by and its fury had passed away, hope planted her rainbow colors on the dark and fleeting cloud; the breaches in our Temple walls were re-built, and far brighter prospects gradually beamed upon the Craft, as the sound of the gavel was again distinctly heard. The genius of Masonry arose again, purified by the effects of the tempest that had passed over her. A higher tone of moral feeling pervaded the Order; its principles and the duties arising out of them were better understood, and the Institution has continued to advance steadily, until it has become more magnificent, from its extent and wide-spread usefulness. I sincerely hope that the requirements of the Order as to the moral qualifications of its members, may continue to increase, being well persuaded that therein will be found the perpetuity of the Institution.

“Since the last Grand Annual Communication, our Order has continued to prosper within the State. I have granted dispensations to twenty-one new Lodges.”

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We observe among the Lodges above alluded to the name of “Mitchell Lodge,” at Keene, Jessamine county. Wonder where the name came from! That’s *our* old stamping ground. *We* used to



live in Jessamine, aye, and we had more warm whole-souled friends in that county, than we ever had or expect to have anywhere else, and should'nt wonder *much* if the boys had placed us under one more tie, by naming the Lodge —; but no, we won't burn our fingers, but wait patiently until we hear a thing or two about that veritable name.

The Grand Lodge transacted a large amount of business, and while we rejoice to find so many evidences of harmony and prosperity, we were deeply pained at learning the probable downfall of their Masonic College. This news, we fear, will tend to dishearten the noble efforts of our brethren in Missouri, but candidly we think it should not. Let us examine the subject for a moment :

Kentucky started with a legacy of ten thousand dollars — “come light, go light” — the school involved the Grand Lodge in debt.

Missouri started without a dollar except what came from the sweat of the brows of the Craftsmen ; they have built up their Institution stone by stone, and thus far have kept it out of debt, and we repeat what we have often said, upon our ability and prudence to keep out of debt depends the success of our efforts. Having succeeded thus far — having passed the hazardous period of childhood, and in good health and condition having grown to youth, may we not confidently keep our eyes upon the future, and march steadily upward and onward ?

We say, unhesitatingly, we can if we remain united and faithful in the work.

It is said, there is “no wind so evil as to blow no one good,” and while we lament that our noble sister has felt it to be her duty to withdraw from competition in the great cause of education, we look forward to the consequences of that withdrawal as greatly beneficial to the Masonic College of Missouri. We know that up to this period the great South has been predisposed to give its patronage to Kentucky, nor dared we even murmur. We could present no claims which Kentucky could not equal, and the mistaken but supposed fact, that our school was located in an unsettled and inferior society, gave Kentucky decidedly the advantage. How will it be now ? Let but our true position be made known in the South, and our word for it, we shall receive that patronage which our school so richly merits. We say then, here is nothing to discourage us in Missouri. Let us keep the College out of debt. Let it not be said that the subordinate Lodges must be taxed to pay an unnecessary number, or exorbitant prices to Profes-

sors. Let us be satisfied to rise slowly but surely, and the day must and will come when the munificence of the brotherhood will permanently endow the Institution.

The following report shows the probable fate of the Kentucky school:

“Brother Monsarrat, from the Committee on the Masonic College, made the following report, which being read and amended, was adopted, viz:

“The Committee to whom was referred the affairs of the Masonic University, at Lagrange, and the matters touching Funk Seminary, and the report thereon made by brother Wintersmith and others, beg leave to report, that they have had the same under consideration, but the brief period allotted to them to report thereon, will not enable them to set forth, at any great length, the reasons that have induced them to recommend the discontinuance of its College privileges for the present. A review, however, of its pecuniary resources, its large indebtedness, and its failure to meet the desired end for which it was established, must be apparent to all who will investigate the report submitted to this Grand Lodge by the committee appointed at its last convention; and, however humiliating it may be to the fraternity of this State to abandon a system of benevolence of so much importance to its welfare and prosperity, yet your committee consider it due to Masonry that it should no longer advise a continuance of a system of education that must eventually involve the University in inextricable difficulty and pecuniary embarrassment. The report of the investigating committee having taken the place of the usual annual report of the Trustees of the University, and as its duties were confined exclusively to the investigation of the affairs of the College at Lagrange, no allusion was made to that portion of the University enterprise, the Medical Department at Louisville, and we have therefore deemed it not out of place here to allude to its flourishing condition.

“The Medical Department of our University, under the name of the Kentucky School of Medicine, held its first session during the last winter. The Faculty of the school have provided a spacious and elegant building, and furnished and equipped it with all the necessary apparatus and material for medical teaching. They have established terms of scholarship and requisitions for graduation corresponding with those of the most respectable and dignified institutions in the

country, and furnished a course of instruction in their first term not only highly satisfactory to their class, but which has also received the warmest commendation of competent medical gentlemen who had an opportunity of visiting the school and attending the lectures.

“The class of the first session numbered one hundred and three, a larger number than has been found in the first class of any similar institution in the country; and at the conclusion of the term, the degree of Doctor of Medicine was conferred by the President and Trustees of our University, with ample academical form and ceremonies, upon thirty-five young gentlemen, who had complied with the requisitions and passed the examination prescribed by the school.

“Without any expense whatever to the Trustees of the Lagrange College, its connexion with the Kentucky School of Medicine secures the gratuitous medical education of such of the beneficiaries of the University as desire to enter the medical profession. We therefore commend this branch of our University to the favor and patronizing care of the Grand Lodge; and while we are of the opinion that University education at Lagrange should be suspended for the present, we recommend such course of action on the part of this Grand Lodge as will in no-wise interfere with the operation of the Medical Department, or the Seminary privileges secured to the Grand Lodge by the Funk bequest, and the deed of its Trustees of the 6th September, 1844; and we therefore recommend the adoption of the following resolutions:

“Resolved, That this Grand Lodge continue her University privileges and charter, and reserve and permit the medical school attached thereto to enjoy all its present privileges from its connection therewith.

“Resolved, That the Trustees of Funk Seminary be directed to select and engage one teacher, and only one, who shall have charge of the literary department as a hall of learning, and who will take the tuition fees of such pupils as may attend for his salary and the salaries of such assistants as he may employ.

“Resolved, That this Grand Lodge here again asserts, and means to assert, that nothing of its present action shall be construed into any recognition or assumption of any supposed debt or liability for which the Grand Lodge is not now legally liable.

“Resolved, That the proceeds of the Lottery be collected by the committee appointed to invest the surplus funds of the Grand Lodge, and that they appropriate the amount to the payment of such debts, if any, as this Grand Lodge may be liable for—a part of which they may appropriate, if necessary, to procure a teacher.

“Resolved, That the said Trustees be instructed to cancel the bonds of the subordinate Lodges and individuals, who have given and subscribed for scholarships.

“Resolved, That brothers Wingate, Swigert and Hodges, be a committee for and on

behalf of the Grand Lodge, to employ counsel, learned in the law, and pay him for his services, to investigate and report to them the whole connexion of this Grand Lodge with the said Lagrange University, and Funk Seminary, and the legal liability of this Grand Lodge, growing out of its said connexion and acts in regard thereto, and the extent of that liability, if any, and the mode of its enforcement, and the proper parties with whom to adjust and settle any such liabilities, and that said committee acting under the opinion of said counsel, shall have full power to compromise and liquidate the debts of the University, if the Grand Lodge are legally bound for the debts incurred by the Trustees of the Funk Seminary, and that they be empowered to draw on the Grand Treasurer for the necessary expenses in the performance of their duties."

D. T. MONSARRAT,  
JNO. B. HUSTON,  
H. WINGATE,  
D. CARRELL.

QUESTIONS OF MASONIC USAGE.

HUNTSVILLE, RANDOLPH Co., Mo., September 14th, 1851,

BROTHER MITCHELL: Has a Lodge a right to ballot for the second degree in Masonry without the consent or solicitation of the person balloted for; and if she should ballot for an individual without his consent, would that ballot be a legal one, should the person balloted for object. I am, with much respect and esteem,

Yours, fraternally, McL.

The answer to the foregoing questions are so simple and plain that we may be censured for permitting them to appear in the Signet, but we have seen so much haste in the action of some Lodges, in balloting for advancement of candidates, that we feel called upon to bring this subject before them.

There is no principle more firmly settled or better understood, than that every candidate shall petition for initiation into the mysteries of Masonry. It is not only necessary that he shall apply of *his own free will and accord*, but that he shall *ask* before he can be received. It is also a settled principle and of universal practice, that any brother is at full liberty to stop at any degree and decline going further. These usages apply to all the degrees in Masonry except so far as sending in a written petition is concerned. Some

Lodges very properly require a written petition for advancement to each degree separately, but a loose method is much more common, viz: that of taking the ballot at the suggestion or upon the motion of a member of the Lodge; and this is sometimes done before it is known that the candidate desires it, although it is improperly taken for granted that every brother wishes to advance.

We unhesitatingly say that no Lodge has a right to ballot for the advancement of any brother until he signifies his desire by petition or otherwise.

Having thus answered the first question of our correspondent, it follows, of course, that any action taken by a Lodge for the advancement of a brother without his consent is a nullity.—Ed.

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### THE WIFE TO HER HUSBAND IN CALIFORNIA.

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The fire glows brightly, husband mine,  
 Where thou has often sat with me,  
 Within our cottage home,  
 That lieth in the quiet lea,  
 But there is something wanting now  
 To make my spirit glad and light;  
 A shadow still will darken there,  
 A truant tear-drop dims the sight.

The form that made our fire-side glad;  
 The voice that sweetly answered mine;  
 The husband, and the doating sire  
 Of yonder slumbering boy of thine;  
 Oh! what a distance parts us now!  
 What yearning love would break this gloom,  
 And call him to his wonted place,  
 The exile from our joyous home!

I would not that one thought of mine,  
 Should stay one effort of thy hand  
 I know the heart's bold honest aims,  
 That bore to that ungenial land.  
 And yet I can but fancy oft,

How lone and comfortless thou art,  
 With none to give thee kindly cheer,  
 And none to share thy noble heart.

With none, oh God ! perchance it be,  
 When sickness wastes thy manly frame,  
 To minister the cooling draught,  
 And stay thy fever's raging flame,  
 With none to whisper kindly then,  
 As life seems ebbing fast each day,  
 And speak of love and hope and home,  
 And yearning loved one far away !

Oh ! there have been such bitter tears.  
 O'er thy long, fearful absence shed ;  
 And such wild throbbing of my heart,  
 Which keep it, aye, in poignant dread,  
 That I would barter all the gold,  
 Obtained by life of hard employ,  
 To see, and have thee as of erst,  
 To bless thy home, thy wife and boy !

### EDITOR'S TABLE.

WE now present the Signet on new type, manufactured in this city, which for beauty, we think, will favorably compare with any in the Union. We also think we have improved our style of printing, and therefore call attention to this number as being a fair specimen of those which are to follow. As to the ability with which the Signet is edited, our readers must form their own estimate, but we feel called upon to say that in other respects, it is the cheapest work of the kind ever offered in this or any other country. Being double the size, our expenses are at least double the amount paid for any other Masonic journal, and it may be seen that we cannot make a living out of it unless we have a large number of *paying* subscribers. Will not our agents make an effort to increase our circulation? Will not our subscribers assist us in this? We ask, as a special favor, that each of our present subscribers will endeavor to send us one new name. Brethren, if you will do this, and especially if the two dollars accompany

the order, we shall be placed in easy circumstances, and be permitted to spend our time and whatever talents we have, in conducting the work, instead of spinning street-yarn in financiering. Yea, we can do more. We can and will embellish the Signet with the very best engravings, if the fraternity will enable us to do so.

We are now sending out our accounts, and hope every brother will pay without delay.

We have re-printed the *first*, and within twenty days the *second* number of the first volume will be re-printed, when those who lack only these numbers to make their volumes complete, will be furnished. We may have a few copies left after filling the orders now on hand, but cannot say with certainty. Should any of our agents take conditional orders for the back volumes, they are requested to bare in mind that they will not be furnished for less than two dollars and fifty cents for every twelve numbers, to be paid on delivery. We expect the re-print will cost us more than we shall receive even upon these terms.

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✍ We ask attention to the article communicated by the President of the Masonic College of Missouri. Brother Masons, we assure you that in our opinion your sons cannot find a better school, and if so, will you not give it the preference? We say "do good unto all, but more especially to the household of faith." Though this College is situated in Missouri, it belongs to the great family of Masons, and they are looked to for patronage. Can it be true that the Masons of the West and South will not sustain one College of their own? Kentucky and Tennessee have given way, and shall we too be compelled to declare to the world, that while almost every religious society have their Colleges, the Masons will not sustain one? We trust not, we hope not, nay, we will not believe it. Brethren if you cannot afford to assist in endowing this College, give it your patronage — send your sons there. The tuition is as low, the course of education as thorough as in any other, and we assert that no where are the morals of the youth safer than in Lexington, Missouri.

## LAW OF NEWS PAPERS AND PERIODICALS.

The following principles have been settled by the decisions of the Courts, in reference to legal responsibilities of subscribers :

“Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

“If subscribers order the discontinuance of their periodicals, the publisher may send them till arrearages are paid ; and subscribers are responsible for the numbers sent.

“If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.

“If subscribers remove to other places without informing the publishers ; and their periodical is sent to the former direction, they are held responsible.

“The Courts have decided, that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, until all arrearages are paid, is *prima facie* evidence of intentional fraud.”

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 OBITUARY NOTICE.

At a regular communication of Ezel Lodge, No. 112, held in St. Francisville, Clark County, Mo., October 4th, A. D., 1851—A. L. 5851, the following preamble and resolutions were unanimously adopted :

WHEREAS, it has pleased the Almighty Ruler of the Universe to remove from our midst, under peculiarly afflicting circumstances, our beloved and highly esteemed brother and Past Master of our Lodge, WALTER M. EDWARDS, who died on the 20th of September, 1851, at his residence in St. Francisville, Clark county, Mo., after an illness of twenty-four hours : Therefore,

Resolved, That as members of this Lodge, while we deeply deplore the loss of the society of our much esteemed brother, we cherish a grateful remembrance of the fidelity, zeal and promptitude with which he discharged the duties of the office he has filled in this Lodge, and the commendable conduct in his private life.



Resolved, That in this dispensation of Providence, this Lodge has been deprived of one of its brightest ornaments, and one of its most useful, devoted and beloved brothers, and society a valuable member, who by his upright conduct, had endeared himself to all who knew him.

Resolved, That we most deeply sympathize with her who has been called to mourn the loss of an affectionate husband.

Resolved, That the members of this Lodge wear the usual badge of mourning, for thirty days, and that a copy of this preamble and resolutions be sent to the widow of our deceased brother, and to the Editor of the Masonic Signet, with a request to publish the same.

D. M. REYSHER, Secretary.

ASTORIA, FULTON COUNTY, ILL., October, 1851.

BROTHER MITCHELL:— Please insert in the Signet the death of Dr. JAMES OWEN, a member of the fraternity, and of this vicinity, who died January 29, 1851, in California, of old age and the fatigue of his arduous journey to the gold region. Also, CHARLES GILBERT, and Dr. D. W. C. ALLEN, both of cholera, in Astoria, Fulton county. Brother Gilbert, died August 6th, 1851, aged 35 years. Bro. Allen died July 17th, 1851, aged 44 years. Also, brother ANDREW J. FITZ, of yphus fever, October 2d, 1851, aged 25 years. They were all members of Astoria Lodge.

I am fraternally yours,

H.

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# THE SIGNET AND MIRROR.

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VOL 6.

ST. LOUIS, JANUARY, 1852.

NO- 3.

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## HISTORY OF FREE MASONRY — NO. XLV.

BY THE EDITOR.

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WE have stated that the original ceremonies and the secret teachings of the early Egyptian mysteries have not been handed down to us, and though we may rationally infer what were the great objects designed to be accomplished by them, much of the proof depends upon mere conjecture; and hence each writer may exercise great latitude in drawing his deductions. It is however conceded on all hands, that the Persian, Grecian and Roman mysteries were transplanted from the original, modified or enlarged to suit the peculiar notions and tastes of the people among whom they were introduced. We think we have shown that there is no well defined likeness between the early Egyptian mysteries and those of Free Masonry, as far as a knowledge of the former have come down to us; but as much more is known of the Persian and Grecian mysteries than of the original of Egypt, and as these were in their full tide of prosperity at the very period to which *we* date the origin of Free Masonry, viz: at the building of the Temple of Solomon, it becomes our duty to lay before our readers as many of the leading traits in those mysteries as will enable the well-informed Mason to draw his own deductions. And we are free to admit that if it shall be found that the secret institutions of Zoroaster, Pythagoras, or any others of that period, present a true type of Free Masonry as taught by our traditions, we shall be compelled to admit that our opinions have been ill founded and our theory fallacious; it will readily be seen, however, that we cannot in a work like this, enter into an examination of the peculiarities assumed by each nation in the practice of the mysteries. That they were all but a continuation of

the Polythian doctrines of the ancient Egyptians, is clearly shown by the great number of gods worshipped and the religions taught, as also in the forms and ceremonies of initiation. Therefore, for the sake of brevity, we shall select the Persian mysteries, to exemplify our position and to expose some of the absurdities of modern teachers in Masonry. We are induced to select the Persian mysteries, because we think more of their secrets have been exposed and published than of any other.

As the mysteries taught by Zoroaster will constitute the subject of this sketch, we wish it understood that we allude to the Zoroaster who lived about the time of the destruction of the Temple, without pausing to enquire whether he had a predecessor of the same name, who also gave tone to the Persian religion. Nor shall we stop to answer whether the soul of Zoroaster was eaten by a cow in a bunch of misseletoe, and passed through her milk to the mother of the great philosopher; suffice it to say that Zeradusht as he was called by the Persians, or Zoroaster as he is called by the Greek writers, did actually live, and that he was the greatest philosopher as well as the most consummate imposter of his day.

Some authors tell us that Zoroaster was a Jew by birth; that he was thoroughly educated in the Jewish religion; that he was a student of the Prophet Daniel, and perceiving the great fame of his master, arising as well from his learning as from the gift of prophecy, Zoroaster left no effort untried to equal him; but as he had not the gift of prophecy, he attempted to rise to distinction by turning his attention to the study of magic as taught by the Chaldean philosophers. For this reckless abandonment of the true faith for sinister motives, induced Daniel to banish him and forbid his return to Judea; and hence his flight to Ecbatana. Whether this account of his early life is true or false is not important to our present purpose, it being sufficiently established that he did, at Ecbatana, set himself up as a great magician, and exhorted the people to abandon some of the peculiarities of the Sabian worship, for the more ancient and sublime Magian religion. Zoroaster had been initiated into the mysteries of the surrounding nations, and being deeply learned and well skilled in all the peculiar superstitions and tastes of the Persians, he was eminently fitted to establish a new sect, out of the more fascinating portions of the various forms of worship. Nor was it long until he was surrounded by hundreds

who were ready to become followers, even before knowing his doctrines; being sufficiently captivated by a representation of something new and mysterious.

The Persians, like the Druids, worshipped in the open air, being persuaded that the great and little deities filled all space, and could not be honored by a worship confined within the walls of a building, at least if the building was covered. The Persians worshipped the Sun or fire, as the Supreme being, and hence the *sacred* fire was kept burning on the tops of high hills. As Zoroaster's new system required secret apartments, in which the ceremony of initiation should be performed, it became necessary to remove this prejudice against covered buildings, and very soon he satisfied all that the sacred fire might be better preserved in round towers erected for that purpose, having an aperture at the top for the smoke to escape. The building, thus erected, represented the universe, and as fire was kept constantly burning in them, God's residence was supposed to be in them, in an especial manner. Zoroaster, having first prepared the minds of the people, retired to the mountains of Bokhara, where he found a cave, and proceeded to enlarge and ornament it with astronomical devices, and solemnly dedicated it to Mithrass, the third or mediatorial deity, whom the Persians supposed was an inhabitant of the cave. In the roof or top of this grotto, Zoroaster represented the Sun by means of the most dazzling brilliants. Around the Sun was represented the planets, in burnished gold. Four globes, composed of gold, brass, silver and iron, were also represented, together with many of the heavenly bodies, and all richly decked with gold and brilliant gems, so that the room or cave when lighted presented a most dazzling and brilliant appearance, and especially to the initiate, for the lamps we are told were so constructed as to emit a thousand different shades of colour. In the centre of the cave was a large fountain of water to supply the different chambers for the purpose of ablution and purifications.

The sum necessary to fix and ornament this splendid grotto would seem incredible to us of the present day, but it must be remembered that at the period of which we write, there was immense wealth in the hands of many Persians, and for no purpose was it so lavishly expended as for ornamenting and enriching buildings, and great ostentation and show was necessary in order to the speedy accomplishment of the ends had in view by Zoroaster. But long before this wonderful grotto was

finished, Zoroaster had it reported abroad that he had been received up into the third heaven, and had conversed face to face with the Supreme Being, who revealed to him the true worship, and instructed him to return and teach it to his fellow men, in order that they might escape the wrath and vengeance of the gods. He stated that the Supreme Ruler was surrounded by a flame of fire, which being in accordance with the religion of the Persians was readily believed, and as soon as he was prepared candidates were in waiting, ready and willing to consecrate their lives to the study of philosophy under his guidance and instruction. The Persian philosophy rapidly acquired fame, and all who desired to acquire a knowledge of it sought initiation at the Mithoric cave or Zoroasters grotto. Great numbers came from the most distant countries, and some authors tell us that Pythagoras visited this great philosopher and was initiated into his mysteries; others again go so far as to say that Pythagoras was long a student under Zoroaster and to him was mainly indebted for the extensive fame which he afterwards acquired. The public lectures of Zoroaster were very popular and numerous attended, and in these was the superior wisdom or craft of the philosopher perceptible, at least it so appears to sensible men of this day. He so lectured as to show an intimate knowledge of all the religions of the day, and to prove to the minds of his audience that the true worship had been lost and remained concealed from the knowledge of men until God revealed it to him; but he only threw out hints such as were calculated to leave his audience anxious to acquire a thorough acquaintance with the true worship, which could only be obtained by initiation into his mysteries. The candidate was prepared for initiation by a great number of lustrations with water, fire, honey, etc. Some writers tell us there were as many as eighty degrees, or parcels of probationary trials, ending with about two months of fasting and silence in the gloomy caverns of Mithras.

Now, reader, you who are acquainted with the mysteries and ceremonies of Masonry, pause and enquire whether there is aught in all this bearing any well marked affinity to Free Masonry. But we have not told the one half. The candidate was not only required to fast without a murmur, but he was required to submit to extremes of cold and heat, and have his body lacerated with stripes and other more refined cruelties of torture, and if we may believe some of the most learned writers, rendered probable by modern discoveries of human

bones in these grotto's, hundreds who entered as candidates for initiation were unable to withstand the inhuman tortures, and were never heard of more; others who succeeded in passing through the ordeal came forth with their intellects dethroned. It is not remarkable, therefore, that those who passed through courageously and came forth unscathed, should be looked upon as superior beings, and under the direct protection of the gods, and as being entitled to a knowledge of the greater mysteries.

The candidate having performed his probation, was conducted to the cavern of initiation. He was crowned with olive, annointed with oil, and clothed with enchanted armor. Thus accoutred, he was placed in charge of his guide who was dressed so as to represent a monstrous griffin—a great bird whose history according to the Persian mythology, resembled that of Phoenix. This monster man-bird was armed with talisman's that he might successfully make battle with the evil spirits ever on the road of mortals to a state of perfection and holiness.

The candidate was introduced into an inner chamber, and purified by fire and water. He was next conducted to an immense precipice, from which he was permitted to behold an immense and apparently bottomless vault, into which he seemed destined to be thrown, and which he was told was but a faint representation of the infernal regions through which he was called upon to pass, or failing in this must be doomed to the everlasting curse of the gods. In strict silence his guide now conducts him through the difficult and dangerous windings of the cavern. The gloom and profound silence which reigned, gave him ample opportunity for meditation, if indeed his mind was in a frame for thought. Anon he perceives flashes of light emanating from the holy fire, which served, momentarily, to illumine his pathway and then leave him in darkness ten-fold more dark than before. Sometimes this light would burst upon his head and dazzle by its brightness; and now he is terrified by the barking of dogs, the roaring of lions, and the angry yelling of the most ravenous wild beasts. Enveloped in the blackness of darkness, knowing not what evil should next befall him, unable to see, and incapable of directing his way of escape, he is hurried along in the direction from which the howling of wolves and the roaring of wild beasts had proceeded, and upon the sudden opening of a door he finds himself in a den of wild and angry beast of prey. Here there was light enough to enable him to discover the forms of

his antagonists ; his guide here breaks silence to urge him to sum up all his courage and boldly defend himself, and now he is fiercely attacked amidst the most deafening uproar, by lions, tigers, dogs, etc., and it mattered not how much bravery and presence of mind he was able to command, he was not permitted to escape without wounds, both painful and dangerous. Of course all these wild beasts as represented, were members of the society, and so clothed and practiced in their arts, as to counterfeit the appearance and roarings of the different animals. From this apartment the candidate was dragged into another, where once more intense darkness and profound silence reigned. Presently a distant rumbling noise is heard proceeding from the caverns of the grotto ; as he proceeded, the noise becomes louder and more distinct, until peal on peal the thunder-claps shook the foundation of the cavern, and seemed to threaten the very walls of the mountain. The lightning's vivid glare in piercing sheets of burning fire, again excited his terror and enabled him to behold in the distance, groups of avenging geni, threatening to destroy any who might trespass upon their dominions.

Thus were these and similar scenes and dangers passed through until the candidate was literally exhausted by fright, wounds, or fatigue, and being no longer capable of encountering toil and danger, he was conducted into another apartment splendidly illuminated, perfumed, and like an enchanted grotto, was filled with the most bewitching strains of music.

At this point the guide explained the ceremony through which he had passed, and so encouraged him that he was soon willing to renew his journey. At a signal given by the guide, three priests, or men dressed so as to represent them, made their appearance, and one of them fixing his long and steady gaze upon the candidate, put a serpent into his bosom, and a private door was thrown open, from which issued lamentations, and howlings of agony and despair. The candidate upon looking in beheld innumerable beings undergoing the torments of the damned in hell. From this spectacle the candidate was conducted through winding passages, down and up flights of stairs, and finally he was admitted into the sacred grotto or Elysium. This sacred hall was beautifully illuminated, and on entering, the ear of the candidate is saluted by strains of heavenly music, and his eyes behold Archimedes seated on a throne of burnished gold, who, according to Heredo-

tus, was crowned with a diadem ornamented with mistletoe boughs, around were seated the dispensers of the mysteries. Here the candidate was received with the congratulations of all; obligated to keep secret from the world the ceremonies through which he had passed, and was presented with a great number of amulets and talismans, to guard and protect himself from the assaults of his enemies and to serve as a shield from danger to his person or property. He was taught that the Divine light passed into the initiated in a peculiar manner unknown to all others, giving knowledge which could be acquired in no other way. He was taught that the sacred fire was a portion of the Divine essence and should be worshipped accordingly. He was taught that Ormisda created the world at six different periods. First, the heavens; second, the waters; third, the earth; fourth, vegetables; fifth, inferior animals; and sixth, man—the latter being both man and bull. That man lived in a state of purity for many ages, but was at last poisoned by Abriman, who lived in darkness and was the author of all evil; that man so multiplied upon the earth that he eventually rebelled against his Creator. Ormisda presumed to give him battle, but was eventually overthrown and subjugated. To counteract the evil of man another pure being was created, and like the former, was both bull and man; this was Mithrass, by whom, with three others, a flood of waters was produced to purify and cleanse the earth. A mighty wind finally stayed and dried up the waters, when an entirely new germ sprang from the earth, which produced the present race of mankind.

It further seems that this doctrine did not inculcate the idea that man was cleansed from the original sin by the re-creation, but on the contrary, that Ormidia created six benevolent gods, and Abrimad the same number of evil spirits, who waged war against each other, and valiantly strove for the mastery of the world. This doctrine is not entirely unlike the religion of the Jews who believed that God delighted in vengeance by punishing his enemies, and hence, believing themselves to be under His peculiar protection and favor, they believed they were doing God's service to pray to Him to send a curse upon their enemies, even to destroy them. But then again the mysteries of Mithras differed very widely from the religion of the Jews, for according to the lectures of Zoroaster, the evil spirits finally succeeded in gaining control of one half the year, or that the contending gods compromised by an equal division of the time of sovereignty, and hence arose the seasons.



The benevolent gods took control of Spring and Summer, or rather in consequence of their love for the human race, they produced Spring and Summer, and sent forth all the blessings consequent upon the heat and moisture thrown by them upon the earth. Man, by their influence, was enabled to cultivate the soil and lay up a rich harvest, and provide raiment to guard against the vengeful influence of the evil spirits, who, as soon as their reign commenced, destroyed vegetation, sent evil winds and endeavored to destroy the whole human race by cold, or failing in this, to punish them to the full extent of their power. Again, Zoroaster taught that day was sent by the benevolent spirits, and night by the evil spirits.

Maurice tells us that one of the emblems held in the highest veneration by the followers of Zoroaster, was a representation of this perpetual warfare between the benevolent and malignant gods. The emblem was two serpents each striving to get possession of an egg. Zoroaster taught that the world had been seven times created and destroyed; that the good spirits would create and the evil spirits destroy, and that so violent were their efforts against each other at times, that their anger shook the whole world, and if the Dives or evil ones gained the ascendancy for a moment, they caused the earth to open and swallow up the human race.

We might fill a volume in detailing the thousand wild and incoherent teachings of this wonderful imposter, but we think enough has been said to give the reader a very correct idea of the Persian mysteries; yea, we think we have said enough about the Heathen mythology and its teachings to enable every well informed, unprejudiced and candid reader to answer the question, *is there any well defined testimony going to show the identity of Free Masonry and the Ancient Mysteries?*

We do not think there is even such a resemblance between Masonry and the Persian mysteries as will justify us in turning back to dissect and draw comparisons. We think they are at direct variance in every important feature, and believing our readers are quite as capable as we are to perceive this truth we will not insult their understanding, by asking them to read useless comments. If it be said that Masonry is not now what it once was — that it has been changed and improved upon since the dark ages, then, we answer, are all our traditions false, and our teachings in the Lodge room are a base imposition upon the initiated.

We claim with confident boldness, that the principles of Masonry have never changed. We hold that all the essential teachings of Free Masonry are the same now as when Masonry was instituted, and such are the avowed opinions of all who undertake to work and lecture in our Lodges, and we must regard it as remarkable that we have one set of opinions growing out of our only reliable history, the traditions of Masonry, and another set of opinions founded upon the romance of those who attempt to place its history and its ends greatly beyond and outside of our traditions. There is not a page, nay, there is not a line upon record, either in the sacred or profane writings, going to show either the antiquity or the principles upon which our Institution was founded. Our traditions tell a "round unvarnished tale of truth." There is nothing in them that is marvellous or difficult of belief. They are simple, plain and easily understood. There is no appearance, no resemblance to the Heathen Mythology to be found. Free Masonry is and ever has been totally unlike any one of the secret societies of the ancients.

We are reminded that it may be said, we have in this connection omitted to review the claims set up in behalf of the Essenes, as being originally the Masonic society by another name, but those who have been readers of our history will remember that in our first pages we somewhat freely alluded to this subject, and we do not feel called upon to recapitulate what we there said. We willingly repeat what we have admitted more than once, that the Essenes bore a much nearer resemblance to Masonry than either of the ancient societies; but a further truth should not be lost sight of, viz: that the Essenes were strictly a religious sect. It is true that morality and virtue constituted a part of the teachings of the Essenes; and it is equally true that morality and virtue are taught by all the orthodox religious societies of the present day, but the cardinal teaching of all is the true worship of God and redemption from sin. Morality and virtue is taught as a means of reaching a higher and more glorious aim, and with all the retirement and peculiarities of the Essenes, morality was taught by them as a preparatory step to the true worship as they understood it. And can it be said that Free Masonry ever was a religious society? Does our traditions permit us to believe it? In Craft Masonry there is not a charge or lecture that claims for it more than a system of ethics. Its cardinal principles are morality and virtue. If the doctrines of the

Essenes were no more than the doctrines of Masonry, then should we deny our traditions and make religion the cardinal principle of the Order.

We have wondered and enquired why it is that intelligent men, who having qualified themselves to preside over Lodges, and deliver such instructions as our traditions have handed down to us, and who expect initiates to believe them honest men, can step out of the Lodge room and claim that Masonry is something entirely different. In the Lodge room they give us a ritual which refers to Solomon's Temple. There, too, the traditions all go back to the Temple only, and yet out of doors, they will teach that Masonry is as old as the world; that it is the Heathen mythology; and then again, that it is the true religion. Brethren, "let well enough alone." God has appointed a place for the worship of his creatures; nor has he left it in doubt as to where that place is. He has given a written law to which we are at liberty to go and learn, not only the place, but the means set apart for the accomplishment of that great end. If he had intended the Lodge should be the place, he would have said so. If the Masonic or any other society had been appointed by him for the true worship, he would have declared it in his holy law. It is not enough to tell us that Solomon *only* re-moddled Masonry, unless it can be shown that Masonry previously existed, and in what it was made to consist. It is but a paltry begging of ancient robes with which to clothe our Order, to *infer* the existence of Masonry in ancient times, only because the ancients had secret societies and professed to teach the true religion in them; and we have furnished proof that no higher order of evidence can be found. The evidence furnished by the imagination of fertile and visionary minds, is seldom evidence at all, for facts are stubborn things, and must be made appear by the immutable canons of truth.

We close this article, and promise that in as much as we have endeavored to show what Free Masonry is *not*, we will attempt in our next, to prove what it *is*. We think we have shown that it does not owe its origin to the Egyptian mysteries, and sincerely believing it has a lineage much more honorable, though not of equal antiquity, we shall endeavor to show why it was instituted, what it has and will accomplish, and when it will cease to be.

## WHEN I AM OLD.

When I am old — and, oh ! how soon  
Will life's sweet morning yield to noon ;  
And noon's broad, fervid, earnest light,  
Be shrouded in the gloom of night,  
Till like a story well nigh told,  
Will seem my life when I am old.

When I am old this breezy earth  
Will lose for me this voice of mirth ;  
The streams will have an under-tone  
Of sadness, not by right their own —  
And Spring's sweet power in vain untold  
Its rosy charms when I am old.

When I am old I shall not care  
To deck with flowers my faded hair ;  
'Twill be no vain desire of mine,  
In rich and costly dress to shine ;  
Bright jewels and the brightest gold  
Will charm me not when I am old.

When I am old my friends will be  
Old and infirm, and bowed, like me ;  
Or else their bodies 'neath the sod,  
Their spirits dwelling safe with God ;  
The old church bell will then have tolled  
Above their rest, when I am old.

When I am old I'd rather bend  
Thus sadly o'er each burial friend,  
Than see them lose the earnest truth  
That marks the friendship of our youth ;  
'Twill be so sad to have them cold,  
Or strange to me, when I am old.

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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[CONTINUED.]

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CHAPTER V.

COUNT DE MONTANE was a native of France. Before the French Revolution of 1798 broke out, he was sent by his king on a mission of much import in negotiating and settling the claims of France to all that beautiful valley called Louisiana. The Count was a man of handsome appearance and fine accomplishments, and soon became quite a lion in New Orleans. He made the acquaintance of the reigning belle, a Virginia lady, of high accomplishments and great beauty, who was spending the winter in Orleans. A mutual attachment sprang up and the result was that the Count carried with him to France, the American beauty, as his bride. Their union was blessed with one daughter, the beautiful Laura, who, to the joy of her father, was the very image of her mother. Every pains was taken for the proper cultivation of her mind, and her mother lost no opportunity to instill into her mind the principles of the christian religion.

The Count still continued a loyalist, but his intercourse with Americans had tended to shake some of his ultra principles which, together with his marriage of the daughter of a Republican, caused him to be looked upon with distrust by his own party, and the very first power obtained by the Jacobins of '98, too clearly showed that none of the blood royal would escape their vengeance. Thus had the Count no safe ground to occupy, and for the welfare and peace of his wife and daughter he determined to leave his native land. At a heavy sacrifice he disposed of his estate, and took leave of *La belle France* for the shores of America. He opened a plantation and supplied it with hands, near the banks of the great Mississippi, then as now called the coast, but even there he was not permitted long to live free of the

afflictions incident to man. His wife soon sickened and died. At the time we introduced his lovely daughter, he had so far recovered from his afflictions as to be able to concentrate all his affections on his Laura. He had so acquired the feelings and principles of his dearly remembered wife, he cared not whether his daughter should marry a rich or poor man, but above all other considerations he demanded that her husband should be a man of moral principles and above suspicion.

Herbert Ward was the son of a Maryland farmer, who had given him a good education and the means of acquiring a knowledge of the profession of medicine; all which opportunities Herbert had been careful to improve, and when he arrived at manhood, he wended his way to the sunny south, in hopes to make for himself a fortune and a name. Up to the period when we introduced him to our readers, no man was more beloved by his acquaintances. He had acquired fame in his profession, and had made some money. Herbert was cheerful and lively even to a fault, but was universally regarded as the soul of society. One of his earliest female acquaintances was a young and somewhat handsome widow, who was blessed with a profusion of those superficial accomplishments which are so well calculated to produce the impression that the higher order of talents are combined therewith. Her manners were easy and fascinating, and with all she professed a piety which only an earthly saint could command. With her, Herbert was pleased, entertained, perhaps more; for she soon learned *how* to entertain, to please, yea, to fascinate him. She sent for him to examine this paper, and another time that paper. She called at his rooms to get his advice. She wrote billetdoux to him, and finally declared her love for him. His sense of delicacy and unwillingness to wound the one he so much esteemed, forbid his giving a direct denial, but he so plainly evaded a compliance that she could not and did not fail to see that any other subject was more agreeable. It is true, that at first he was in doubt whether he did not really love her, and it is most likely that he would soon have offered his hand, but that he detected her in a falsehood; this chilled his warmer feelings, and ere its influence was lost another and another falsehood dashed the cup of promised joy, for he could not brook the idea of having a wife whom he could not believe always spoke the truth.

In the mean time Laura returned from Philadelphia, where she had been completing her education. Herbert made her acquaintance, and

loved her with a love he had never known before. Still did he continue his visits to Madam Piety, for he believed her his warm, and devoted friend. About this time a female relative of Herbert, Mrs. McClinker whose husband had just died settled in the neighborhood. She had been left almost destitute, with several children. Herbert immediately tendered his assistance, furnished a house and gave her the means to live comfortably on, and to educate her children; in short he done all that a friend or brother could do to make her comfortable and happy. She too, was a professor of religion, and made quite a show of going to church, running after and sending for preachers, but Herbert's intimacy soon enabled him to see that her religion could at any time be compromised for a dime. But she professed great fondness for him, and before her husband had been dead "two short months, nay not so much, not two months," *she asked to become the wife of Herbert.* He being truly attached to her, replied openly and frankly that it was impossible in the very nature of things, and urged her, from the fullness of his soul and with a feeling of affection and pure benevolence, to dispel such thoughts forever. This was a fatal blow. Not that she loved him — far from it — but her sordid and money loving soul had been set upon Herbert's property, and though she was bleeding him freely for present purposes, and though he had promised to continue his favors, she coveted all, and a deadly hatred sprung up in her polluted heart, for her benefactor and best friend. A sister of Mrs. McClinker's was on a visit and staying with her. Madam Piety visited her often, and worked herself into the belief that Herbert's fondness for Mrs. McClinker caused him to neglect her, and that if she could produce a rupture and drive the relatives assunder, Herbert would marry her. Her first plan was to make the sister her instrument, and did actually attempt to poison her mind against Herbert, by intimating that "report says his designs upon his widowed relative are not honorable, but," she continued, "I do not believe it, no, God knows *my principles* are too pure to allow me to judge such wicked things of others, but indeed it looks rather strange that Herbert, who is himself poor, should be so lavish of his money upon another, unless there was *something* between them."

To Madam Piety's great discomfiture she discovered that her speech was worse than lost, and that in truth and in fact she had once been talking to a woman who could not be suborned to do or say a mean

thing, whereupon she hastened to heal the breach and remove every remembrance of it from the mind of her *dear friend*, but though she was whipped, she was not conquered. She soon found by professing a *very* warm friendship for Mrs. McClinker, she was enabled to learn that there was something rankling in her heart, which by skillful management might be brought to bear. Though Madam Piety was greatly surprised to find the one for whom Herbert was doing so much, in her heart his bitter enemy, she readily saw that she was the one through whom to operate, and to this end, under the garb of mutual friendship, they took a solemn oath never to let Herbert know what either should say or do about him, and thus each gave loose sway to their tongues, and spent sleepless nights concocting schemes which should blast his reputation forever, and that too without his knowing that either had a hand in it. Madam Piety laid her plans deliberately, and *used* Mrs. McClinker to carry them out, but with all they could do it appeared that assistance was necessary, and by a little manoeuvring they ascertained that Sebastian could be brought to their aid, and having sworn him they found him not only valuable in concocting, but bold in the execution of any scheme agreed upon.

Among the thousand falsehoods bandied between them — for as yet they had not ventured to give them to the world — that which most enkindled the indignation and fiendish hatred of Mrs. McClinker was a statement made to her by her “dear, dear friend, Madam Piety, that Herbert was actually a poor man. She at once saw all her airy castles and her contemplated ride in her fine coach, all, all dispelled, and so exasperated did she become, that she was several times heard to say in her sleep, “How dare he be poor? Why it will be but a little while till he will take the pittance belonging to my dear children to live on himself, the contemptible wretch!”

Now it was no part of Madam Piety's plan ever to let a word reach the ear of Herbert, nor did she intend that the world should know it, her sole object was to drive Mrs. McClinker out of the neighborhood, and if possible take her place. But somehow her *friend* did not act as speedily upon her suggestions about “leaving in order to save her own reputation,” as she desired, whereupon she adopted a scheme which it would seem any other woman would have regarded as ridiculous, viz: to convince Mrs. McClinker that Herbert was criminally intimate with her sister. The bait was greedily taken, and Mrs. McClinker,



without proof of the slightest impropriety, aye, with a full knowledge of the innocence of the accused, for her own situation was such, that such a thing was totally impossible without her being an eye witness, and yet she became the monster, the reckless monster, to declare openly that her own sister was a strumpet. In the meantime Sebastian had his ends to accomplish. It did not suit his purpose that no one but the trio should get wind of Herbert's guilt. He was intimate at De Montane's. He saw that Herbert was about to marry the beautiful Laura with her father's consent, and to accomplish his own purposes it was absolutely necessary to obtain time, to have the marriage broken off, or at least deferred, but Sebastian was a great coward and he could not afford to father the lies, and hence he sought a private interview with De Montane, and after expressing a deep grief, and a hope that things were not as bad as represented, he told the old gentleman — first having his honor to secrecy — what Mrs. McClinker said about Herbert. He did not ask him to rely upon his word, but told him to seek a private interview with that lady and hear what she would say. De Montane was astounded, but said if Mrs. McClinker would say such things of her own sister they must be true, and fixed an hour to call upon her. Sebastian was very careful to have Madam Piety engaged at that hour, so that she might not expect even De Montane's object, or even know of his intended call, for he well knew that she was more cunning and crafty than the other widow, and was much more opposed to its getting out. In short he felt perfectly satisfied that all would be told if she was not present, and nothing if she was. Nor was he disappointed. After De Montane had sworn with his hand upon the Bible to keep the secret, he received a minute detail, not of things which had actually occurred, but of all the vile and malicious slander which the trio had concocted. The Count was deeply and truly afflicted at this intelligence, the truth of which he did not feel at liberty to question. He had esteemed Herbert as being the very soul of honor; he had begun to love him as a son; he knew how devotedly Laura was attached to him, and he feared the consequences; but such were his unsullied principles that he would have preferred to follow her to the grave, rather than see her become the wife of a man with even a tainted name, and the more he reflected the more bitter became his feelings towards Herbert, and hence the character of his interview with his daughter.

## CHAPTER VI.

"Those who murder fame  
Kill more than life destroys."

"Slander meets no regard from noble minds;  
Only the base believe, what the base only utter."

"The whisper'd tale,  
That, like fabling Nile, no fountain knows,  
Fair-faced deceit, whose wily conscious eye  
Ne'er looks deceit. The tongue that licks the dust,  
But when it safely dares, as promptly stings."

The long robes of night hung gauze-like upon the broad earth, and thick darkness shut out the twinkling stars. A stillness as of death pervaded all animated nature, for those whose conscience let sleep. The faithful cock had told the hour 'twixt day and day when light is farthest hence. De Montane had wrestled with his troubled soul till wearied and care-worn, he too, was sound asleep, when about a dozen men crawled stealthily and slowly from the garden gate and approached the back hall door. In a moment a false key was noiselessly inserted into the lock, and the bolt readily yielded. Three men took their station at the door which led to the Count's bed chamber, three others proceeded to the room beyond, and the remainder ascended the stairs. Their foot-fall upon the soft carpet was scarcely heard by themselves. They proceeded to the room beyond that which was occupied by Laura. Now and then a light click might be heard as bolt after bolt was turned and drawers were gently opened. They had well nigh rumaged and relieved the drawers of their valuable contents, when suddenly the partition door flew open, and with a lighted lamp in her hand, Laura stood transfixed and gazing upon the intruders. Her troubled spirit could not rest that night; she heard the noise and believing it was made by a female servant who had been suspected of thieving, she determined to detect her in the act, and therefore entered as stated, but when she saw half a dozen men, she was for the moment alarmed, but soon distinguishing her father's friend, her courage and presence of mind returned, when not suspecting anything wrong, she said —

"I owe an apology to Sebastian — but ha! what means all this? Has my father commissioned you thus to —"

"Hist, hear me all beautiful Laura," said Sebastian, at the same time approaching her, and ere she was aware of his intentions, he

- seized her, and placing his hand upon her mouth forced a gag into it, and taking her in his stalwart arms in an undertone commanded his men away.

Thus, without the power of giving alarm, was Laura borne down stairs, passing within a few feet of her father's chamber, through the garden and pleasure grounds and through the picket gate which had been unlocked by means of a false key.

"To your horses," said Sebastian, and placing his charge in front of one of the riders, he continued, "Laura De Montane, I did not intend this; to your prying eyes are you indebted for the ride which you will take to-night, but believe me, it is all for the best; not a hair of your head shall be harmed, be of good cheer, a few days only shall elapse till Laura, the beautiful, shall be the Countess Sebastian, and queen of his heart and his fortunes. Knights of the Woods," he continued, "this lady is your future queen, bear her in safety to our Castle, No. 3; see that her wants are anticipated and every comfort bestowed, but at the peril of your lives let her not escape. I will be with you as soon as this night's work is rationally accounted for—away!"

On the same night of the robbery and abduction, two women were sitting in a small room with closed doors, in secret conclave, and though we have not room for one-tenth of the schemes there concocted and debated, we will give enough to satisfy if not to cloy the curiosity of every honest reader.

"Why, my dear Mrs. McClinker, you do not really think of making it up with Herbert! But I ought not to complain; my religious principles, thank the Lord, teach me to bear afflictions with christian meekness; yes, my dear friend, go to Herbert, tell him that you were wrong to insult him, beg his pardon upon your bended knees; tell him that you adore the man who spurned you; tell him that you will give him free access to your sister's room, suffer him to go on and spend the balance of your money upon his charming mistresses; tell him, that though the reputation of your house is gone, and the names of your children tainted by living amidst such bare-faced corruption, still you forgive it all if he will but smile upon you. Yea, do more, forsake your *friend*, who, in order to serve you, has passed sleepless nights in prayer for your deliverance from the polluting influence of that devil in human form. Oh! my poor heart will break. Oh, my heav-

only Father, give me, yea, upon my knees I implore Thee, to take me to thyself, rather than be left alone without a friend —”

“Hold, my dear, dear Madam Piety; far, far be it from me to desert you! No, to you I owe everything; but for you I should never have known the villainy of that infernal devil; but for you I should not have had the courage to talk to him as I did; but for you I might have been disgraced and brought ruin upon my poor innocent children! But what can I do? You know we have no evidence against him; you know we have both watched him to no effect; you know that I set the trap for him which you advised, and yet nothing improper occurred; you know that Sebastian and yourself have both searched his private papers in hope to find a secret correspondence, and nothing has been found which goes to establish their guilt. What then shall I do? Oh, my dear, dear friend, you have but to point the way and you shall soon see how promptly I will act. Oh, if I could but make him feel the deadly hatred, the revenge of a woman he dared to cast from him. Speak my dear, dear Madam Piety.”

“O, my dear, dear noble friend, I know not what to do. If I tell you *all*, I know it will bring Herbert into eternal disgrace; yea, the prison walls will be set apart as his abode. Oh! Mrs. McClinker, dare I do this? You know that I have loved that man with a fervor that few are capable of feeling; you know I daily pray for his reformation, and that if I could have proof of that reformation, such is my love and my christian heart, that I, even I would forgive him. How then can I tell you all, though in justice to *you* I know I ought.”

“Tell it my dear friend, tell all. You have precisely the same cause to hate him that I have, for he has told me a thousand times that he would not marry you if you were the last woman on earth. Oh, I entreat you my dearest, best friend, tell me.”

“Oh, my God, if my religious principles were like others; I might not hesitate to tell you what in justice you ought to know; but you know we are commanded to forgive seventy-times-seven, and could I believe your reputation would not be the price of my silence, I would indeed hold my peace and urge you to forgive him, but such is my attachment for you, my dear Mrs. McClinker, that I do not see myself at liberty to withhold it any longer, and beside I greatly hope that the punishment of the exposure will cause Herbert to repent and turn from his wicked ways; yea, though I know I should spurn him from me as

a degraded being, unworthy of my sympathy, still will I pray night and day, for his return to the path of virtue, and the salvation of his never dying soul. Oh, me! God be my witness I have no malice in saying he is a *murderer* at heart, and I am astonished that you my friend, who but for me, would have fallen a victim to the assassins hand, do not know his guilt!"

"What mean you my dear friend?"

"Do you not remember the effects of the dose he gave you the last time you were sick? Could any one fail to notice that it was intended to be your last? and did you not hear me tell him not to give so much? and did you not see the look I gave him, and how pale he turned at seeing I had detected his design? You know I watched at your bedside until I could get him to go home with me, when I told him that if he persisted, my principles would compel me to report him to the authorities of the law. Thus was I the means of saving the life of my dear friend. Why you certainly recollect that he tried to induce me to leave you before he gave that dose, but fearing he had some designs against you, I did not leave you, and I sincerely believe that I was inspired by divine power to be the instrument of saving the life of my dear friend."

"I see it all. Yes, I do remember that I never felt so curious in all my life as I did after taking that medicine, and if I had the power I'd make him smoke for it yet."

"The power? why all the power is in your own hands. All you have to do, is to swear that you believe he intended to take your life, and you can prove by me all I have stated, and of course he will be sent to the penitentiary."

"I'll do it. Oh that I could do it to-night; I long to see him led away in chains to prison. My dear, dear friend to you I swear eternal friendship, for to you I owe my life, and the means of punishing that devil; yes, and by the God that made me if he escapes the penitentiary, I will have him mobbed, and then — yes, I'll do it, I'll have him assassinated."

"But hold, my dear friend, you must act cautiously about this. I know you would not involve your best friend in difficulty, and in order that you may not do so, this oath of yours must be made, not from anything I have told you. My name must not be known in the matter. You can have me summoned as a witness. I will *pretend* to be very

unwilling to go. I will even refuse or hesitate to give my evidence when in Court; but you know my principles will not permit me to remain silent, for the laws of God and man will command me to speak the truth, but I cannot and will not move in the matter unless you swear never to let him know that I had a hand in it, or that I ever knew of your intentions."

"That I solemnly swear, ha, ha, ha. 'Oh my dear friend, I am so happy. I'll teach the villian the cost of rejecting my hand, aye, and punish him for his base conduct to you, my friend. I'll teach him what it is to bring disgrace upon me and my poor dear little children. But where shall I go to make this oath?"

I'll tell you what I would advise you to do. I have been sounding brother Jackleg and hinted some things to him, and I think he will warmly take your part and assist you in carrying out our plans, and you know it is safest to have a pious christian and minister of the gospel to stand by you, for be assured the whole community will be on your side, as soon as it is known *he* upholds you."

The next day the whole neighborhood was in a tumult. De Montane's house had been entered by Laura's assistance, as it was evident that the doors were unlocked by the keys of the house, and what confirmed this was, that she had secretly and silently left without even waking a servant, and though she had left all her clothing as a blind, she, with the assistance she had, robbed her father of all his money, amounting to ten thousand dollars. Such was the talk. Some said she had run off with a strange young man. Some said she had gone off with Sebastian; but others said no, they had seen Sebastian that morning in close conversation with De Montane. The news of the robbery and flight or abduction of Laura reached Herbert's ears; almost frantic with rage and grief, he ordered his horse and was about to mount and go in pursuit, when an officer tapped him on the shoulder, and said, "You are my prisoner, sir."

"Great God," said he, "am I suspected of this heinous crime? Oh, sir, without delay take me before a magistrate that my innocence may appear, and I suffered to go in pursuit of the villians."

To the magistrate he was taken without receiving from the gruff and unfeeling officer a word of explanation, and there he was astounded to learn, that not for the theft was he arrested, but for a pre-meditated intent to murder, and that too, the woman whom he had been furnish-

ing with all the needful comforts of life. His soul was so sickened at the thought that he refused or neglected to send for a single witness ; and what would witnesses avail ? The woman most under obligations to him ; the woman for whom he would have made any honorable sacrifice, had sworn that he had attempted to take her life. But still he was not aware of his true situation ; he could not believe that she would make that statement on oath in his presence ; but he little knew the deep-seated corruption and wickedness of that abandoned woman. He heard her swear he was guilty, and in order to give force and power to what she swore, her perjured soul prompted her to strike her hands together with marked force. After her evidence was gone through with, Madam Piety was sworn ; and now came the tug of war. Madam Piety looked upon Mrs. McClinker as a rival ; she hated her with ten fold the bitterness that she did any other being, and she was determined to disgrace her and drive her from the neighborhood ; but it was necessary to keep up appearances with her a little longer ; indeed she knew not how long, for finding her a fiend at heart, and a willing tool, she desired to keep her for future use, should occasion require, and hence she equivocated in her testimony, but after being cross-questioned, she came out with the truth, thereby acquitting Herbert and establishing the perjury of Mrs. McClinker. The Court gave the accuser to understand that her testimony was disproved, and that he would be compelled to discharge the prisoner. But his honor happened to bethink himself that there was great excitement in the community ; that Herbert was generally believed to be guilty ; because, said the people, the woman who is under so many obligations to him could not be so base as to swear falsely. The Court knew all this, though Herbert did not. The Court wished to be on the popular side, and therefore put a leading question to Mrs. McClinker, viz : whether she was afraid the prisoner would do her personal harm ? She took the hint, and answered affirmatively, and as it was impossible to prove that statement was false, the prisoner was required to give bail to appear at the Criminal Court.

Up to this period Herbert knew nothing of the plot, and though he was astonished at the manner in which Madam Piety equivocated in her testimony, he still looked upon her as one of his best friends. But now another subaltern — a fit subject to be the bearer of filth and slime — was taken into the plot, and somehow Herbert was induced to believe

this man was concerned, and meeting, said to him, "this foul slander shall be enquired into, and if I find that a man has been connected with it, his blood be upon his own soul, for he shall slander no more!" The cowardly tool became alarmed, and at once revealed the whole plot, and with tears of *seeming* penitence begged forgiveness for not having told him before, but denied that he had participated in laying or carrying out the plot. Herbert's blood ran cold as he listened to the recital of the hellish plot, and when his informant had finished, he replied: "Sir, a little while ago and I could have torn assunder the last vital cord in the life of the slanderer, and thought my just revenge but half satisfied, but now a babe may command me — my spirit is broken. I have learned that the most disinterested and benevolent act of my life has been turned into gall, and the fangs of the viper are found in the mouths of those I thought my best and tried friends. Were I alone the sufferer, the stroke would not fall so heavy; but to this foul plot am I surely indebted for the abduction of that pure and innocent being, whom but a little while ago I thought was destined to smooth my rugged path through life, and by her holy precepts, lead my poor benighted soul to the bright abode of the saints in Heaven. To this plot am I indebted for being forbid the house of that dear being's noble father. Oh, Laura, thou art indeed beautiful; yea, such beauty is seen only in woman, and in woman, only when the soul's pure and holy affections, like flashes of burning light, are poured out, and the "face, cheek and eyes brighten all over." Oh, if there is anything more delightful to look upon than all else, it is to behold two congenial and virtuous beings plighting a love so strong, so sweet, so overpowering, that looks, not words, plight their vows to heaven. I, sir, have felt the thrill of unutterable joy of such an hour, and in my dream of earthly bliss, me-thought a halo of glory was upon the scene. I have thought the next most lovely sight was to behold a family, consisting of mother, brother, sons and daughters, assembled around the social and hospitable fire-side, in that peaceful, pure enjoyment, made sacred by kindred blood and kindred spirits. I have felt too the blessings of such an hour. And what should be the fate of the being who could thwart such love, or mar the happiness of such a family? If spirits damned, must eke out their sins of mountain height, but half a grain a day, how doubly damned through countless myriads of ages should be the soul of the wretch, who, with the falsehood and wiles of the



devil, could, for the mere love of producing misery, step between with the malicious tongue of slander, and dash the cup of happiness from the lips of others because only the good and pure could taste its nectar. Oh, sir, if you have a friend to whom you feel constrained to tell the story of my wrongs, for the sake of humanity, beg him not to believe more than half the tale. Tell him, that the unfortunate subject of these wrongs will, in his dying hour pray that none, save those two women, may live to know as I have known—fiends in human form; whitened sepulchres filled with dead mens bones; fair exteriors covering deceit, hypocrisy and lies so base as to put to blush the very “father of lies.” Oh, sir, marvel not when I tell you I fear I shall lose my birth-right to a seat in heaven, because, when Abraham’s trump shall sound, my bitterest curses against these women, will still be crying to the God of Justice. Oh, Laura, if they have murdered you, how much better, than ’twould have been to live and witness the disgrace of thy poor broken-hearted Herbert.”

As he concluded, his head fell upon his breast, for his soul was troubled; but ere he had long thus remained, the officer again tapped him on the shoulder, and said with great pomposity :

“You are my prisoner, sir !”

“What next,” said Herbert.

“Away with me to Court, and you shall learn to your cost, sir.”

“You need not be quite so insulting, sir, or sparing of your information, for if I have not lost my reckoning, I am accused of abduction. I have thought it strange I was not sooner arrested.”

“Mark that,” said the officer, in a whisper to one of his posse.

The Magistrates office was now crowded to overflowing, and not a few were whispering something about a mob, in the event Herbert Ward was admitted to bail, and some went so far as to threaten any one who would go his bail. All were on tip-toe to see the criminal, and wondered how he would look. Not long did they wait. Herbert walked into Court, uncovered his head and took the seat shown him. Some whispered “don’t you see guilt depicted on his countenance?” “Yes,” said another, “sticking out a feet.” An old grey headed sire was asked the same question, when he heaved a sigh, and said :

“I fail, sir, to see signs of guilt, but I much fear his heart is breaking, and that he will not have the courage to make a defence.”

The Magistrate read the warrant, in which he was charged with

stealing ten thousand dollars from De Montane, and abducting, or with her consent, running off Laura; and with that assumed dignity, common to officers of little minds, he asked the prisoner, "Do you plead guilty or not guilty?"

"I am not guilty."

"Have you any witnesses you wish subpoenaed?"

"None, sir."

"The Court will take the liberty of asking you, sir, if you know this glove," holding up the glove which Herbert dropped at Laura's bower.

"That is my glove sir."

"Do you recollect where you dropped it?"

"I do, sir."

"Will you tell the Court where?"

"I will not sir."

"The Court will take the liberty to advise you that such contempt of the Court is not becoming, and may greatly prejudice your case."

"I mean no disrespect to the Court; I only answer a direct question in a direct way."

"Did you drop this glove on the premises of De Montane?"

"I respectfully decline answering the question."

"As you decline telling the Court *where* you dropped it, will you say you did *not* drop it on De Montane's premises?"

"I will not."

"May the Court, please, said the officer, the prisoner, in effect, confessed his guilt to me; he expressed his surprise that he had not been arrested sooner, for abducting the young lady."

"The Court is satisfied of the guilt of the prisoner, and will docket the case for the first day of the Criminal Court, putting the bale at twenty thousand dollars, in default of which, the prisoner will be ordered to jail. Are you prepared to give bail, Mr. Ward?"

"I am not, sir."

"Then I will issue a commitment."

"Hold," said the old gentleman, "will the Court allow me to have a private interview with Herbert?"

"Do you mean, Colonel Stiles, to ask the Court to suffer you to take him out of the custody of the officer?"

"I do sir. I ask to be two minutes alone with him in a room. You

can surround the room with as many officers as you please ; yea, more, should Herbert escape in consequence of this interview, I pledge myself to pay the amount fixed as bail."

"The Court does not doubt your word, Colonel, but it cannot see what good can result, as it cannot be that you have any idea of going his bail."

"Sir, you jump to conclusions rather hastily, but when I have had the private interview, I will promptly inform you upon the subject."

"You can take the prisoner into the adjoining room, Colonel."

Scarcely were their backs turned, when a whispering commenced all through the room. "What can he want to say to him, I wonder? I'll tell you," said one, "they are both Masons, and if they are where no one can see them, the Colonel can tell whether he is guilty, and if he learns he is not guilty, he will go on the bail bond."

"Well I wonder! Well I'll tell you what, we all know the Colonel is a good man, and hates a mean act; and if he does go his bail it will stagger me—but see, they are coming out already."

"If the Court will have the bond drawn up," said the Colonel, "I will sign it."

A general gloom might be seen on the countenance of all the spectators; the Court was fidgety and uncertain what to do. "Didn't recollect whether the law required more than one to sign the bond."

"I can teach the Court the law," said the Colonel. "If the Court does not consider the security offered abundantly good for the amount of the bail, it is the duty of the Court to demand additional security."

"Oh, Colonel, every body knows you are good for five times that amount."

"Then I demand the bond, sir."

While the bond was being written, a man who had received many valuable favors of Herbert, asked the Colonel to step aside, when he said:

"Colonel, you know I am your friend, and I feel it to be my duty to tell you that you are about to go security for a black-hearted scoundrel, and you will certainly have the money to pay."

"Do you not think I am able to pay it without injury to *you*, sir?"

"Oh, certainly, Colonel, but I thought you would not do it if you knew he was a villain."

"Nor would I, sir; but tell me by what authority you pronounce him a villain?"

"Oh I was present at the other trial, and three witnesses swore positively that he tried to cut Mrs. McClinker's throat, in order that he might get a large sum of money that she had in the house."

"Then the Magistrate lies, sir, for he told me that Mrs. McClinker's witness and accomplice, proved her to be a perjured woman; that Mrs. McClinker admitted she had but three hundred and fifty dollars, which she deposited with Herbert, in the presence of witnesses, and that she had never asked for one dollar of it. I have partially investigated that subject, sir, and have reason to believe a fouler plot was never conceived by human beings; but rest assured that I will sift it to the bottom, and if Herbert is in the slightest degree guilty, I will be among the first to denounce him, and give him up to the law."

"Well, but Colonel, you don't pretend to say he is innocent of the charge now made against him?"

"I believe him to be an innocent and much persecuted man, and so long as I believe so, I will stand by him if all others in the world forsake him."

"Well there must be something in Masonry."

There is much in Masonry, sir, and I am free to confess that if he had not been a Mason, I would not have gone his bail, because I could not have felt so confident that I would be safe in doing so."

"And do you really think he will stand his trial?"

"Yes, sir, he will stand his trial if he should become convinced that he will be found guilty."

"And does he account for the glove being found in the very room from which the money was stolen?"

"He says he did not drop it in any room of the house, but he refuses to tell me where he did."

"Well I am told Sebastian will swear, on the final trial, that he saw Herbert hovering around the pleasure grounds last night, in company with several men."

"To that I can only say, Sebastian had better be careful what he swears. Herbert may be guilty, and if so I hope it will be made appear; but though the testimony is now against him, I believe him to be innocent, and I think the time will come when no man will more regret the part he has taken against him than you will, for if I am not mistaken, no man has enjoyed so many favors at his hand—at any rate allow me to go in and sign the bail bond."

## DEATH OF A SAILOR BOY.

BY B. F. HERRICK.

Oh ! bury me not on the cold dreary shore,  
 Where the thoughtless and idle are dreaming ;  
 Whose grovelling thoughts ne'er attempted to soar  
 To the light which above them is gleaming.

My spirit, which now, 'mid the storm and the gloom  
 Is poised on the confines of Time,  
 Would ne'er brook the thraldom of earth and the tomb  
 To confine this free spirit of mine.

The sea ! the wild sea ! hear its seething and roar,  
 As the mountain waves wash our prow ;  
 It sends back the blood to my heart as before,  
 To hear its loud bellowing now.

Oh ! carry me up — let me look once again  
 On the ocean when lashed into foam ;  
 Let me feel the rude winds, as they sweep o'er the m  
 Ere I embark for my heavenly home.

Oh, yes ! this is joy ! let the wind have its play,  
 Let it dash the cold spray in my face ;  
 It revives the faint spirit that's winging its way  
 To the haven of heavenly peace.

Look ! the huge billows, all crested with foam,  
 O'er which the wild albatross skim ;  
 Strive with impious might to submerge the dark clouds  
 But are held in obedience to Him.

But they are fading away, the billows dissolve,  
 The sea-bird has gone to its nest,  
 Your faces grow dim and the heavens revolve,  
 I am nearer the haven of rest.

I see the bright faces of angels around,  
 Dimly seen through the mists of the sea,  
 One beautiful seraph holds forth a bright crown,  
 And lovingly beckons for me.

Yes — yes — I am come — but the spirit hath fled ;  
 Winged its way to the land of the blest ;  
 Where the heavenly hosts of a bright radiance shed,  
 'Mid the purest, the brightest and best.

## GRAND LODGE OF NEW YORK.

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[REPORT OF CORRESPONDENCE COMMITTEE CONTINUED.]

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THE New York Committee make the following argument in reply to the Florida Committee:

“Now, we admit all this; but it proves nothing against the right to initiate such persons. We do, in all parts of the world, and in all cases, ‘deny the benefits of the Institution to all those who refuse to comply with the regulations of the Order.’ But this is not a regulation of the Order in that sense or in any sense. This Grand Lodge ought not to waive the *right* to make such initiations, for it is a very common right inherent in the organized Masonic body, in every country. Suppose a sea-faring man, a citizen of any one of the United States, to be in England, Ireland or Germany, and about to make a voyage to the East Indies, and desirous of obtaining the benefits of Masonry, for his protection on his voyage. Can there be any denial of the right to give it to him? Much less of the policy of so doing. He may be greatly assisted. Or be of vast benefit to others. Take the case of a citizen of Europe, at New York, about to sail for New Orleans. Or a Missionary from Vermont on the eve of sailing from New York; several such instances have occurred, when all preparation for sailing had been made, and there was no time to return home. Persons employed in the Army and Navy; sailors, seamen, missionaries, travelers, persons connected with embassies and consulships, commercial traveling agents, explorers, and whose residence is not fixed and continuous in one State, should be allowed the benefit of initiation where they may apply.

“It is difficult to define precisely where to stop, and where restriction ought to begin. And hence it is a law of usage and custom without any restriction. In reference to Masonic affairs, the States of this confederacy are with respect to each other, the same as two countries. No such rule as that between Lodges prevails. The rule in their case is a local law to prevent dissension in the same jurisdiction. There is thirty-two jurisdictions, and thirty-two separate and independent Grand

Lodges, who are not restricted by any law, such as that between subordinates under the same jurisdiction; nor ought they to be, as we have, we think, sufficiently shown.

“Hence, our brethren of Florida, we think, are wrong, when they say, ‘if then it be unmasonic for a subordinate Lodge in one State to initiate a candidate residing nearer to a Lodge in *same* State, working under the *same* Grand Lodge, is it not manifestly still more unmasonic for a Lodge in *another* State, under a *different* Grand Lodge, to do the same act?’ We answer no, because the jurisdiction is different. As well might the Grand Lodge of Florida complain of the Grand Lodge of Brazil, or of Ireland, as of the Grand Lodge of New York for initiating one of her citizens. Countries and States, having maritime ports cannot consent to give up this usage — this law — which is as old as Pythagoras. And, whilst we agree with the able committee of Florida, that ‘it is the duty of every Lodge to guard with vigilance the portals of Masonry, so that the base and unworthy may be excluded;’ and that it ‘must be admitted, that the vices and depravity of a strange applicant for Masonry, cannot as promptly be detected by a foreign Lodge, as by a Lodge where members from proximity, must be more intimately acquainted with the character of the applicant;’ we must differ from them, when they say, ‘but the position assumed by the Grand Lodge of New York, is eminently calculated to facilitate the initiation of base men.’ There may be some such instances; but we are yet to learn of them. We have not heard of any, but do not deny that they may occur, as they may in all other cases, and all other localities, and under the severest restrictions. The law admitting of such initiations is right, notwithstanding. This Grand Lodge will readily listen to any complaint of the initiation of ‘base men,’ by any of the subordinates, and promptly remedy it, so far as she can; and if the offence is repeated, by the same subordinate, the charters of her Lodges are within her control. And believing we are constitutionally and Masonically right in those positions, we are gratified to find that the committee of the Grand Lodge of Florida, sustain us upon one, upon which some other Grand Lodges have differed from us. They say, ‘we agree, however, with the Grand Lodge of New York, that a man made a Mason in any legally constituted Lodge, *cannot be declared a clandestine Mason, or refused the rights and benefits of the Order.* The *fault is in the Lodge* improperly initiating the candidate, and *it*

*alone* should be amenable.' And they might have as truly added, and since they have not, we will do so, that it should be amenable only, to its own Grand Lodge.

"But, having vindicated, as we think, the right and the 'position,' of New York, upon that right, we would say, that in regard to its exercise, we concur with the views of the respectable Special Committee of this Grand Lodge, who reported on the subject last year, and with the action of the Grand Lodge upon that report. And, we think, our subordinates should be required to live up to the terms of the resolution adopted at that time, which is in these words :

"Resolved, That this Grand Lodge earnestly recommend to its several subordinate Lodges, that in no case they should initiate a candidate, who is a resident of another State, without the consent of the Grand Lodge of the State, or of the Lodge or brethren, in the immediate vicinity of the candidate."

Before making the foregoing argument, and at the close of it, brother Hatch admits that the practice of initiating citizens of other jurisdictions, may be productive of evil, and yet he labors to sustain by argument the *right* to act. We were once in the Senate chamber of the United States, when an amendment was offered to a measure introduced by a distinguished Senator, and he vehemently opposed said amendment, and caused its rejection. Afterwards, it was ascertained that the great measure would be defeated, unless the defeated amendment in substance was incorporated. A caucus was called, and the merits of the amendment discussed, when the same distinguished Senator abused, privately, his best friend, for making a speech against the same amendment; and why? Simply because having said the horse was fifteen feet high, he could not, or would not retract; but hoped his friends would retract for him, and give the appearance of having the amendment *forced* upon him. Now we are perfectly satisfied that Brother Hatch is *privately* convinced that he has long been wrong, in claiming the right to make Masons of sojourners, but he lacks the moral courage to come out and say so, but would gladly see his Grand Lodge retrace its steps *without his advice*.

We are surprised to hear Brother Hatch vindicating a mischievous practice, because some man may suddenly be called upon to travel, and at this particular crisis, may as suddenly be siezed with a *favorable opinion* of Masonry. He says a man may be on his way from Ireland to New Orleans via New York, and may at the latter place wish to be initiated. Yea, a Missionary may be on the eve of sailing to a



foreign land, and may want the degrees. What! would you fritter down the great principles of Masonry, and make them pander to the pockets of these new-born friends? We unhesitatingly say we hope never to see Masons made of such material. Men who have lived for years in the vicinity of a Lodge without applying for admission, should never enter a Lodge to which we belong, if we had good reason to believe they were prompted by a desire to get the degrees for the purpose of promoting their interest when traveling abroad. Brother Hatch is properly a stickler for ancient usage, and we beg to remind him, that there is a very old usage which requires the candidate to declare upon his honor, that he has "long entertained a favorable opinion of the Institution, and that he is uninfluenced by friends or mercenary motives."

We have heretofore said so much upon this subject, that we do not think it necessary to reply to the various points in the argument of Brother Hatch. No one knows better than he does, that much evil has already resulted from the practice, and that complaints, loud and long, have been made against New York and Pennsylvania, for interfering in this respect with other jurisdictions. Read the communication of Brother Foster, in this number, and tell us brother Hatch, if it is to be expected that we shall bear in silence such treatment from any jurisdiction. On most subjects Brother Hatch regards the expressed opinions of a majority of the Grand Lodges in the United States, as binding upon all. An overwhelming majority are known to entertain directly opposite opinions on this subject to those of Brother Hatch, and they have begged and entreated, again and again, that their citizens should not be *forced* upon them, armed and equipped with means to enter their Lodges without their wish. It is a poor apology to tell us that we have the privilege of *dealing* with them if they are not good men. We deny the right, ancient or modern, to make Masons of men who reside in the vicinity of another Lodge, and we are fully satisfied that the most serious consequences will result if the practice is persisted in. A Lodge in the East makes a negro of the South a Mason, knowing so little of him that they honestly think him an Indian, for sooth, because the negro represented himself so to be. Do the brethren in the East believe that this is treating the South with common courtesy? We do not think there is a subject now claiming the attention of the Grand Lodges, of so much importance to the harmony and well being of the

fraternity as the one here alluded to, and we do most ardently hope it may speedily terminate in the total abandonment of all claims to the right to make Masons of sojourners or of citizens of other jurisdictions. Brother Hatch, we appeal to you to lend your aid in saving us from an evil which is now brewing. We are sure you cannot be aware of the extent to which complaints are made, and the heart-burnings which are being engendered. To *recommend* your Lodges not to make Masons from other jurisdictions is not enough. Some of them will turn a deaf ear to the *advice* of your Grand Lodge. If the practice is wrong, prohibit it; if you believe it is productive of evil, though you may believe the *right* exists, still should your Grand Lodge prohibit it, for it is not necessary to *exercise* every right we enjoy, and this is one which we may not exercise, for certainly it will not be contended that by any ancient usage we are *required* to make a Mason of every loafer, juggler, musician or dancing master who may be passing by.

In reply to the argument of the Florida Committee upon the subject of physical disqualification of candidates, brother Hatch says:

“Now, this is, in our most favorable judgment, rank error. That is, the argument here used. The question is submitted ‘to the judgment of the Lodge,’ whether the candidate comes up to the requirements of the Ancient Charges, because he is there present, subject to examination, and because for that sufficient reason, the Ancient Charges and the whole Ancient Constitution *confided that question to each separate Lodge, with a candidate before them*; and not to Grand Lodges, who are not only to supervise violations by Lodges or individuals, of those Charges; nor to written Constitutions, which have nothing to do with construing or modifying the Ancient Charges, usages and land-marks, because from the paucity of language it is impossible to express the rule better than the old Charges express it, or more clearly convey the idea. Kentucky introduces this rule; Mississippi follows her example, and then one of her subordinates initiates *a man born blind*, Ohio initiates a man with the left arm gone from the elbow down; New Jersey receives an application to receive a warrior whose leg has been shot away; the Lodge accepts through sympathy, and applies to the Grand Master for a dispensation, where, happily, it is stopped; another Lodge in New Jersey receives a somewhat similar application, and consents, and applies for a dispensation to the Grand

Master, where, again, happily 'an intelligent Mason,' is found to stop the proceeding; but still the force of sympathy is such, that even he is forced to submit these requests to the Grand Lodge. Then, happily again, good sense prevailed. The blind brother of Mississippi visits *the Grand Lodge* of Mississippi, and is admitted by the Grand Master; and going into Kentucky, offers to visit a subordinate Lodge in the State which is the mother of the error, and is *refused*; happily some 'intelligent Mason' being there; and the Grand Lodge of Kentucky sustains the refusal, saying their rule does not mean so much as that; whereupon the Grand Lodge of Mississippi very wisely repeal it, and Florida gives it a more restricted construction, but still contends that the Ancient Charges may, and ought to '*receive a reasonable construction.*' North Carolina adopts the rule, with some others, and Maine is almost persuaded. Now, pray tell us, what is 'a reasonable construction?' The Ohio brother with one arm can feel, and if a gentleman, intelligent, of good character and standing. He is *maimed*, unfortunately. But, asks Florida, 'where does symmetrical proportion of form cease, and deformity commence.'

We answer, *with the rule* — the *Ancient Charge*: He *must be* 'a man, free-born, of good report, of mature age, well recommended, hale (i. e. whole,) and sound, not *deformed* or *dismembered* at the time of making, no woman, or eunich.' A club foot, a shrunk or withered hand, or arm, or lost ear or nose, or eye, or any other limb or member, or squint eye, or any deformity which is a physical or mental loss or detriment to the man, is a deformity such as we understand the rule to include. By this we do not mean that a mere ordinary scratch or scar on the skin should exclude. But every thing which renders a man's person disagreeable or disgusting to the sight, unfitting him for pleasing association with friends *and strangers*; or unfit him for earning his livelihood by *manual labor*, disqualifies him for the degrees.

"This is our understanding of the Charge, and is the practice of the Lodges under the Grand Lodge of the State of New York. We see no excuse, expediency or propriety in varying from it, and hope ere long the good sense of every Grand Lodge will look upon the rule in the same way. For we agree with our brethren of Florida, that 'intelligent Masons must know, that physical as well as mental requisites, are absolutely necessary,' not only for the instruction of the

candidate, which is their reason for requiring them, and that of others who think with them, but to secure the institution in its social character, from the introduction of unpleasant and offensive persons, and the treasury from a constant drain for the relief of persons from whom little or no benefit could be derived to it."

Upon this subject we can only repeat what we said in our report to the Grand Lodge of Missouri, viz: that we are in favor of a strict adherence to the ancient law. We believe that law originated in wisdom; that it was intended to protect our Institution in the perpetuation and transmission of our rituals; that it was not for the purpose of requiring all Masons to be *able-bodied* men, but that all Masons should be able to *practice* all the rites of Masonry, and instruct others to do the same. This we conceive to be the whole meaning and intent of the law. If so, a man must be sound, (*i. e.* have the use of his limbs and members.) How can a man receive or communicate all the rituals in Masonry, who has but one leg, one arm, or who is blind or deaf? Certainly no man should be made who cannot *practice* the rites of Masonry, but here we think the law and the reason of the law terminates. We think, Brother Hatch's *construction* of the law is quiet as far to the one extreme as is the Kentucky construction to the other. The Hon. John Pope could not practice *all* the rites of Masonry, and therefore should never have been made. But bless us, if we are required or at liberty to construe the law, as does Brother Hatch. We destroy all reason of the law, and make nonsense of the rule. Cannot a man practice all the rites of Ancient Craft Masonry, who has a withered hand, or who has lost the "pip" off his nose? And cannot a man practice and instruct all the rites who is squint-eyed or cross-eyed! Suppose a candidate is presented whose back is not as straight as the plumb-line would require, and one says he is stooped-shouldered, and another says his back is broken, how shall the law be construed? We suppose Brother Hatch would exclude him in either event, and then the round shouldered man may present a doubtful case. Now if the reason of the law be admitted, the whole case is very plain, and no Lodge need err on the one hand or the other. If simetry of form were required, very few could be made, or the law would forever be the subject of construction. On the other hand if the reason of the law originated, as some say, in the necessity of having able-bodied men to work on the Temple, then the argument of Kentucky is correct, that

the law ceases to be binding when the reason of its enactment ceases to exist, and as we are not now builders, the law does not apply to us. But is this a common sense view of the subject? Could a stronger reason for the law have been conceived than the one we have suggested? Could a rule less restricted and more lenient, have preserved our ritual to the present moment? We think not; and we hold that the law is not only in full force at this time, but that it must so continue until Masonry shall cease, and that a flagrant departure from the law might speedily tend to the overthrow of the Order.

Brother Hatch correctly quotes the language of the Florida Committee which makes the Grand Master of Mississippi suspend two members of Naphtali Lodge. This is an error. Naphtali Lodge is situated in St. Louis; we are a member of it, and was present when the Grand Master of Missouri suspended two of our members for disobedience to his summons, and we concur with Brother Hatch in saying he clearly had the right to do so. The Lodge has the right to issue summons, and to punish any member for refusing to obey them. The Grand Master has the right in Florida, as well as Missouri, to issue summons, and it were child's play to give him that right without the means of enforcing obedience.

Brother Hatch again enters somewhat at length upon the Louisiana and Mississippi difficulties, which, we think, was not at all necessary under the circumstances, and we should not allude to it here, but for a totally new and novel idea put forth by him, in reference to *rites* in Masonry. He says:

“To show this, our Committee said, ‘the evils of rival and conflicting jurisdictions have been sufficiently exemplified in England, Mexico, South Carolina, France, and other places; and *to revive such*, at a period when the great Masonic powers of the world *are concentrating all their influences* to restore *universal harmony*, would *inflict a wound*, the terrible consequences of which we will not attempt to predict.’

“We thought of that long period of strife and bitterness in England, from 1738 to 1813, when Ancient and Modern were the terms of reproach; so happily at last, settled.

“We consider the strife yet pending in Scotland, between old modes and younger ones.

“ We dwelt in thought upon the war to the knife, and the blood of real brethren shed in Mexico. in the contests between *Scottice* and *Yorkino* ; to which we had been an involuntary party.

“ We thought of the gratification with which the entire fraternity of the world in 1814 and 1815, received the formal intelligence of the abolition of the distinction of Ancient and Modern, and *the mingling or cumulation of the two modes* ; considering that ‘ each party having opened in a separate (way) apartment, a just and perfect Lodge, agreeably to *their* regulations, gave and received mutually, and reciprocally, the *obligations of both fraternities*, (or rites,) and became thus, all duly and equally enlightened in *both forms*, etc.’

“ Now, in our simplicity, we thought, that this, having been done by the Grand Lodge and fraternity of England, of two rites, and approved by the whole Masonic world, would not, and did not, being done by the Grand Lodge of Louisiana, make her any the less a Grand Lodge of the York rite.”

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This is the first time we ever heard it contended by a well read Mason, that the Grand Lodge of England and the Grand Lodge of *Ancient* Masons, so called, worked in different *rites*. That the true Grand Lodge did suffer some unimportant innovations in the work to creep in, is very true, and that the Grand Lodge of *Ancient* Masons boldly introduced others of a more serious character, is also true ; but will Brother Hatch undertake to sustain the declaration that the two Grand bodies were working in rites, foreign to each other, or distinct in their nature ? No, Brother Hatch, each were avowedly striving to get at and work the same (not rite, for we hold there are no rites in Masonry,) thing, viz : Ancient York Masonry. The same that was Ancient Free and Accepted Masonry, before the slight, but important change which was made at York in 926, and which caused the name York to be added. Why, from all the light we have, there never was as much difference between the work of the two Grand Lodges of England, above referred to, as there now is between the Grand Lodges of England and Scotland ; nay, there was not as much difference as there now is between the Grand Lodges of New York and Missouri, for in the former Brother Hatch informs us that Masons can be made *without working* the degrees, and we venture to say that neither of the English Grand Lodges ever sanctioned such an innovation. The truth is,

and no one knows the fact better than Brother Hatch, that the illegal Grand Lodge of England *called itself* the Grand Lodge of *Ancient* Masons, and the same spurious body *called* the Grand Lodge of England, the Grand Lodge of *Modern Masons*; but did this act of supererogation make the thing true in either case? and above all, did the mere names thus given and assumed, create in each, separate and distinct rites? The Constitutions adopted by the G. Lodge of England in 1723, and amended from time to time, did recognize some novelties, and the Ahiman Reazon, adopted by the spurious Grand Lodge in 1773, recognized still more glaring innovations, all of which were prompted either by ignorance of the law, or for purposes of popularity and to add to their numerical strength. Who can doubt that seats were given to Fast Masters, in the spurious Grand Lodge, for the purpose of popularity, and yet this innovation had nothing, or but little to do with the *work* of Masonry or the *rites*, so called. We repeat that Craft Masonry, or Ancient Craft Masonry, is the same every where, and therefore, there are no rites belonging to it, and any system which differs materially from it, is not Masonry at all, though it may have been so *named*. The Templars degree has been added on or made to follow Ancient Craft Masonry, but will any man acquainted with both undertake to say that this Order of Knighthood is any part of Masonry? It is a sublime and useful degree, but it has no more connection with Ancient Masonry than have the degrees of Odd Fellowship.

There is now a death struggle going on in the Grand Orient of France, aided by certain high dignitaries in New Orleans and New York, to create the impression that one of the *Modern rites*, has the *original right* to control Ancient Craft Masonry, and only in their great leniency, have not yet claimed to exercise it. Now, if this be true, Ancient Craft Masonry is a farce, and well may the *rites* in Masonry be many and various. As for ourself, we expect to contend earnestly for the faith once delivered to our fathers. We do not object to any of the rites spoken of, so long as they will keep within their legitimate sphere; but we say now—we say always, that *Masonry*, true Masonry is a unit; it has no rites, and we ask all *rites* to keep their hands off of it.

THE MASONS WIFE—A TALE OF TRUTH.

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IN 1830, having arrived to years of manhood without a fortune or other appliances, promising successful competition with the business men of my native State, (Kentucky,) I turned my thoughts toward the far off West and South, as furnishing a more appropriate field for young and enterprising men, who might possess the moral courage to withstand the hardships and toils incident to pioneers. Upon a conference with three other young men, in similar circumstances, we determined to wend our way to the wilds of Texas, and immediately set about preparing for our journey to that foreign land, as it was then esteemed. (Texas, twenty years ago was thought to be a long way from Louisville.)

We all met at Louisville, on the first day of July, where we were detained some three days waiting for a boat. On the evening of the third day a small low water craft made her appearance, bound for New Orleans; and knowing a large class of boats could not then navigate the Ohio, we lost no time in securing berths. Though small and uncomfortable, the boat was very much crowded with cabin and deck passengers, bound for different points on the Mississippi, together with some who were about to expatriate themselves, and make an abode in that land of promise to which we were bound. It were vain to undertake to depict the feelings which stirred in our bosoms as we gazed upon the floating stars and stripes of our native land, for aught we could know, for the last time. 'Tis true, our buoyant spirits bounded into the future, and hope, sweet hope, whispered that a day would come when that lone and modest STAR which had but dawned upon the horizon, would, by the magic power of the Saxon race, shine with resplendent glory, in the mighty galaxy destined to cluster around the "old thirteen." But as I set out with no intention to draw a fancy sketch, but to detail some little events which will illustrate to some extent the benign influence of our glorious Order, I must proceed with my simple narrative.

Nothing of much interest occurred after leaving Louisville, until we landed at Smithland, (mouth of Cumberland river,) except that our



boat formed a familiar acquaintance with the numerous shoals and sand-bars, with which the Ohio is well supplied, "*ven te vater ish mity low.*"

At Smithland, several passengers came on board, and among the number a very dignified and genteel looking lady, apparently about forty years old, and her daughter some eighteen or nineteen. The latter was so beautiful and bewitchingly interesting in appearance that any attempt of mine to describe her, would fall far short of the reality; but I must be permitted to say that such was the impression made upon my mind, that I could not realize the fact that her home was upon this broad earth as connected with the children of men. And yet to the astonishment of all, these two interesting beings took a deck passage bound for the mouth of Red River. On the following morning the Clerk, as usual, went below to collect passage money. The elder lady informed him that she had about as much money as would meet his demand, but if he took it all she and her daughter would be placed on shore penniless, among strangers. The feeling and gentlemanly Clerk declined accepting the money until he could state the facts to the Captain and receive his orders. The Captain, on hearing the statement, desired the Clerk to desist, promising to call on the ladies himself, and in a few hours done so, and spent some time very agreeably in their company, and took occasion to repeat his calls several times during the day. The day following he also continued his calls, and made on one occasion some advances towards the young lady, which lead her to believe his intentions were not of the most honorable kind. Feeling keenly the insult, and reflecting upon her dependent condition, she was, for an instant embarrassed and uncertain what course to pursue, but being possessed of a strong mind and quick perception, she soon recovered her self-control, and gave the captain a signal of distress from the degree called Masonic, sometimes given to the wives and daughters of Master Masons. The Captain recognized the signal, stepped back as if electrified, and with uplifted hands, beseechingly enquired "In the the name of God where did you obtain that?" She answered with a sweet toned voice, and with all the innocence of an angel, "From my husband, father and brother." This unexpected answer seemed only to confuse the Captain the more, for he certainly had not supposed she was a married woman. Upon enquiry he learned that she and her mother were both wives of Master Masons. Soon after, the Clerk was

seen gallanting the two ladies into the cabin, and the porter following with their baggage. The best state rooms were assigned them, and if the Captain had been the brother or son he could not have been more devoted to their comfort and happiness.

At the mouth of Red River, the Captain took the ladies to the only house then at that place, saw them provided for while waiting for a packet. Before leaving, he told the elder lady that they might be longer detained than they expected, and consequently incur greater expenses than she was then able to meet, and handed her a hundred dollar bill. With emotions deeply mingled with gratitude, she assured him, that though she was at that time almost destitute, she was not an object of charity, and hence, doubted the propriety of accepting his generous offer. On being informed, however, that the money was tendered as a loan, she said to him, "Captain, I know not that I shall ever have it in my power to see you again, how then can I return your money?" The Captain assured her, that as her son and son-in-law were Masons, they would know how to insure his receiving it, when it was entirely convenient to repay it, and bid them an affectionate adieu. At this moment both ladies were overcome by feelings of gratitude, and tears, not words, responded to his parting farewell.

My companions and myself continued on the boat to Orleans, not knowing whether we should proceed thence by sea to Galveston, or by the Red River route. After remaining some three days in the city, we found a boat up for Alexandria, and determined to take passage on her and proceed as far up the river as we could, and thence by land to San Philip de Austin. On the steamer Lioness we had a very pleasant trip to the mouth of Red River, at which point we took on several passengers, and among the number the two heroines of my narrative. The old lady soon recognized and sent for me. Up to this period, I had not spoken to her, but from the intimacy which she had observed between the Captain of the other boat and myself, she said she supposed he had told me certain things, and especially if I was, as she supposed, a Mason, and, she added, "if you are, let me know it, for I have received so many favors from that source unasked, that I desire to know all Masons with whom I may meet." I informed her that I was a young Mason, had never done any good as such, and assured her that I claimed no credit for the favors she intimated she had received from

the Captain, that whatever those favors were, the Captain had rendered them, as all good Masons would do, with no other hope of reward than a consciousness of having discharged his duty.

"I presume, sir," said she, "the Captain informed you of his generous and magnanimous conduct, on taking leave of us at the mouth of the river."

No madam, I replied, I heard the Captain speak in the the most respectful terms of you and your daughter, but in no way did he allude to favors done for either of you.

"And did he not tell you, sir, of our free passage down, and of his noble generosity in urging us to accept the means of defraying our expenses the balance of our journey?"

No madam, said I, the Captain intimated nothing of the sort to me, and I am very certain there was not a passenger on board who did not suppose you paid your passage, nor did any one suspect the Captain of giving you aid in any way. She then attempted to give me a detail of events, but her feelings overcame her and bursting into tears she retired to her state-room.

Our passage up the river was a protracted one in consequence of the low stage of water, and I occasionally enjoyed the society of the ladies and spent an hour very pleasantly, but no further allusion was made to the Captain.

At Alexandria, we were informed that the boat could not ascend the river any further, and we were all forced to take our chances by land conveyance. My companions agreed to take charge of our baggage, leaving me at liberty to give my attention to the ladies, and see them provided for. In charge of the ladies, I was about to descend the steps from the boiler deck when the young lady remembered to have left a small package in the ladies cabin. I immediately hastened back, and on my return to resume my charge, I was rather taken aback, by beholding a man rather roughly clad, of tall statue, spare built, having long, rough hair, black, sunken eyes, large mouth, and of swarthy complexion, in short his whole appearance was anything but prepossessing, and yet this man was actually embracing the innocent, the pure, the beautiful young lady, and anon seized an occasion to give the old lady a most hearty and affectionate salutation. The bustle and excitement of such a meeting being over the young lady turned and introduced me to her husband. He seemed at once to divine my posi-

tion, and proceeded in a courteous and gentlemanly manner to tender me his thanks for my attention to his family, and expressed a desire further to cultivate my acquaintance. We were detained at the hotel several days in providing horses, arms, etc., for the further prosecution of our journey, and I embraced the opportunity of knowing more of the gentleman, and so far from finding him repulsive and disagreeable, he proved to be in all respects, the very reverse, a gentleman of highly cultivated mind and polished manners. During my short intercourse, I learned his entire history. His father was a wealthy and influential citizen of Kentucky, who had spared no pains or money in the education of this, his only child. This young man lost his mother when he was about nineteen years old. At the age of twenty his father put him to the study of medicine. At twenty-four he obtained his diploma from the medical school of Transylvania University, Ky., and returned home only in time to see his father die. He then determined to leave his native State, and endeavor to rise in wealth and usefulness in a new and growing country, and advertised his large estate for sale, except about thirty choice hands, on six and twelve months credit.

About this time he made the acquaintance, and fondly loved this beautiful young lady, and married her. About two months after, he took his thirty hands, and leaving his wife with her mother, started for Texas for the purpose of opening a farm and providing some comforts for the location of his family. Before leaving, it was understood that his wife and mother-in-law were to collect the proceeds of the first notes due, or a sufficient amount to meet their expenses, and meet him at Nacogdoches, by a given time. At the appointed time he repaired to that point, but there learned that no boats could ascend higher than Alexandria, and hence he proceeded to the latter place. His wife and her mother had used every means in their power to collect the money spoken of, but entirely failed, and the old lady having on hand about forty dollars, she said she determined to keep their promise, by taking the chances of success, placing full reliance upon that Providence who had never forsaken her, while her own shoulder was at the wheel, and continued she, "I thank God that in this enterprise had the clearest proof of the fulfilment of all His promises; and I may further add, that another opportunity has been afforded me of witnessing the magic power of Free Masonry."

I have only to add, that the hundred dollars, together with the full

price of passage, was soon placed in the hands of the boats agent at New Orleans. The Captain is still living, and is owner of one of the finest pallaces that float upon the southern waters, and has an interest in several others. I have met him often, but he never alludes to the foregoing incidents unless the subject is called up by another. He has assured me, that he received every dollar due him, and more than he would have charged the ladies for their passage under any circumstances.

I have not given this truthful sketch because I thought any of the incidents were very remarkable or thrillingly interesting, but mainly for the purpose of giving another proof of the power and usefulness of Free Masonry.

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### INTERESTING DISCOVERY.

It has been announced that M. Mariette, a young French scholar, who was dispatched to Egypt on a scientific mission, has discovered the exact site of the ancient city of Memphis, which has hitherto been a matter of doubt. After careful search he has found a great quantity of Egyptian and Grecian remains, buried under a depth of sand, varying from forty to sixty feet. Among other objects he recognised the Serapeum, a monument described by Strabo. The avenue leading to it was filled with a large number of statues and sphinxes, some of which contained inscriptions. The drawing of the remains, sent to Paris, attracted much attention, and it is understood that funds will be furnished M. Mariette for the further prosecution of his researches.

[From the Washington Union.]

### A WISH.

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Sweet Summer, stay — be not so swift of wing ;  
 Stay yet awhile to glad us with thy shining,  
 Scarce have we owned thy perfect blossoming ;  
 And wilt thou haste so swift to thy declining ;  
 Oh, stay awhile  
 To gild the clouded earth with thy sweet smile !

Stay, with the glory of thy sunny sky,  
 The yet more marvelous glory of thy night ;  
 Far as the eye can pierce or fancy fly,  
 The deep blue vault unclouded, starred with light,  
 Beams on us still :  
 What sight like thine our earth-bound eyes can fill ?

Stay, with thy breath so soft and calmly sweet,  
 The mornings freshness and the dewy even,  
 Bearing upon its lightly-sandal'd feet  
 Ten thousand odors from the fresh fields given.  
 Oh, stay — yet stay,  
 To bless the glad, and drive dark beams away.

Stay, with thy flowery garlands rich and bright,  
 Studding, like gems, the deep wood's foliage green,  
 The varying rose-hues, and the lillies' light,  
 The mild-eyed scarlet, and the blue serene,  
 We bid thee stay —  
 Our hearts refuse to let them fade away.

By pastures green as thine, waters as clear,  
 We would forever walk, but may not now,  
 Sweet Summer ; though thy days have been so fair,  
 Their radiant course must cease — has ceased to flow,  
 And Autumn's breath  
 Bears thy bright garlands to a lasting death.

With deep desire we drink thy beauty in ;  
 Another Summer bright as thine might come,  
 And glad our eyes, and our heart's blessing win ;  
 But thou wilt pass to thine eternal tomb,  
 And sadly swell  
 Our hearts, to bid their first and last farewell.

## INITIATION OF SOJOURNERS.

ST. LOUIS, Mo., November 8th, 1851.

BROTHER MITCHELL:— A circumstance has occurred in the fraternity of this city which my judgment suggests ought to be generally known, and if it be possible, some barrier placed to prevent its occurrence in the future. And as your position enables you to communicate through your own and other Masonic periodicals, with the great family of Masons, I shall briefly state the facts, and leave you to make such comments on them as your better judgment may deem best. The facts are substantially these: A person, resident in this city, petitioned one of our Lodges for admission into the fraternity. A few days previous to the meeting of the Lodge to which he petitioned, he left the city for Stubenville, Ohio. He was only absent about five months, and returned to this city fully equipped as a Valient and Magnanimous Knight, and in his zeal and ardour for the cause, forthwith petitioned the Encampment in this City, for membership. The Committee to whom his petition was referred, learned that he had affiliated himself with an Association in this city, avowing and teaching doctrines directly in conflict with those held most sacred by every Valliant Knight of the Order.

I will name some of the doctrines avowed by the person referred to that you may fully comprehend what is stated above, and I hope you will make such comments on them as will show to our sister Encampments the great wrong they commit against the Order, when they illegally confer them on persons not residing in their jurisdictions.

The doctrines avowed, were in a written form over the signature of the person above referred to, and were stated “to prevent misrepresentation,” and are as follows: “*Our Book is Nature; Our Master is Reason; Our Religion, love to Man; Our Progress, development; Our path, progression, etc.*” I would state the entire creed, but my memory does not serve me as to the exact phraseology used, and I would not willingly misrepresent a single letter. If you can find space in your excellent periodical to place the whole subject fully before our brethren, you will, in my judgment, greatly serve the best interests of the Order.

Yours, fraternally, JOSEPH FOSTER.

We would most gladly aid our correspondent in remedying the evil complained of, if we knew how to effect it. We have written much to dissuade all Lodges from making Masons of sojourners, and we are gratified in being able to say that the practice is confined to three or four districts or jurisdictions in the United States. There are comparatively but few Lodges so anxious for *numbers* that they cannot wait until an applicant has been twelve months a citizen. But truth requires us to say, that there are a few Lodges who are not willing to wait until a man becomes a citizen at all, but are in the habit of initiating any *decent looking* man who may chance to come along.

We know something of the case referred to by R. W. Brother Foster, and while we will not charge (for we do not know) that the Grand Lodge of Ohio takes the high ground assumed by the Grand Lodge of New York, that it has the right to make Masons of men who are citizens of any part of world, we feel called upon to say, that it is not a matter of wonder that Masons multiply so rapidly in Ohio, if the Lodges generally, in that jurisdiction, will take *petitions* from other jurisdictions, and not only initiate, but run them up with lightning speed, even through the Christian degrees without seeming to care whether they are Christians in principle or not. We speak thus plainly because there can be no sufficient apology for the hasty action of the Lodge, Chapter and Encampment here referred to. If the candidate failed to notify the Lodge in Ohio, that he was at the time a petitioner in St. Louis, he failed to do his duty, and in proportion to his knowledge of his duty in that respect, is he censurable or not; but this can be no apology for the Lodge in entertaining his petition upon his temporary location in its vicinity.

We solemnly protest against the right of any Lodge to make Masons of men who do not reside within its jurisdiction a sufficient time to be well known, and we warn our brethren of Pennsylvania, New York and Ohio, that if they persist in this wanton disregard of the rights of Western and Southern Masons, the Grand Lodges of the West and South will be compelled to legislate upon the subject, and exclude all such illegally made Masons from a right to visit. We call them illegally made Masons, because the jurisdiction of the Grand Lodges in the United States, have been so long defined and acknowledged, that it has become the common Masonic law of the land, for every Lodge to work up its own material, and let others alone. If a man cannot be



made a Mason at home, he is, most probably, unfit to be made a Mason anywhere; his neighbors are best qualified to judge of his claims upon the fraternity, and it is an insult to the Lodge in his vicinity, for a foreign Lodge to take him up on a flying visit, and send him home clothed with the *royal right* to visit the Lodge which alone should have made or rejected him.

The extract made by our correspondent from a written communication of the Sir Knight, alluded to, places him in a very unenviable position, as we think, for how he could take upon himself the high responsibilities of a Magnanimous Knight of the Order, entertaining the Infidel opinions now avowed, is more than we can understand, and may become the subject of future enquiry by order of the G. G. Encampment. — Ed.

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#### MASONIC BENEVOLENCE.

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BROTHER JUST, of the Lodge "The Golden Apple," in Dresded, has bequeathed to the fraternity, a capital of twenty-four thousand Thalers, about seventeen thousand dollars, for an asylum for female orphan's; daughters of Masons.

The young girls are here instructed, with a view to prepare them for the post of teachers, while the physical and moral education which they there receive, enables them better than their mothers to discharge the duties of wives, as companions to their husbands, and the earliest instructors of the mind. Well has this brother placed the capstone on his earthly Masonic labors. — [Temple.

## EDITOR OF THE REVIEW.

OUR readers will remember that we republished in our August number, an article from the Review, making an unprovoked, scurrilous and malignant attack upon us. It will be remembered that we republished the flippant article entire, and followed it with our reply, and however we regarded the *motives* of the editor in making the assault, we had the fullest confidence, that our answer would be promptly transferred to the pages of his journal, that its readers might judge of the attack and defence. We did not know that there was an eight by ten paper published in the country, which would assume the right, to misrepresent, traduce, censure, or even try to be-little any man, without giving that man an opportunity of being heard in defence, through the same channel, and we had, certainly, no right to suppose that a brother Mason could be found whose estimate of common justice *run so low*. If we could believe Brother Moore was so ignorant as to suppose the Signet was in the hands of the readers of the Review, generally, we could look with some allowance, upon his course, but we cannot make this apology for him; he knows the readers of the one are not, generally, readers of the other; he knows that the readers of the Review do not *know* that we have, or would *dare* reply to his article; but *he* knows that we have replied to it, and he should know that sheer justice and common decency required of him, that our reply, or the substance of it should have appeared in the Review, and yet to this hour, his readers are left to suppose he has "kilt us out-right."

We claim the right to call in question, in a respectful manner, the opinions and theory of any Masonic writer, but we appeal to every Masonic journal in the United States, to say, whether in doing so, we have not attempted to sustain our opinions by reason or facts. Humble as our pretensions are, we have never yet believed our intellectual capital was so small as to drive us to ridicule the author of an enquiry, couched in respectful language, rather than undertake to answer the interrogatory. We are blunt and perhaps careless in the selection of our language, but we have endeavored to regard every Masonic editor with that respect and consideration which his high calling would seem

to demand, and with great pleasure, we acknowledge having received in return every courtesy we could claim, except from the Magazine, and Review; the former felt it to be a tax to exchange with us, and the latter doubtless feels that it would be a tax upon its readers to know more of its editor than can be obtained through his own able and profound articles. — Ed.

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### GRAND ENCAMPMENT OF VERMONT.

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Permission having been granted by Sir Knight Wm. H. ELLIS, Deputy Commander of the General Grand Encampment of the United States, for the formation and organization of a Grand Encampment for the State of Vermont.

Mount Calvary Encampment, at Middlebury; Lafayette Encampment, at East Berkshire; and Burlington Encampment, at Burlington; appeared at East Berkshire, on the 14th day of August, 1851, for the above purpose, viz:

Daniel L. Potter, Philip C. Tucker, John M. Weeks, Delegates or Committee from Mount Calvary Encampment.

Samuel S. Butler, Charles Stevens, Wm. S. Rublee, Delegates or Committee from Lafayette Encampment.

John S. Webster, Nathan B. Haswell, John B. Hollenbeck, Delegates or Committee from Burlington Encampment.

On motion of Sir Knight Haswell, Sir Knight Samuel S. Butler was called to the Chair as President, and Sir Knight John B. Hollenbeck appointed Recorder.

The appointment of Delegates was examined and approved.

The following preamble and resolutions were introduced by Sir Knight Haswell, and approved by the Convention:

The Delegates now assembled, believe that the time has arrived when Vermont should again take her stand with the Grand Encampments of her sister States; that she may be duly represented as such in the General Grand Encampment of the United States, and entitled to participate in their deliberation, and to interchange communications

with sister Grand Encampments ; also believing that the cause in which we are engaged, will be better promoted by again reorganizing the late Grand Encampment of the State, whose labors were necessarily suspended in consequence of the anti-Masonic excitement : be it

Resolved, (The G. G. Encampment of the United States approving the same,) That the Grand Encampment of the State of Vermont, be, and the same is hereby declared to be, revived, by this Convention, pledging our allegiance to that Grand body.

Resolved, That the Constitution heretofore adopted by the Grand Encampment of this State, shall be and remain in force, agreeably to the provisions thereof, with the exception of such alterations or amendments thereof, as may be adopted by this Convention.\*

Resolved, That this Convention will now proceed to a more perfect organization, by the election of officers for the government of the same.

Whereupon the ballots were taken, and the following Sir Knights elected to the several offices herein set forth :

Sir Knight Samuel S. Butler, of East Berkshire, Grand Master.

“ “ Daniel L. Potter, of Middlebury, Deputy Grand Master.

“ “ John S. Webster, of Colchester, Grand Generalissimo.

“ “ Jacob Dewey, of Middlebury, Grand Captain General.

“ “ Rev. Joel Winch, of Northfield, Grand Prelate.

“ “ Joshua Doane, of Burlington, Grand Senior Warden.

“ “ William P. Russell, of Middlebury, G. Junior Warden.

“ “ John B. Hollenbeck, of Burlington, Grand Recorder.

“ “ Nathan B. Haswell, of Burlington, Grand Treasurer.

“ “ William S. Rublee, of East Berkshire, G. S. Bearer.

“ “ Charles Stevens, of East Berkshire, G. Sword Bearer.

“ “ Anson Hull, of East Berkshire, Grand Warder.

“ “ George M. Hall, of Swanton, Grand Visitor.

The following Sir Knights were duly installed by Sir Knight Daniel L. Potter Past Grand Commander of the State Encampment, Grand Commander of Mount Calvary Encampment, viz :

Sir Knight Samuel S. Butler, Grand Master.

“ “ John S. Webster, Grand Generalissimo.

“ “ Jacob Dewey, Grand Captain General.

“ “ John B. Hollenbeck, Grand Recorder.

“ “ Nathan B. Haswell, Grand Treasurer.

“ “ William S. Rublee, Grand Standard Bearer.

“ “ Charles Stevens, Grand Sword Bearer.

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\* What will New York say to this method of re-organization and of amending or reinstating the old constitution, in part ? — Ed.

After which, Sir Knight Daniel L. Potter, Deputy Grand Master, was installed by Sir Knight Samuel S. Butler, last Captain General and present Grand Master.

The Grand Encampment for the State of Vermont was then declared duly organized.

The following article was unanimously adopted as a substitute for the 2d article in the Constitution, viz :

Article II. This Grand Encampment shall assemble annually at the Council Chamber of the Encampment, at Burlington, on the Thursday succeeding the second Wednesday of January, A. D. 1853, and the officers of this Grand Encampment shall be elected at said annual meeting, by ballot, and shall hold their offices until others are chosen and qualified.

Article V. was so amended as to fix the sum for conferring the Encampment degrees at twenty, instead of twenty-five dollars.\*

The Constitution, as thus amended, was declared to be the Constitution of the Grand Encampment of Vermont.

Sir Knight George M. Hall was appointed Commissary, and Sir Knight Anson Hull, Sentinel.

Sir Knights, Daniel L. Potter, Nathan B. Haswell, and John B. Hollenbeck, were appointed a Committee to receive the Jewels and other property of the late Grand Encampment of the State.

The Grand Master announced the appointment of Committees as follows :

On Finance, Sir Knights Daniel L. Potter and W. P. Russell.

On Foreign Correspondence, Sir Knight Nathan B. Haswell, John B. Hollenbeck and John S. Webster.

On motion of Sir Knight Haswell, Ordered, That the Grand Recorder be directed to procure a suitable number of copies of the proceedings of this Convention, with the Constitution annexed, published, and copies thereof forwarded to the several officers of the Grand Encampment of the United States, and of the State Grand Encampments.

The Grand Encampment was then duly closed.

Attest,

JOHN B. HOLLENBECK, G. Rec.

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\* This is really cheapening the Orders of Knighthood below their claims. — Ed.

[From the Olive Branch.]  
**THE EMIGRANT'S VISIT.**

---

BY JAMES BENNETT.

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HE came from the West where the Prairies' wild roses  
 O'erran the log cottage his industry reared,  
 To visit the homestead, the spot where reposes  
 His Sister, his only one, loved and revered.  
 The smoke of the village high upward ascending,  
 In distance he saw o'er the tree-tops arise,  
 The farm-house of white in the elm's shadow blending,  
 Youth, "Mecca of love" brought the tears to his eyes,  
 For scenes of past pleasures without an alloy,  
 Brought back to his vision the hours of — "The Boy."

His Father's high forehead with silver locks sprinkled,  
 Bespoke that the Autumn of life has its frost,  
 The first of all Idols looked care-worn and wrinkled,  
 For youth and its beauty his mother had lost.  
 The heart of the emigrant feels as he ranges  
 Among the fond objects he left long ago,  
 The truth of the adage that "Time's shadow changes  
 The new unto olden" of all that's below;  
 While gazing around him his feelings expressed —  
 "My feet shall return to my 'Prairie Home' nest."

"New England, my birth-place, with saddened emotion,  
 I'll bid thee adieu, and each desolate shrine;  
 The Prairie that looks like a fairy-land ocean,  
 The land of adoption shall henceforth be mine.  
 'Tis Home where the heart is' though ever so humble,  
 If one day is stormy, the next may be mild;  
 The Past though in pieces from memory shall crumble,  
 It ne'er can erase all the scenes of the child;  
 How few know me now, in my dear Father-land,  
 At the home of my birth, among strangers I stand.

MASONRY IN NEW YORK.

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WE copy the following well penned remarks from the Ancient Landmark. They are somewhat caustic, but we cannot say they are uncalled for. We certainly agree with Brother Smith, in saying that we do not know where to place a set of men who have been expelled individually, and restored *en mass*. In connection with this subject, we desire to repeat what we have said elsewhere, that so long as disobedient, rebellious Masons are begged and entreated to return upon *compromising* terms, so long will rebellion and disorganization exist. The spurious Grand Lodge of London, composed originally of expelled, suspended and seceding or rebellious Masons, were finally *honored* for their disobedience, and their Union by compromise was supposed to throw glory around the Order. The St. Johns' Grand Lodge of New York, was excluded from every Grand Lodge in the United States, at the request of the Grand Lodge of New York, and look you at the glory attempted to be thrown around their union, by compromise. Do brethren suppose that Phillips, Herring & Co., have no penetration? Can brethren doubt that if disappointed office seekers choose to fly off at the helve, set at defiance the legal authorities, and set up for themselves, they will finally, not only fill the offices they covet, but come back upon their own terms, and that too, in a perfect blaze of glory. New York is offering a rich reward to rebellion, and we are sorry to say that she is sustained in doing so by nearly all the Grand Lodges. Now we hold that if men are found guilty of the highest crimes known to Masonry, and are expelled for these crimes, they should only be *permitted* to come back to the fold after giving proof of heart-felt repentance. These compromise restorations are making child's play of our criminal code.

Brother Smith introduces another subject claiming our special attention. We knew that New York essayed against the Grand Lodge of Michigan, on the ground that it was illegally formed, and we thought we had kept pretty well posted up, but somehow the fact seems new to us, that New York took upon herself to declare the ground vacant, and issue Charters for that jurisdiction, and strait-way denounce Mississippi for doing the same thing with Louisiana. Well!

we must say New York is the Key-Stone, but it is often out of the Arch :

“We publish in another column the proceedings of a special communication of the Grand Lodge of New York, held on the 16th, ult., at the City Hotel in New York. The last resolution adopted, restores, *without exception*, all of the *grand rioters* in the Grand Lodge of New York, in the memorable session of '49, in which it will be recollected Messrs. Herring, Phillips & Co., broke up the Grand Lodge in a row—violently seized the books and papers of the Grand Secretary, and purloined the funds of the Grand Lodge from the Grand Treasurer.

“They now stand restored, after two years uproar, without having exhibited to the world the least symptoms of repentance, or made the first sign of acknowledgement for the errors of the past. If charity—the bond of peace, demands an act so much at war with justice, we have heretofore very much misunderstood the term. One of the greatest prevailing errors or deficiencies of the age, is a want of energy and principle, in the moral and social discipline of voluntary associations upon its members. The excessive tincture of Republicanism, passing that “one step” from the sublime to the ridiculous, maintained by some of our cotemporaries, that a Grand a Master has “no authority,” and a Grand Lodge “no power,” is beautifully illustrated in the imbecile and vascillating course of the Grand Lodge of New York, toward men whose *acts* of violence proclaimed them totally unworthy of the least regard as Masons.

“The same muleish obstinacy which in 1843 and '44, fatigued the Grand Lodge of Michigan, until in her feebleness, she unwillingly consented to a *heathen burial*, has now triumphantly brow-beaten the Grand Lodge of the State of New York into a silent acquiescence and fellowship with the basest frauds ever perpetrated by men.

“The more glaring the outrage, the sooner it is forgiven, provided that outrage emanates from a sufficiently high source.

“Masonry in New York has always seemed to us to be *boiling over*. The excrescences of the body corporate have, from time to time, been sloughing off, and instead of discarding, the Grand Lodge has constantly been scraping up, and again throwing the material into the chaldron, thinking perhaps, to purify, regenerate and save the whole. We are willing to forgive ninety-and-nine times, where there is discoverable the least signs of repentance. In the absence of such



repentance, however, we deem a proffered forgiveness tantamount to a thrusting of "pearls to swine."

"In our humble judgement, just so long as the Grand Lodge of New York continues its vascillating policy in regard to the punishment of, and winking at crime, riot, disorder and open unqualified rebellion, just so long will she annually be subjected to dismemberment, dilapidation, insubordination and evident decay.

"But a few years since, the Grand Lodge of New York declared the brethren in Michigan outlaws, and all her Lodges clandestine, and forbade all Masonic intercourse with us. Our Grand Lodge, in order to whip the d—l round the bush and save ourselves, authorized three of our Lodges to accept dispensations from New York, with instructions, when obtained, to organize a Grand Lodge in our jurisdiction, giving those Lodges the assurance that we would join them at the proper time. The Grand Lodge of New York sent out three dispensations to those *clandestine* Lodges, by return mail, without stopping to enquire whether or not they had withdrawn from the *clandestine Grand Lodge*, then exercising jurisdiction here. The want of adherence to the ancient land-marks of the Order, on the part of the Grand Lodge of New York was obvious.

Within two years we see the Grand Lodge of New York proclaiming the members of Herring's Grand Lodge, as expelled for riotous and other gross unmasonic conduct, and within the past season, we see them in correspondence with the riotous body, and by that diplomatic correspondence tacitly recognizing them as a Grand Lodge!!

"What are Masons abroad to think of such transactions? Had one of our subordinate Lodges opened a communication with Mr. Herring, that Lodge would have its work, under its charter, arrested for unmasonic conduct, and yet the Grand Lodge of New York has opened wide the door to all. Brother Herring was formerly a member of "Strict Observance Lodge" in New York city. By this act of the Grand Lodge, is he restored to membership in that Lodge, or merely to the general rights of a Mason? By a former Edict of the Grand Lodge of New York, we are precluded from any fellowship with the seditious Lodges or brethren; suppose one of those men presents himself at the door of a Lodge in Michigan, we have the resolution of the Grand Lodge of New York offering him a Masonic standing whenever he chooses to accept it, and he, for the first time, at *our door accepts the proffered terms*, what is our duty?

“ It seems to us that the entire proceeding is irregular and unmasonic. Lodges have been repudiated and brethren expelled by name — should they not be restored by name, and our jurisdiction properly notified of the restoration ?

“ Will the mere adoption of a resolution, either in a subordinate or Grand Lodge, without the mention of any name whatever, restore an expelled brother to all the rights of a Mason ? Will the vote of any Masonic body, that a man *is* a Mason, *make* him such ? We trow not.

“ Our Grand Lodge has been officially notified of the expulsion of certain men — the names of those men have gone upon our records, and those of every subordinate Lodge in our State ; and it seems impossible for us to fellowship those men Masonically, until we are officially informed of their restoration. Restoring all rascals in the New York jurisdiction, to fellowship, is, as lawyers would say, quite too vague and indefinite.

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#### EDITOR'S TABLE.

THE President of our Masonic College has called at our sanctum several times within a few days, and from him, as also from the Lexington Express, we learn, that after a short stay in the city, he will wend his way South, where he will spend the winter in an effort to make known to the public and the fraternity, the true condition and prospects of the College. That this visit will redound to the interest of the Institution, we do not for a moment doubt. First, because this College has claims upon the patronage of the fraternity, we honestly believe, above any other, and no man is more capable of presenting those claims than Brother Shaver. Second, we *know* the brethren in the South to be kind and hospitable to strangers, and liberal in their patronage of literature. We, therefore, predict for Brother Shaver, a winter, “made glorious” by a golden harvest that will tell in the triumphal march of our Masonic School.

We have been in correspondence with quite a number of distinguished Masons in the South during the past summer, in relation to the pros-

pects for the sale of scholarships, in the event of a visit from us on that business, and in no instance did we receive a line of discouragement, but on the contrary we were urged to make the tour. And now that we have been compelled to decline the trip, we sincerely believe it is best for the College, for the reason that Brother Shaver can and will wield more influence than we could have hoped to do ; and beside, the claims of our College may be fairly estimated by our friends in the South, in making the acquaintance of its President ; for highly as we esteem him as a man of learning and possessing that peculiar fitness to take charge of a Masonic School, we are proud to say that the other Chairs in the College are equally as well filled.

Brethren, of the South, we commend Brother Shaver to your kind hospitality ; "hear him, for his cause," and having heard, we fear not the result.

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BROTHER A. O'SULLIVAN, late of Arrow Rock, Missouri, left here some weeks since, in the direction of Alabama, on business connected with the Signet. He is our traveling agent, with unlimited powers. We beg to assure our brethren, that he is a gentleman and a Mason, in the truest sense ; and being one of the most interesting and able lecturers upon the symbolic degrees, with whom we are acquainted, we may safely say that no Lodge will regret making his acquaintance. We beg for him the courtesy of our brethren, and the assistance and co-operation of our agents.

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WE have received quite a number of complaints, charging that the Signet arrives irregular in Texas and Florida, and we have the best reason to believe the complaints are well founded, for during the past summer, when the roads were good and navigation open, we have often received letters from those States with post-marks thirty and thirty-five days old. We won't say there is something rotten in — Denmark — but Washington, for this might look like squinting at politics in the Signet, and beside this is *our* administration, but this much we *will* say, offend whom it may, the fault is not in the Signet office. The numbers are all mailed at least ten days in advance of their date, and should reach every subscriber by the first of the month ; and yet should

it rain in Texas or Florida this winter, we shall not be *much* surprised if they are detained on the way until next spring, and may-be-so, until after the Presidential election.

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WE have received the "Masonic Sentinel," (better late than never,) edited by Brother Atwood, of New York. The editor wields a ready pen, but, oh crackey, it is dipped in gall! On reading his castigation of Brother Moore of Boston, we felt our bowels of compassion, moved, and before we were aware of it, we were heard to quote the language of Corporal Trim: "Oh, Lord! I would'nt curse a dog so!" Now we are not in favor of bearing the "slings and arrows" of Brother Editors, without the privilege of using the bodkin or the probe, in return. But Brother Atwood reminds us of a stout athletic man we once knew in Illinois, who was opposed to "brute force," but whom we heard abuse another man, until we doubted whether the English language contained a word of opprobrium, which he had not used, and when he was done, turned and triumphantly asked us whether he had not whipped his adversary. We are not a reader of the Magazine, and therefore cannot say which whips, but we guess the fur flies both ways.

Brother Atwood stands alone, we believe, in defence of a so-called Council of Ineffable Masonry, recently gotten up by himself, Brother Cross and others. Brother Moore, of Boston, is an officer of the Northern Council, which we have long believed was a legal body, *of the kind*. Brother Mackay, of South Carolina, is an officer of the Southern Council, and both these brethren have denounced Brother Atwood, through their journals; and thus the quarrel goes on, and how it will terminate, we do not know, but should not be much surprised, nor *distressingly* grieved, if, between the highly respectable belligerent parties, the respective Councils should fare the fate of the Kilkenny cats. At any rate we intend to stand off and cry good Lord, good devil, just as we shall find one or the other meddling with Ancient Craft Masonry.

Aside from the bitter, and we must say, unmasonic language of the Editor, the Sentinel is conducted with great ability, and deserves patronage. It is published weekly, on a small sheet, at two dollars per year.

✍ We feel gratified that the Key Stone is republishing our articles on the Egyptian Mysteries, and the more so because in our history of Masonry we have courted the careful examination of all readers who are familiar with ancient history, not because we vainly supposed errors could not be found, but for the very opposite reason, that we feared there were defects if not errors, and being anxious not to mislead any one, we sought to have those defects pointed out. In our articles on the Egyptian mysteries, we have attempted to correct what we believe to be a slander upon our Institution, if we have failed, and our position is not sustained by facts, we desire to be informed of it, and through the widely circulated Key Stone, we may expect them to be tried by the test of truth.

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✍ We call attention to Brother Jett's card, on our cover. We have had our Watch so thoroughly and well done up by Brother J., and we know of so many others who have been equally well served, that we feel it to be our duty to advise our friends in the surrounding country, to send their watches to him to be repaired, and to call at his store for any articles in his line.

✍ As for Tailoring, Brother Levy is still doing up every garment in AMPLE ORDER, especially *cash jobs*.

✍ As a mere matter of curiosity, it is worth the trouble of our friends who may visit the city, to visit Brother Grimsley's extensive rooms, and if articles in his line are wanted, they will be found all he represents them to be.

✍ Brother Howard, near Alton, Illinois, stands ready and willing, to supply farmers with choice fruit and ornamental trees. "A few more left."

✍ Brother French spares no pains in getting up Masonic regalia, strictly to order, and we know he is charging less than either of his predecessors.

✍ Messrs. Francis Walton & Co., are selling drugs and medicines at fair prices, and we have good reason to believe that they do not *change their prices every day*. We think orders will be filled by them as they should be.

✍ Brother Campbell is still unrivalled in Saint Louis as an engraver. Hope he won't disappoint any more of his customers.

✍ As a Commission and Forwarding Merchant, any business may be safely confided to Brother Jas. McCoy. He is an old and favorably known merchant, and has all the facilities for doing an accommodating and satisfactory business.

**OBITUARY NOTICE.**

At a special meeting of Wilson Chapter, No. 5, of Royal Arch Masons, held at their Chapter room, on the 22d October, A. D. 1851, A. L. 5851, the following preamble and resolutions were unanimously adopted :

Whereas, we have but recently received intelligence that it has pleased an all-wise and gracious Providence, to remove from our midst, one of our most worthy and zealous companions, STEPHEN W. CHAMBLISS; therefore,

Resolved, That we deeply feel the loss this Chapter has sustained by his untimely death, and sincerely tender our heart-felt sympathies to the bereaved widow and friends of our deceased companion and brother.

Resolved, That in token of our respect, and the high esteem in which we hold the memory of our deceased companion, this Chapter will wear the usual badge of mourning for the space of thirty days.

Resolved, That the thanks of this Chapter be tendered to the brethren of Maysville Lodge, of Alabama, for the kind regard paid by them to our deceased companion and brother.

Resolved, That the above preamble and resolutions be spread at large upon the records of this Chapter, and that a copy thereof be transmitted to the widow of our deceased companion and brother; and also, to Maysville Lodge, No. —, and that the papers of this place be respectfully requested to publish the above, and transmit a copy to the "Masonic Signet," St. Louis, Mo., and "Moore's Masonic Magazine," Boston, Mass.

R. P. LEWIS, Secretary.

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GOLDEN SQUARE LODGE, No. 10, }  
WEST PORT, Mo., November 11, 1851. }

Whereas, it has pleased the Great Ruler of the Universe in the mysterious and inscrutable dispensations of his Providence, to remove from amongst us, our friend and Brother, HENRY W. BOULLT, after a painful and protracted illness, which he bore with great fortitude and resignation; and whereas, it is proper, in consideration of the high estimation in which we held him during his short sojourn amongst us, that we should make some suitable demonstration of regard for his memory, which is all that now survives of him on earth; be it therefore

Resolved, That it is with unfeigned sorrow that we have received the announcement of the death of our esteemed and worthy Brother Henry W. Boullt. He has been cut down in the meridian of life, and in the "midst of his labors here below." Although his sojourn amongst us was embraced in a few weeks, our hearts had become attached to him as a brother, worthy and well qualified for the duties of life as man and Mason.

Resolved, That we will attend his remains to the grave, and perform the last sad rights of interment according to the usage of our Order.

Resolved, That we hereby tender to the widow and family of the deceased, our sincere and heartfelt sympathy, in this their deep affliction and bereavement. We offer them the condolence of our sympathy and grief — and mingle our tears with theirs.

Resolved, That we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be furnished the family, and copies of the same be sent to the "Kansas Ledger" and "Masonic Signet," St. Louis, Mo., for insertion.

J. T. MORRIS, Secretary.

At a special communication of Relief Lodge, No. 105, of Ancient Free and Accepted Masons, held at Georgetown, Pettis County, Mo., Nov. 18, 1851, the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased an all-wise Providence, to call from our midst, our brother, our neighbor and our friend, the late MOSES A. FERIS, of Longwood, a member of Relief Lodge, No. 105, Georgetown, Mo.; therefore,

Resolved, That this Lodge has heard with emotions of profound and painful regret, the sudden and unexpected demise of Brother M. A. Feris, a member thereof.

Resolved, That in the death of Brother Feris, the fraternity has lost one of its brightest ornaments, and society one of its most valued members.

Resolved, That Relief Lodge, No. 105, sincerely sympathize with the family and friends of our late lamented brother, and that the members thereof, will attend in a body, the interment of his remains at Longwood, on to-morrow, at 12 o'clock, m.

Resolved, That as an expression of sincere sorrow which this unexpected bereavement has inspired, that the members of this Lodge will wear the usual badge of mourning for thirty days.

Resolved, That the proceedings of the Lodge be signed by the Secretary, and published in the "Masonic Signet," "Boonville Observer," and "Missouri Statesman," and that a copy thereof be furnished to the family of our deceased brother.

A. ROBERSON, Secretary.

Died, at Sulphur Springs, Kentucky, on the 12th day of July, Dr. ABNER F. HANEY, in the 29th year of his age, for many years a resident of Salem Illinois. He was a member of Marion Lodge, No. 49, for the last seven years, and though he breathed his last among strangers, his Masonic brethren lent their kindly aid to relieve and soothe his last moments, and when the spirit fled, laid the body in the bosom of its mother earth, with all the honors of a Masonic burial.

As a duty I owe to long and early friendship, I ask a place in your magazine for the above obituary of a dearly beloved brother Mason. The friends have an apology to offer for the length of time that has elapsed since the decease and the notice of the same and yet he is not the less remembered. He was staying at the Sulphur Springs, Ky., with the vain hope of recovering his health. When called away, and though among strangers, Ancient Craft Masonry was known and acted towards him. It appears to me that something more than a short obituary is due the memory of this excellent young man. Were I to speak of him as a physician of talents; one who, at his early age, ranked among the foremost, I should stop long ere I had done justice to his memory. It is as a man of letters in the poetical department that his genius was so strongly developed. But little of his poetry, however, has been placed before the public. Coming to Illinois at an early age, and locating in what was then a sparsely settled part of the country, he labored under no ordinary disadvantages; the want of schools, books, and in fact almost everything, that the more favored can so readily procure. With the uncommon energy of his character, he waded through all difficulties, until he had become a ripe scholar, a good physician, and an excellent poet. His poetry was of that sorrowful saddening kind which speaks a heart ill at ease. Settled melancholy, too often the attendant of genius, lingered and hovered around, until the emanations of his brain wore a sorrow which insensibly clustered around the hearts of his readers, and often caused them to shed the tear of sympathy. For two years previous to his death, consumption was gradually and silently wasting away his body, while the clear and sorrowful brightness of his mind remained unimpaired, and at irregular intervals, while

the hand of death was still on him, poured forth those pieces, occasionally, which, like the fabled Bard of Story, "seemed sweetest when dying." But his last note has been sung, the last echo has died on the ear, the body reposes in the silent tomb, the spirit summoned by the Grand Master above, having passed the outer and inner door, stands ready to receive the promise given to all worthy Masons. M.

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ARROW ROCK LODGE, No. 55, }  
 ARROW ROCK, Mo., November, 3d, 1851. }

Died, at his residence, in Saline county, Mo., on the 2d day of November 1851, **SARSHEL COOPER**. He had married only two weeks previous to his death, and leaves a young wife and large circle of relatives and friends to mourn his loss. Brother Cooper was made a Mason in this Lodge, and according to his request, was buried by the brethren after the Masonic forms and customs.

Resolved, That the sympathies of this Lodge be tendered the widow of our deceased brother.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days, and that an obituary be published in the "Masonic Signet," at St. Louis.

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At a called communication of Bloomington Lodge, No. 102, held at the Masonic Hall, on Tuesday, October 28th, A. L. 5851, A. D. 1851, on motion of Brother Allen D. Greene, the following preamble and Resolutions were adopted :

Whereas, it has pleased an all-wise Providence, to remove from our midst, our most worthy Brother **BENJAMIN SHARP**; Therefore be it

Resolved, That we deeply feel the loss this Lodge has sustained by his death, and sincerely tender our sympathy to the bereaved widow and friends, of our deceased brother.

Resolved, That in token of respect for our departed brother, this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That the above preamble and resolutions be spread on the records of the Lodge, and a copy be transmitted to the widow of our deceased brother; and also, that the same be published in the Masonic Signet, at St. Louis, and the Bloomington Gazette, Mo.

WM. CLARK, Secretary.

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JONESBORO', ILL., November 17, 1851.

At a communication of Jonesboro' Lodge, No. 111, the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased the all-wise Disposer of human events, to remove from among us, to his Celestial Lodge on high, our beloved and highly esteemed Brother, **JAMES S. ALEXANDER**, by the afflictive hand of death, his body having been interred with its kindred dust, with Masonic honors; therefore,

Resolved, That in the death of our brother, the social circle has been deprived of one of its esteemed members, society of one of its brightest ornaments, the Church of one of its most efficient Ministers, and the Institution of Masonry a devoted friend and worthy brother.

Resolved, That we deeply lament our departed brother, as one who was entitled to our highest respect and esteem, and who, by his amiability and urbanity of manners, won the esteem and confidence of all within the circle of his acquaintance.

Resolved, That we tender to the surviving partner and relatives of the deceased, our most cordial and heartfelt sympathies in this solemn dispensation of a kind Providence; and in obedience to that Divine command that bids us weep with those that weep, we would mingle our tears with theirs, in their mourning.

Resolved, That the above preamble and resolutions be published in the "Jonesboro' Gazette," and in the "Masonic Signet," St. Louis, Mo., and a copy of the same be presented to the relatives of the deceased.

JOHN C. HUNSAKER, Secretary.



**EXPULSIONS.**

CHARLESTON LODGE, No. 35, }  
 CHARLESTON, November 5th, 1851. }

At a regular meeting of Charleston Lodge, No. 35, the following resolution was introduced by the Standing Committee, and passed :

Resolved, WM. B. MILLS, a non-affiliated Master Mason, be expelled from all the privileges of Masonry, for gross un-masonic conduct.

HEZEKIAH MANN, Secretary.

CLINTON ROYAL ARCH CHAPTER, No. 4, }  
 CLINTON, LA., October 1851. }

At a meeting of this Chapter held this day, O. S. HEATH, a member of this Chapter was expelled from the same, for gross unmasonic conduct.

Resolved, That the Secretary of this Chapter report to the Secretary of the Grand Chapter of the State Louisiana, and also to forward copies of the expulsion of O. S. Heath, to Moore's Magazine, Boston ; Moore's Review, Cincinnati ; and Masonic Signet, St. Louis, for publication.

L. STURGES, Secretary.

JEFFERSON COUNTY LODGE, No. 9, }  
 JEFFERSON, November 10, 1851. }

At a meeting of Jefferson Lodge, No., the following resolutions were adopted :

Resolved, That EDWARD B. LYMAN, a member of this Lodge, be, and is hereby expelled from all the benefits and privileges of Ancient Free Masonry, for gross, immoral and unmasonic conduct.

Resolved, That a copy of these resolutions, together with the description of said E. B. Lyman, be forwarded to the Masonic Signet, published at St. Louis, with a request that they be inserted in that Magazine ; and also request that the same be copied in all Masonic publications in the United States.

HENRY W. JOHNSTON, Secretary.

DESCRIPTION. — Edward B. Lyman, by profession a Physician and Dentist, appears to be about thirty-five years of age, dark hair, but considerably gray, about six feet high, rather sandy complexion, with light blue or gray eyes, and edges of the eye-lashes considerably red.

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# THE SIGNET AND MIRROR.

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## HISTORY OF FREE MASONRY — NO. XLVI.

BY THE EDITOR.

### WHY WAS MASONRY INSTITUTED?

From the creation of the world down to the present hour we are furnished with unmistakable evidence, that the fiat of Omnipotence was pronounced through the womb of time, against the stability of *all* human institutions. No law in the Divine Economy is more clearly perceptible than “he that humbleth himself shall be exalted, and he that exalteth himself shall be abased.” Nation after nation have risen from poor and obscure parentage, and gathered strength on the way, till finally they would strut and lord it over the earth. Kingdom after Kingdom have come up from little colonies or tribes, and grew apace, until by the strong arm of power, they have ruled with unlimited sway and given laws to mankind. But where are they now? — echo answers where! As each in turn waxed strong and become proud of its power and influence upon the earth, so have each in turn been compelled to kiss the dust at the feet of those once held in contempt. That this law of heaven was designed to be of universal application to men and things, we can ask no clearer proof than that God suffered his chosen people to fall beneath its iron power, when that people dared forget their allegiance to Him and His immaculate laws. Man is so constituted that success even in his laudable efforts, begets unholy desires for triumph in other and unholy things. The acquisition of wealth begets a love of power, and power is the parent of arrogance and pride, and pride is most generally but bigotry concealed and arrogance put on. No nation has or ever will become great in the eyes of mankind, and continue steadily to remember that their greatness is derived from a

power greater than they. The heavens declare the glory of God, and the angels adore Him as the source of all power and the giver of all good, but when men and nations become powerful and great, they become puffed up with pride and vanity, and to their *own* superior wisdom and goodness do they attribute their greatness. And when nations become maddened with self conceit, and wage successful war against the other nations of the earth, trampling under foot the sacred laws of human liberty and human rights, then does the Great Jehovah buckle on His armor, and their strong men are brought low.

If we travel back through the unwritten history of the dark ages even there we shall find unmistakable evidences, that nation after nation, kingdom after kingdom, people after people, tribe after tribe, have ruled with iron sway. Civil institutions, supposed to be wise beyond comparison, have sprung up and dazzled with their splendor for a while, but they have all passed away, and many of them so far forgotten, that the bowels of the earth alone are capable of bearing testimony that they once were.

And now, may we not ask, is it not remarkable that the institution of Masonry has survived the mildew of time? Why is it, that against all opposition, which bigotry and superstition and dark cunning could suggest, this Institution alone has proudly triumphed, and still stands a monument of its own glory? Masonry has never had or sought to have the law making power in any land beneath the sun. Masonry never had or sought to have ecclesiastical power, and perpetuate its being by religious dogmas. Masonry has never been or sought to be set apart by sovereign power, as exempt from any or all the duties and responsibilities of the body politic. Masonry has claimed and received but few favors from kings or rulers. Why then, we repeat, is her glorious star still in the ascendant? It cannot be because the Institution is too insignificant or effeminate to attract attention, for we know she has been hated, persecuted and hunted down with a malignity that would do honor to fiends, and with a zeal that might have honored a better cause. It cannot be a cunningly devised fable, emanating from and perpetuated by the Prince of darkness, for we have admitted into our fold, and declared all our secrets to old and tried soldiers of the cross, who have received the bounty and taken a solemn oath to wage war to the death against his satanic majesty, and all his subjects both great and small.

The foregoing thoughts have been suggested by our having noticed that there is a tendency in the minds of the most intelligent men, not even excepting pious ministers of the gospel, to account for all mysteries in the Divine Economy, by reasons tending to show that man is God, and God is man.

We have asked for a reason why Solomon's Temple was erected, and have been told that "the avowed reason was to furnish a resting place for the Ark of the Covenant, but that the gaudy trappings of the building go to prove that it was the vain-glorious work of Israel's proud King." We have asked why the Temple was so constructed as to furnish a place of worship for all nations; and have received for an answer, "this was the result of the wisdom of Solomon, derived from the superior learning of the Scribes. We have asked why the Temple surpassed all other buildings in beauty of propositions and richness of finish, and have been told that the Greeks at that period, were profound Geometricians, and the most expert and scientific architects on earth; that about fifty years before the death of David, some Greek architects settled in the kingdom of Tyre, and that these superior workmen were sent to Solomon, which enabled him to present a perfect work; and that the great wealth of King Solomon enabled him to enrich and adorn the edifice so as to surpass all others."

We have asked to be informed in what consisted the wisdom imparted by Solomon to the wise men of all nations who visited him after the completion of the Temple, and have been told with a knowing look "The science of Geometry and the art of building."

Now, while we are constrained to admit that the foregoing answers have been made by men whose learning and research entitle their opinions to the highest respect and consideration, we are inclined to fear that their great desire to exalt the powers of the human intellect and make it capable of explaining all things as resulting from natural causes, has led them into a misconception of the whole subject. It would seem to us profitable, in the investigation of cause and effect, not to lose sight of the great first cause, the fountain of all power and the dispenser of all good.

If we could see nothing remarkable in the Institution of Masonry, in its long continuance and wonder working influence upon the lives of men, we too, might readily fall into the popular notion that its institution and perpetuation has been the result of the wisdom and cunning

of man. If we could see nothing remarkable in the time, place, and the manner of building Solomon's Temple, and if too the Bible were silent upon the subject, we might suppose that vanity and pride had been the great moving cause in the mind of Israel's King, in devising the plan. If we could believe that it was necessary, in the Divine Economy, that the Ark of the Covenant should have a building set apart for its special keeping, we might be inclined to favor the opinion of some highly respectable Divines, that Jehovah had put it into the heart of Solomon to erect the house of the Lord, for that purpose alone; but there are so many reasons offered to our mind for supposing there was a greater and more important end to be accomplished, through the mercy and providence of God, that we are not content with so limited a view of the subject.

We claim, that in and out of the Bible, we have the clearest evidence that God in his providence operates upon the minds of men, not alone by the strong arm of his power, nor yet according to the strict laws of Divine justice, but also by means of his own appointment, which may or may not be chosen by his creatures, and therefore, while those means must work for the well being and happiness of mankind, as a whole, they may not operate for the good of all individuals, because the appointed means are not chosen by all.

The account given us of our Savior's mission on earth, is filled with events designed to impress these truths upon the minds of all. We know he possessed the power to do all things by the fiat of His will unaided by means, for he commanded Lazarus to come forth; and yet his ordinary method of demonstrating his power, was by a resort to means, as is shown in restoring sight to the blind, making the deaf to hear, and in healing all manner of diseases.

We claim it to be a fixed fact, that Jehovah ordered the building of the house of the Lord, and that he gave the instrument used, wisdom and power commensurate with the great design. We do not arrive at this conclusion because the reason of such fact is supposed to be clearly apparent to all, but simply because the word of God has so declared.

We believe the house of the Lord was erected to accomplish a great end for the good of mankind, not because we are able to perceive that all men have been benefitted thereby, but because the works of God are all great, and the end is ever equal to the means.

Having thus briefly prepared the way, we will proceed to select a few of the most prominent facts, which in our mind tend to show what were the objects and end of the erection of the Temple.

We have seen that down to the reign of David, infidelity and false worship had spread and communicated from nation to nation, and from people to people, until all had gone astray. Not even that people whom God, by his omnipotent power and goodness, had snatched away from the house of bondage, and who by his Divine presence, he had cheered on through the wilderness and gave a triumphant entrance into the land of promise. We say, not even these, the peculiar, the chosen people, remained true to their first love. It is true, that the Jews retained more of the true worship, and outwardly kept more of the forms taught them by Moses; in short they knew more about the true religion than any other nation of people. But they had sought out many inventions; they entered up decrees, suggested by their own vanity, and designed to promote their own vain glory, until God and his holy law were set at defiance, when supposed to conflict with or run counter to their own wise creed. At the time to which we refer, a true worship was only here and there to be found, and these were generally over-awed by the outcry of popular will, if not bourn down and oppressed by the superstition of the age. Every nation had a religion. All men worshipped superior, or supposed superior beings, but they were slaves to their carnal passions, or dupes to the cunning and machinations of a designing and corrupt priesthood. The Egyptian mysteries, in some form or other, had covered the face of the inhabited earth, and all men were being led astray by initiation into them. The flesh-pots of Egypt were everywhere open and yawning to be filled. Secret societies were everywhere to be found, and all men were seeking to enter them. The curse of the gods were supposed to fall upon persons who failed or neglected to gain admission. These secret societies were all religious societies, and then as now, Heathens as well as Christians, believed religion was necessary to the well-being and happiness of man on earth, and to his felicity after death.

The time was at hand when God, in his infinite wisdom, had determined to send his only begotten son to save mankind from the penalty of their crimes. David was upon the throne of Israel, and, we think, God permitted him to indulge in all the abominations of wickedness and sin, that in his final penitence and true worship, the world might

be furnished with a prominent example, not only of the power and goodness of God, but to make manifest the means about to be set apart to bring man back to his lost estate — his affinity to the one only living and true God, and his home in heaven. To this end we think the clearest proofs were given, for though King David had imbued his hands in innocent blood, and wrought wickedness under the guise of friendship, although he had set at defiance all law save that which ministered to his unbridled passions, still did God extend forgiveness to true repentance. Yea more, the astounding fact is left upon record, that through repentance God could take to his bosom, he who had been the vilest of the vile, and pronounce him a man after his own heart.

When his locks were whitened with age, and his limbs were tottering upon the brink of the grave, David's soul yearned to do some good, and while his grateful aspirations were poured out in songs of immutable sweetness, he prayingly sought to erect that house which he knew God designed to have built, but God would not permit him to do so, because he had been a man of war; for as the Temple was intended to typify the kingdom and reign of our Savior, a man whose hands were stained with human blood, could not participate in its erection, though through the mercy and goodness of God, all stains of sin had been blotted out, and his name written in the Lamb's book of Life. But God promised that the house should be built by his son, whose reign, as we know, was one of uninterrupted peace. King David was permitted to hoard up the very wealth he had acquired by wicked deeds, that it might be expended on the Temple.

When Solomon ascended the throne he prayed to God for wisdom to govern his people, and not only did God give him greater wisdom than had ever been given to any King, but granted him also great riches that he might fully accomplish the work set before him.

We have heard it said, that the Bible does not declare Solomon the wisest man, but only wiser than any other King. While we believe the language used was designed to show that he was emphatically the wisest man that had ever lived, for we know that kings were generally supposed wiser than other men, and hence is Solomon's wisdom spoken of as being greater than even that of any King.

Now, assuming our position to be correct, viz : that God's works are all for great ends, we conclude that his peculiar and miraculous gift to Solomon was for great and wise purposes, and it does seem to us to

be under rating the works of the King of Kings and Lord of Lords, and the bestowment of his special blessings, to say that he thus endowed and blessed the King of Israel, for no other purpose than the erection of a fine house, though it be admitted that it was to contain the Ark of the Covenant and receive the Great Shekinar. We hold these things were secondary to the great end in the Divine plan, as we shall attempt to show before we conclude this article ; and we ask the reader carefully to observe our advance, step by step, and judge the correctness of our views by the facts adduced, and such others as may suggest themselves to all Bible readers.

It will be remembered that at the period about which we write, the kindest feelings did not subsist between the Jews and Tyrians, on the contrary, a deadly hostility was perceptible. Their religion was totally different, their interests were different, and a long continued national hatred had been indulged in. And yet Solomon called on the King of Tyre to give him aid in the great work which God had set apart for him to accomplish. To us it seems to be a short-sighted view of the subject to conclude that the wisest and richest King upon earth, should be driven to the necessity of calling on his peoples enemy, and the enemy of Israel's God and his worship, to assist in building a house, simply because his enemy possessed the most *convenient* means for giving that assistance. Again, it is remarkable that the King of Tyre not only agreed to render the assistance asked, but in the most fraternal manner expressed a desire to participate in the work, and offered to do much more than was asked or accepted. Reader, pause and reflect. Why was it that a worshipper of idols and innumerable heathen gods was so willing, yea, anxious to assist in building and dedicating a house to the one only living and true God?

Again, there was a youth whose father was a man of Tyre, and whose mother was of the tribe of Naphtali—we know not that there was another of similar issue, certainly there were but few inter-marriages between the citizens of the two kingdoms. This youth early attracted the attention of the father of the King of Tyre, who took charge of and educated him ; and at the time Solomon was engaged in laying his plans for the Temple, this young man had acquired the fame of being the most cunning and expert workman in the world. We rejoice to know that while all things in connection with the design of the house of the Lord, are not fully explained, we are not left to conjecture a reason why Hiram Abiff was so accomplished ;



for though the reason which actuated God may remain a mystery, he has told us that from the councils of heaven, the widow's son received wisdom to work all manner of cunning work, and to solve all difficult questions, but it is not so plainly told us why the King of Tyre sent him to King Solomon, where his wisdom and skill would be employed in giving fame to a rival King, and a hated nation of people.

Again, the Jews knew they were the peculiar people of God, and had become so puffed up with vanity and pride, that none from the surrounding nations were permitted to approach, much less to worship at their alters, and a corresponding feeling towards them, was entertained by all others; and yet, without opposition, so far as we know, the Temple was so planned that from its foundation, it was to be seen that a place was being provided even in Jerusalem, for the worship of all nations. The most holy place was for those who had been selected by him to minister in holy things. The inner courts were for the worship of the Jews, God's chosen people, and the outer courts for the worship of the Gentiles — all nations.

Again, the storm was suspended, the tempest was stayed, and one uninterrupted sunshine was permitted to cheer on the workmen in their labor of love. Nor is this all, for when the temple was completed the wise men of all nations visited Jerusalem to see the Temple, and learn wisdom of Solomon.

Can it be that intelligent, thinking men do believe that the wisdom here spoken of consisted in learning the art of building? We cannot so believe, but in order that our opinions may be tried by the law and the testimony, we will return to the remarkable events referred to, and briefly review them in detail. Before doing so however, we owe it to ourself to say, that we have no theory in religion or Masonry to establish. We love all true christians and true Masons, but we are wedded to no creeds in either. We labor only to "render unto Cæsar that which is Cæsar's," and while we would not presume to measure arms with the thousands of learned Divines, who have made the Bible their study, we are forced to take hold of this subject even at the hazard of exposing our too slight reading of that holy volume, in order to show what in our judgment Masonry was instituted for, and why it is that the storms of persecution ever have and ever will beat harmlessly against the sacred walls of its Temple, and if it shall appear that the honor is due to God, why then let all good Masons give glory and honor and praise to God and the Lamb forever and ever.

[From the Decatur Gazette.]  
NATURAL ARCHITECTURE.

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BY JOHN DAVIS.

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I HAVE been somewhat particular to detail correctly the history of the leading orders of architecture, mainly to show that they were all the product of fancy or mere circumstance and not of intellect or reason.

For instance, whence came the *Doric* or *Ionic* orders, but from the fancied resemblance of the human form to a post or pilaster? The *Corinthian*, too is of no less fanciful source, while the *Composite* is but the union of two fantastic absurdities; and it is evident that no one of all the remaining orders very materially improve upon either of the above, in matter derived either from practical experience or intellectual reasoning.

Yet, notwithstanding the peculiar origin of these "orthodox orders," *practical* America pays millions in tribute to their philanthropy. Live, hale and powerful Britain could not extort from us a copper, yet the sculptors of by-gone Greece can tax us by the million. They could not serve Rome so. She *Romanized* all before adopted, and even invented much herself.

The Tuscan order, the most substantial and solid—the most Roman—of all the orders, was the child of her inventive genius. The *Composite*, also, was of her composition.

This independent nation was the first to apply the arch to practical and valuable purposes; "nor is there one dignified principle in its use which she has not elicited. Rivers are spanned; the sea itself, as at Ancona, is thus enclosed within the cincture of Masonry; nay streams are heaved into air, borne aloft through entire provinces and poured into the capital with their freshness and health. The self-balanced dome extended a marble firmament over head; the proudest boast of modern skill has yet its prototype and its superior in the Pantheon.

And all this Rome did with the *arch* and its principles—a *part of the circle* merely. Then what may not America do by using the *whole*

*circle?* or indeed the whole *sphere* is at her disposal, and also the *cylinder*.

Since then, all the present orders of building are the children of fancy, or are equivalent thereto, where shall we look for one of a different and superior origin?—one that shall be cheap, solid—yet beautiful and magnificent?—one that shall give homes to the people of the land with the least possible expense? I answer, look into nature! She builds, and she is the offspring of infinite wisdom! What is *her* ‘order?’ Behold those orbs that play nightly in the star spangled firmament over our heads! Behold that bright resplendent sun, which eclipses them all! Also that sweet mellow moon, whose borrowed light shines more softly to soothe in the absence of her benefactor; turn even to our own green earth, covered with ever changing verdure. I say behold all these! They are the work of a wise and Omnipotent architect! They are not the offspring of mere fancy. And what then is their style or order of structure? I answer, it is round! Look where we will and we find the solid enduring part of all nature of this general structure. Whether we view the human form, the stately tree, the falling apple, the cherry, pea, bean or egg, we only find so many convincing evidences that all nature is filled with spheres and cylinders or approximations thereto!

Now why all this? If Rome performed such wonders with a part of the circle and Infinite Wisdom goes so much further in its use, is it not high time that we should inquire into its well nigh magic utility?

Wherein the whole of its utility lies is as present immaterial, but two of its important characteristic advantages I shall assume to be the following: 1st. It is by far the strongest shape of all. This is abundantly proven by the unparalleled strength of the arch, as already noticed in its use among the Romans; also, by the cylindrical receiver of the air pump, which, on account of its shape, will support a pressure with safety, sufficient to crush one of an angular form, though very much stronger in other respects. The strength of the cylinder is used, too, to the very best advantage, as any one may know from the difference of influence exerted over a square to flat body by a strong wind, as compared with a round post or body of this shape; and by the operation of a current of water against the flat side of an ear, as compared with a round spike.

But secondly. A sphere, a cylinder or a circle contains more space to the amount of surface or enclosing wall, than does the tube, prism or square; and, by consequence, more than any other shape.

The next question that presents itself is, can this rotund form be applied in architectural structures? I answer that it can, to a very great extent. It may be seen in the course of the work, referred to in a former article, that in the foundations of a building the circle is approximated, in carrying up the walls the cylinder, and that the roof is but the spherical summit of an approximated cylinder reared on end.

By calculation, I find that a sphere, or round ball, 20 feet in diameter, presents one thousand two hundred and fifty-six feet of surface, and four thousand one hundred and eighty-nine solid feet are its contents of enclosed space; while a cube or square block, with the same surface incloses but three thousand and thirty-seven solid feet—making a difference of one thousand one hundred and fifty-two feet of room, provided each should be hollow—and houses are.

A cylinder (the form of the new order) whose base is twenty feet, contains eighteen hundred and eighty-three feet of surface and sixty-two hundred and eighty-three solid feet of room; while the *cube*,) the form of the square house,) containing the same amount of surface, incloses five thousand five hundred and twenty-two solid feet of room—seven hundred and sixty-one solid feet less than the cylinder. Quite a difference for so small a house.

The relation of the circle and the square will be seen in the body of the work, where the comparative merits of different modes of building will be considered in detail, showing more clearly the practicability of the natural style.

This shape of house, besides its peculiar strength and economy of surface, wall, roof, and the like, seems well adapted to a new mode of constructing walls, which will be seen to be very superior and extremely cheap.

One other point, by way of comparison as a matter of taste, and I close the present article.

This style, unlike the old orders, takes its name from the form of the house—the main portion—while as to the columns, etc., we may pattern after the columns which nature employs to bear up the foliage of the forest, or we may consult our national pride. Say let us have a thirteen sided prism, (indicative of the thirteen original States,)

each side bearing the inscription—1776. Let this column be fixed upon a marble or other substantial pedestal, (the solidity of our government,) and mounted by a triangular capital, (the executive and two houses of Congress,) with the American eagle perching upon either side.

I suggest this style of column, not because it is so very important, but because it is probably as cheap and natural a style as our fantastic artists would like to tolerate. I consider it not wholly devoid of beauty and good taste, which by the way, are quite important when linked with utility and convenience.

Now, to sum up the whole, is not the origin of the Natural Order of Architecture equally respectable with that of its predecessors? Are not its very great gain in room, and its adoption to the new and cheap wall, (if this can be shown,) and by consequence of these, its very much reduced cost, together with a superior order of beauty and convenience, some recommendation? Lastly—is it not high time for us to have a National Style? Perhaps, to create the model style of architecture in houses as we have in politeness; and why will not this more than arch order, with its confederate columns, answer every purpose commensurate with our unrivalled national progression.

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### HOW TRUE.

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DR. JOHNSON most beautifully remarks that “when a friend is carried to the grave, we at once find excuses for every weakness, and palliations of every fault—we recollect a thousand endearments which before glided off our minds without impression, a thousand favors unrepaid, a thousand duties unperformed, and wish, vainly wish, for his return—not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood.”

[From the Masonic Mirror.]

## MASONRY.

BY REBECCA.

When that proud structure, which in after years,  
 Filled Judea with awe, first rose to view,  
 Then the mysterious signs of brotherhood  
 Now spread o'er the wide earth were known and felt,  
 And in the secret language which God  
 Gave His pure laws on Sinai, came those words  
 So mystic in their import. Sign and token  
 Fraught with deep meaning, and from that time forth,  
 Until the present day, have Faith and Hope,  
 With their sweet sister, Charity, sped on,  
 Blessing and blest. Faith with her steadfast eye  
 Unmoved by the world's vanities, and buoyant Hope  
 Upheld amid despair; and Charity,  
 Whose gentle influence falls on all alike.  
 She, by that mystic tie of brotherhood,  
 Closely unites within a holy bond  
 The families of earth.

When fell disease,  
 Sorrow and grief assail earth's weary ones,  
 She comes, and like a messenger from heaven,  
 Pours the sweet balm of peace upon the heart,  
 Binds its deep wounds, and dries the widow's tear,  
 And quiets the lone orphan's bitter moan.  
 Ye, who so nobly aid the holy work,  
 Ye, whose bright deeds are registered on high,  
 Excelsior be your motto, onward still,  
 And upward be your course, and tho' perchance  
 The goodly seed may fall on barren ground,  
 Still onward, for the flowers shall bloom in heaven

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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[CONTINUED.]

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CHAPTER VII.

“How oft that virtue, which some women boast  
And pride themselves in, is but an empty name,  
No real good ; in thought alone possessed.  
Safe in the want of charms, the homely dame,  
Secure from the seducing charms of man,  
Deceives herself, and thinks she's passing chaste ;  
Wonder's how others ever could fall, yet when  
She talks most loud about the noisy nothing  
Look on her face and there you read her virtue.”

“Which is the villain ? let me see his eyes,  
That when I note another man like him  
I may avoid him.”

THE TRIAL.

THE Court-house at the village of ———, Louisiana, was crowded to overflowing. Every variety of motive for being thus assembled, was to be traced upon various countenances, but all appeared to be deeply interested in coming events. Silence, perfect silence, reigned throughout the room. The judge was on the bench ; the lawyers pretended to be engaged with their law books and briefs, but the close observer could perceive that all eyes were ever and anon turned towards the front door, as if in breathless expectation of the arrival of some one in whose presence all were interested.

“Colonel Stiles,” said the judge, “do you feel satisfied that the accused will make his appearance ? The Court does not mean to rule you to the very hour, but would not willingly lose time from other business.”

“I assure your honor that I have the utmost confidence in the return of the accused, and with the indulgence of the Court, I feel it to be

my duty now to account for his absence, because that circumstance has been made the means of prejudicing the mind of the community against him. Many have taken it upon themselves to say in the streets that "the villian, Ward, had run off, which was alone sufficient proof of his guilt." Sir, suffer me to be heard in a brief statement of the facts. Shortly after Herbert gave bail, he asked if I could trust him to go in pursuit of those who had abducted Miss De Montane. I not only gave my full approbation but urged him to go, with the hope that he would be able to elicit some proof which would free him from the imputation against him. He was careful to take a memorandum of the day and the hour to which his trial was set. The hour has arrived it is true, and we do not see him. I thank the Court for its liberality, and will only suggest that after the lapse of another hour I will not further crave the indulgence of the Court, having the fullest confidence that he will soon be here, unless detained against his will."

"He'll never come," said one of the spectators in a low tone of voice.

"Well he won't, hoss, he's too smart fur that," said another.

"Well, I reckon the Colonel's twenty thousand is in limbo, for I heard that the judge said he would make him pay every dollar of it, and give one half to De Montane."

"Serve him exactly right, fur he'd no business to go the rascal's bail, and as he's knocked us out of the fun of hearing the testimony, and seeing the feller sent off with ruffles on his wrists, to the Penitentiary, I don't care ef he has to pay every dollar."

"Penitentiary, indeed, its a hanging matter, and I'd like to see him standin on nothing, *I would, sure.*"

At this moment a stir was made at the door occasioned by the unceremonious rushing in of a man who appeared to be forcing his way through the dense crowd; a moment more and a whisper ran through the house, "Herbert Ward has come." And Herbert it was who was forcing his way to the bar of justice. Col. Stiles met him with an open hand, and with the enquiry "What news my brother?"

"I am lost, Colonel; I followed them more than three hundred miles, gaining upon them every day, but then I lost all traces of the direction taken, and though I expended the last hour of my time in renewed efforts, I am here without a solitary proof in my favor."

"Then I am sorry you returned, as I see no way by which you can



be honorably acquitted. Sebastian will swear not only all you heard he would before you left, but much more."

"Is it possible that he can be so base? Oh, I would not exchange situations with him, for be assured, Colonel, the day will come when this mystery will be disclosed, and Sebastian will be known—but it wounds me Colonel, to hear you express regret, that Herbert Ward has kept his Masonic pledge, by returning."

"My Brother, I regret you made that pledge. My God what can I do for you?"

"Nothing, my noble Brother, but at some future day, to use means which a just God will point out, to vindicate my injured honor, and I beseech you, lament not, I have nothing now to hope for worth the possessing, save it be the blessing of a true and faithful friend. Nearly all others have proven false, even some of my brethren have been much more industrious in hunting up evidence against, than for me. My family connection, with a single exception, have proved false; my good name is gone, my spirit is broken, and all my hopes are beyond the grave. What, though I should live again to see that sainted girl, in whose generous bosom I know I still have an advocate, she could never be more to me than now, for I would not taint her fair fame with the foul stain on my name. Believe me, my generous friend, my more than Brother, I am content with the sentence which is hanging over me. God knows my innocence and will proclaim it in the presence of the immense crowd of witnesses which will assemble on the judgment day. Let the trial proceed."

The foregoing conversation was carried on in a low tone of voice, but De Montane was so near that he heard it all, and the effect produced upon his countenance attracted the attention of many persons in the house. He was universally esteemed. It was known that Herbert had lately been his favorite; it was believed that Herbert had proved ungrateful, and robbed him of his daughter and his money, and all supposed he would seek revenge, but now they beheld tears coming down his cheeks, and instantly a change came over the feelings of the people; they began to doubt Herbert's guilt, and the most intense anxiety was manifested, to know more.

Col. Stiles was an old and highly esteemed lawyer; respected for his intelligence and honorable deportment, and beloved for his unbounded benevolence. When he concluded his conversation with Her-

bert, he turned and attempted to address the Court, but his noble soul was so overpowered by a knowledge of his friends situation, that he could not speak. All saw and appreciated his feelings, and such was the effect upon the crowd, that if Herbert had desired to escape, an open passage would have been made, and a shout of joy would have announced his exit. Thus are crowds generally swayed by impulse, and while it proves the fickleness of man, it is no less a chapter in favor of generous souls. To desire the punishment of the guilty and thus meet the ends of justice, is honorable, but when strong doubts of the guilt of the accused are entertained, it is noble to sympathize with the oppressed. On this occasion the manifestations of sympathy was not confined to the crowd of spectators, the bench, the bar, yea all hearts were affected. The return of the young man, voluntarily to meet the punishment supposed to be justly his due, told a tale in his favor that required the most positive evidence of his guilt to remove. At length Colonel Stiles again arose and said "I hope the Court and the Bar will pardon me, when I say that my feelings have been overpowered by the reflection that an innocent man is likely to suffer. My friend has returned without bringing a jot of testimony in his favor, other than that his return at this hour proves him to be, before God and man, what I have believed him to be, an honorable man. Sir, I am instructed to demand the trial to proceed, but before entering upon this solemn duty I trust the Court will indulge me with permission to make a statement on oath in reference to the conduct of Mrs. McClinker and Madam Piety. I ask this, sir, because much of the feeling engendered against my friend in relation to the charge now pending, has been superinduced by the machinations of those women, and knowing that I will not be permitted to introduce testimony which does not more directly bear on the case, I ask the favor of addressing a statement of some facts that may tend to remove improper prejudices." The Court replied, "I have with great care examined the written testimony taken down in relation to the numerous charges made by the two women just named, against the prisoner at the bar, and feel called upon to say, that upon the minds of the jury nor the people should that case prejudice the present one, for in the course of my practice at the bar, and my services on the bench, I have never known, nor have I read even in romance, an account of so foul a plot as was concocted by those women, and so far from establishing a charge single

made, the testimony clearly shows Mr. Ward's conduct to have been high-minded, honorable and praiseworthy. If however, you desire it Colonel, you can make a statement of the facts, and should your statement materially differ from the opinions of the Court, it will correct you.

The Colonel made a statement to the effect, "that after Herbert had given bail, he demanded of the fraternity of Free Masons of which he is a member, an investigation of the truth or falsehood of the charges brought against him by Madame Piety, and Mrs. McClinker. A committee was appointed who called to their aid those who were not Masons, lest they should be suspected of partiality. They then proceeded, (having first notified the two women that such investigation would be made,) to examine every witness supposed to know anything in relation to the matter, and after patiently taking down in writing the statement of all, the committee reported unanimously, that so far from a single charge being sustained, Herbert's conduct was proven to have been as the Court has said, honorable and praiseworthy, aye," he added, "and I must add, that he proved himself to be an affectionate relative, and benevolent to a fault; and where are the two plotters who have disgraced the very name of woman? Did they attend the investigation? No, but feeling unwilling to risk the action of the Grand Jury, they fled the country, nor will Mrs. McClinker dare return and take her trial for perjury, for I now openly charge that she deliberately, with malice afore-thought, swore falsely in a court of justice, and that her pejury was clearly proven by her own witness and accomplice. Having said thus much, I have only to add, that if the fiends in the region of the d——d, possess tongues as forked, and souls as black as those two women, I humbly pray that no human soul be condemned to mate with them.

The indictment for robbery and abduction was then read, and the prisoner asked the usual question, "guilty or not guilty," to which Herbert mildly but firmly replied, "I am not guilty."

De Montane was called to the witness stand, and deposed "that he knew nothing of the robbery or loss of his daughter, until the next morning, that being then informed by a servant that Laura was nowhere to be found, he hastened to her room and found her clothes lying on a chair, where she would be likely to leave them on going to bed. In the room from which his money had been taken, he found the glove

about which so much had been said." He feelingly spoke of the long, intimate and agreeable connection which had subsisted between his family and the prisoner, and after giving a statement of facts of which the reader is apprised, he concluded by saying "that he could never have believed Herbert guilty, but for the proofs coming under the immediate observation of his friend Sebastian, and even now he felt bound to state to the Court, that while his judgment fully convicted the young man, his heart freely and fully forgave him." He further stated, that "the attachment between his daughter and Herbert, had his fullest approbation up to the time when, by the base falsehoods of Mrs. McClinker, his mind became poisoned against him." On further examination De Montane stated that "he had never known his daughter to do or countenance a dishonorable action, and hence was he the more inclined to look upon her absence and the loss of his money, as a mystery beyond his comprehension.

The officer who arrested Herbert was called and testified that Herbert tacitly admitted his guilt at the time of his arrest.

When Sebastian was called to the stand, Colonel Stiles turned to Herbert and asked, "Can you give me no pretext for impeaching that man's testimony?"

"I fear he is a bad man Colonel, but I know not that I could prove anything against him."

"You tell me you retired to bed at the usual hour, on the night of the theft; can't you remember of some one who saw you in your office?"

"No, sir, there was no one in my office after ten o'clock, and I saw no one until near breakfast hour the next morning."

Sebastian being sworn, stated "that on the evening of the robbery himself and Mansfield visited his friend De Montane's, and remained until ten o'clock; that on leaving they took a turn round the pleasure-grounds, when their attention was attracted by the tramping of horses in the grove beyond. They proceeded somewhat silently to reconnoitre with a view to solve the mystery. On their arrival near the centre of the grove, he distinctly recognized Herbert Ward, who was surrounded by a dozen men—"

"Villain, you lie!" exclaimed Herbert.

The Court became indignant at this interruption, and peremptorily ordered the prisoner to be silent, and then told the witness to proceed.

Sebastian went on to say that "Herbert addressed the men around him in a speech of some five minutes long, to the effect 'that if they would strictly obey his commands, that night's work would enable him to place in the hands of every man a sum of money larger than they had ever handled.'" To this they all replied 'that they would strictly obey him in all things;' whereupon he commanded them to lay down and take a nap that they might be prepared for the work, and for about an hour himself and Mansfield watched them without hearing another word, when becoming wearied with watching, they stole away to the tavern, and retired to bed having come to the conclusion that Herbert had engaged those men to disinter some dead body, and that they would say nothing about it. The witness said he could not sleep well, and about an hour before day he arose, waked up Mansfield, expressed to him his uneasiness lest something more serious was on hand, that they agreed to repair immediately to the grove for further information if to be had. As they approached the back gate which leads into the pleasure grounds, he said he saw a number of men riding away rapidly, and on their near approach to the gate, they distinctly saw Herbert pass out at the gate, close it and walk hastily away. "We then entered the gate and proceeded to the servant's cabin, waked them up and informed them what we had seen; they went to the stables and around the house, and on their return assured us that nothing was missing, and the doors and windows being all closed, they thought it useless to wake their master." In short, the testimony of Sebastian left no doubt upon the minds of those who heard it, but that Herbert had acted in concert with Laura, robbed her father, and then she willingly suffered herself to be conveyed whence, he chose.

Mansfield was then called, whose testimony fully corroborated the foregoing statement.

Herbert sat unmoved, save by the feelings of distress which was depicted upon the countenance of Colonel Stiles, whose cheek alternately paled and reddened, as the last witnesses testified. He believed his friend innocent, and of course Sebastian and Mansfield perjured villains, but he had no means to make it appear; every hope for his friend was cut off, and any effort of his would only elicit the interposition of the Court to the prejudice of the accused, and as Herbert earnestly urged him to desist from an effort that was worse than useless, he arose and submitted the case with the simple remark —

"I believe the two last witness have perjured themselves, but I have no means of proving it."

The Court then proceeded to deliver a charge to the jury. In summing up the testimony he took occasion to say it gave him heart-felt pain to be compelled to call up the strong points in the evidence, when they were to operate against one for whom he had long entertained the highest regard; one whom he had believed honorable to a fault. "But," said he "the duty, however painful must be performed by the court and the jury; the good of society demands it, and your oath gentlemen of the jury, leaves you no choice but to render your verdict according to the law and the testimony. The witness, Colonel Sebastian, will not admit that he could be mistaken in the man who commanded a set of men at an unusual hour, and for secret, but for money making, purposes, etc.; he will not admit that he could mistake the man who passed out of the gate after the robbery had evidently been committed. Mansfield confirms all this, and both of them state Herbert Ward was the man. —"

"Then he lies," cried a voice at the door, in a loud tone. At this moment great confusion was produced at the front door, by the earnest effort of several persons to pass the crowd, and make their way to the bar. A moment more, and a shout arose about the door, and soon after hundreds were heard to cry out "The Knight of the Black Scarf, make way, make way." A passage was opened and the Knight walked majestically up to the bar. On arriving there, his attention became suddenly arrested on beholding a man whom he had long sought to meet, and obeying the impulse of his feelings, he drew his pistol and rushed toward him, but the individual no sooner saw the face of the Knight, than he dodged behind a group of men and disappeared. "Stop the villian," said the Knight, "stop Mason, the robber," and continued to make his way towards another door. The cry, stop Mason, the robber, had the effect to astonish every body present, and none knowing to whom the remarks were intended to apply, the Knight made his way out before it was known whom he was in pursuit of. At this moment a tall specimen of human nature entered the court-house carrying in his arms a human form enveloped in a cloak. In the confusion, he was not generally noticed, and was within the bar approaching the Judge, before he attracted the attention of the Court, but now the Judge called out, "Stop sir, who are you that dares —?"

"Who am I? Why I am uncle Eb, your honor, and would'nt dare do nothin' but jist gin this little angel back to her father." As he spoke, he placed his charge in the arms of De Montane, who stood speechless with emotion at the sight of the form. De Montane tore away the cloak, and there was to be seen the pale, the death-like face of his daughter.

"Oh God!" he exclaimed, "it is she, but she is dead!"

"Not a bit uv it," said Uncle Eb, "just before we got to the door some fool feller hollow'd out that the judge wus passing sentence upon Herbert Ward, an she kinder fainted like, but ef you'll throw a sprinkler uv water in her face, she'll tell a tale worth a dozen dead gals."

Oh what an affecting scene was here presented. Look you, see the distress, the anxiety, the fear, the hope, depicted upon the countenance of the fond father. Behold the young man about to be condemned to suffer for a heinous crime, kneeling at the side of the senseless form. Joy sits enthroned upon his soul, but it is the joy of grief, for he believes the news of his disgrace has killed her. Look at the crowd around; all eyes are fixed upon that little group; the court, the bar, all eyes are swimming in tears. Laura was universally beloved, and now her amiable, benevolent and noble actions come up in the recollection of all, and the affectionate sympathy of all were excited—but she breathes again—a heavy sigh escapes her lips, and her eyes open, and met the anxious gaze of Herbert, and instantly throwing her arms around his neck, she frantically exclaimed. Are you safe Herbert? speak my own, my loved one are you safe?"

"With God's helping hand, I trust I am, dear, sweet Laura."

Suddenly, Colonel Stiles, who was laughing with tears in his eyes, shouted at the top of his voice, "nine cheers for the Knight of the Black Scarf, and uncle Eb," which was joyfully responded to throughout the great crowd, till the very walls shook with applause. Order being restored, the Court called upon uncle Eb to solve the mystery and tell the Court all he knew in relation to the finding and restoration of Miss De Montane. Uncle Eb turned round and for some time seemed to be peering through the crowd to see some one, when the Court gently reminded him that it had requested a statement of the facts.

"I beg pardon, your honor, but being as how I am a poor hand to talk book larnin' and sich like, I wus in hopes the Knight uv the Black Scarf would answer you, but—I can't see—can't tell what on arth

has become uv him, so I spose I must tell you a thing'or two, if so be you'll let an old boatsman tell his own story in his own way. Well, one day, arter I had jined the Kight, my little dum boy Jack, what you see here, come a runnin' to me and said, says he 'Father, while I wus layin' in the bushes a watchen the road, I saw ten men on horse-back a riden at full speed up the country, and one uv 'em wus carrying afore him a beautiful young lady. Oh, father, she wus so purty and sweet, and I hain't seen any one so lovely, and I'm sure she wus gagged or she would a hollowed, fur becaze I'm sarten she did'ent belong to no sich gang as them feller —."

"How is this," said the Court, "a moment ago you said the boy was dumb, and yet you are telling what he said to you."

"Oh, your honor, he's dumb in the mouth, but he beats all natur a talking with his fingers."

"Ah, I see, I see, proceed."

"Well, the Knight wus taking a snooze, so I waked him up and we held a council, an sure enough we wus in a fix, fur becaze the Knight said he knew the men belonged to Masons gang, that some outrage had been committed, and we must pursue the robbers and liberate the female, but how to do it, that wus the question, fur the Lieutenant, the Knights best man, wuz sick, an all we could find in marchin order wus the Knight, uncle Eb, yonder Injun youth, an the two little boys, an they wus the biggest kind a dare-devils, an would'nt hear to our back-ing out, so in less time an your honor could have said Jack Robison, we were off in a canter. Well arter riding about fifty or sixty miles, we saw the trail wus a gettin quite fresh, and so we kinder slackened our gait so as to cum on 'em arter night. I spoze it wus nigh about midnight when we spied a light ahead, where they had camped. Good, said the Knight; good, said all on us. Well, the Knight won't let any man do what he can do best himself, so he left us, and crawled close up to the camp and took a good look, and when he cum back he tole us it was not worth waiting, fur the robbers kept a watch over the gal, and as she was still awake, it would be best to attempt her release before she would, by exhaustion, fall asleep, so we agreed what each man uv us wus to do, an started. And judge, ha, ha, ha, ef ever you did have your sides a bustin' becaze you could'nt jist open your fly-trap and blow off a *rael* hoss-laugh, you ought to have been thar. Why, sir, the Knight has got a boy what hain't got more nor about



half a face, and that's turned cross-ways; and ugly, w-h-y sir, he'll beat your honor and gin you two in the game,"

A general roar of laughter ensued, but uncle Eb continued—

"Well sir, ef ever you seed the devil on two sticks, you'd a seed it then. Why sir, ha, ha, ha, arter that boy crawled on his belly right up in among the robbers, he jist seemed to raise right up outen the ground, doubled himself up jist like a hoop, and walked on his hands right up to the man what was awake an a watchin the young lady, and ef you'll believe me, the feller wus so scared that he could'nt budge an inch nor speak a word, and as fur shooten it wus'ent in him, fur he darn't raise the gun ef he could, and he could'nt becaze he thought old Nick wus arter him. Well, now cum my turn, an I jist stepped up behind, cut the fastning of the gal an sloped with her, an not very slow nuther; but I soon begun to spect sumthin wus outen jint, fur becaze the boys didn't foller me as wus agreed on, an while I wus a stoppin an a thinkin what to do, the little angel sed, says she, 'stop, sir, I know not who you are, but I know you are one uv my preservers, oh, leave me sir, and fly to the relief of your comrades, they are attacked.' Well, Judge, as I'm a livin man, ef she never did anything else what was good, I think she's wuth her weight in gold for that. And I jist took her at her word an left her. When I got to the scrimish, thar wus my boy Jack, an the boy with the cross-cut face, a cutten an a slashen with their knives, from behind, an the Knight an the Injin youth a doin tall work on tother side. You see, Judge, our army had out-flanked the enemy, an wus a fighten em front an rear, and Judge, let me tell you, I've fit through thirteen States an a rig'ment uv territory, but in all my born days I never seed sich fighten as the Knight gin em. I've said it an I'll stick to it, that he's got nine lives and all on 'em insured by Old Master. Well, Judge, taint wuth tellin you the balance, fur twar'nt much no how."

"Did *you* not render some service in that particular crisis, my friend," said the Judge."

"Well, Judge, I confess I felt a little wolfish, kinder wilcatish you know, an all I could do I could'nt stand still, so jist to be a doen I clutched old blaze-face, and takin them right an left, fore an aft, I *did* gin 'em particular h—I, that is a fact."

"Did the young lady inform you, by whose direction or assistance she was carried away from her father?"

"Yes, sir, I've hearn her tell about it, and the name uv the man what stole the money, put a gag in her mouth an carried her outen the house, but sir, its an all-fired name, an I've been a trying to forgit it ever sense."

"Was it Herbert Ward?"

When this question was asked, Laura instantly sprang to her feet, and exclaimed —

"No, no, a thousand times no, it was none other than the black-hearted villian, Sebastian."

"Sebastian!" exclaimed a hundred voices. De Montane started at the announcement. At this moment the Knight of the Black Scarf made his way up to the Court, followed by the Indian youth, and the boy spoken of by uncle Eb."

"May it please the Court," said the Knight, "I think it probable that I can give some information in relation to this affair, not generally known. Will the Court inform me by what name the man was here known, who occupied the witness stand when I entered, he who wore gold spectacles and sported a gold headed cane?"

"That sir, was Colonel Sebastian, a gentleman, (at least he has been thought to be a gentleman,) who brought letters from some of the best men in the east—"

"And I know him to be Mason the robber," said the Knight, "who doubtless forged the letters, and imposed upon this community."

When the Knight announced the name of Mason, the robber, the whole audience started with surprise, and horror and indignation was depicted on their faces.

"Are you sure," said the Court, addressing the Knight, "that you are not mistaken in the man?"

"I am not only sure, but if he could be produced I am prepared to prove that he whom you call Sebastian is none other than Mason the robber. To me, his person has been well known for many years, and to my companions, nearly as long. On entering this house I caught sight of the well-known form, on approaching somewhat nearer, our eyes met, he immediately withdrew behind some gentlemen, and disappeared. I and my two faithful followers pursued, but before we could escape the dense crowd and gain the door, the villain had fled; nor were we able to learn the direction he took, from all which I infer, that while we have long waited in hopes of meeting him in his usual haunts, and

whose absence we could not account for, he has been industriously engaged, not without assistance, in your very midst, in cultivating an acquaintance with the monied men of this vicinity. But, sir, I have reason to congratulate the people of this respectable neighborhood, that you have probably seen him for the last time. For two long years I have sought a personal interview with him in order to adjust some old and unsettled accounts; that we will meet ere long I sincerely believe, and that meeting, come when it may, will be beneficial to the travelers of, and settlers on the Natchez Trace. But if the Court please, I will furnish substantial proof upon the spot, that Mason has not been idle. Here, sir, is a treasure we found in possession of Mason's men, and which readily accounts for the pains taken by the robber to satisfy you all that he was a respectable gentleman, bearing the name of Sebastian. Suffer me, sir, to restore it to its rightful owner, the father of that beautiful and pure being to whom he is indebted for its recovery, as also a knowledge of the thief. And now sir, I beg that the Court will suffer that young lady briefly to relate all the facts having a bearing upon the charges made against a young man whom I do not personally know, but whose noble bearing I have learned to appreciate and admire. I allude of course to the unfortunate but noble Herbert Ward. I ask this, sir, not because I suppose it necessary to his discharge from prosecution, but that the forked tongue of slander may be properly rebuked."

Laura, being kindly urged by the Court, arose. As she done so the Court was heard to exclaim, "was ever being so lovely?" Laura spoke as follow:

"Agitated as I feel at this moment, I thank the Judge for urging me to stand forth to public gaze and proclaim to the world that which under other circumstances would shock my sense of delicacy. I am emboldened to comply with the request by the recollection that this people know the little gipsy Laura, and if I read aright, the heart which animates the breast of the Judge, will hear without ridicule my simple tale, though it is all of love; and I feel that when my speech will relieve the pure, the high-minded, the noble-hearted from the foul charge of crime, it is no longer my privilege to close my lips on the plea of female delicacy.

"My dear father will bear me out in saying that I have loved him with a singleness of heart which only a just and generous parent could

inspire, but withal I loved Herbert more." She then gave a detailed statement of facts with which the reader is acquainted, in relation to her meeting Herbert without the knowledge of her father, and asked Herbert whether he did not drop his glove at her bower, who replied, that "he thought he dropped it there." "I suppose," said she, "his high toned notions of honor would have lead him to die an ignominious death, rather than divulge the secret that his affianced bride had given him a clandestine meeting." She then related the circumstances of the robbery and the manner she was borne out of the house and disposed of by Sebastian, and then continued: "For the first forty-eight hours the robbers traveled with me night and day, occasionally transferring me from one to another as it was fatiguing to the one who carried me on the horse before him. At the end of the second day, I, having refused all food, caused them to feel some concern for my safety. They, therefore, stopped in the hope that rest would be of service. We traveled seven days in a North-easterly direction, generally in by-paths, stopping only long enough for slight refreshments, which they carried with them, and to snatch a few hours of sleep; and here it might be said that I could bear testimony that there *is* honor among thieves, for during the whole time I was their prisoner, no one of them offered me the slightest indignation, on the contrary I was treated with marked respect, and my slightest wish was listened to with deference. I dare not, however, attribute all this to their sense of honor, but rather to the fear they felt of doing anything which would give offence to their leader who had given me into their hands as his intended bride, and who fiercely threatened death to him who would dare offer me an insult, and I think no slave in Louisiana is more obedient to his master's will than they are to their leader. On the evening of the seventh day when we were, as they said, within thirty miles of our destination, and as there was no house within ten miles, they thought it safe to camp near the road and take a night's sleep. As usual a guard was placed over me, and believing it to be my last night of liberty—for prisoner as I was, I felt it liberty compared to what I was destined to endure as a close prisoner of the man I hated. I say, believing this my last night out of the cave of the robber, my thoughts more than ever wandered back to home, kindred and friends. I thought of my venerated father, and trembled lest his noble spirit had sunk beneath the heavy blow that deprived him of his daughter; I feared,

lest his gray hairs might go down in sorrow to the grave, without even knowing who had dealt the blow. I thought of Herbert, aye my thoughts were seldom elsewhere, and though I expected he was in pursuit, anxiously seeking my release my very heart sunk within me when I thought he most likely would be imprudent enough to attack those desperate men with an insufficient force, and thus fall in a vain attempt to save me. But in all my wild and distracting fears, it never once entered my head that Herbert would be suspected of having a hand in my abduction. It is true I had lived to know that even those who were most indebted to him could basely slander his good name ; I knew my father's mind was poisoned against him, but I did not dream of the possibility, that he could be made to suspect the honesty of that young man and believe him concerned in theft, but a good heart is never safe in the keeping of a false friend. Sir, my tale is told, only so far as I feel it to be my duty to speak of those who I know do not expect or desire me to do so. I saw the unequal and bloody conflict described by uncle Eb, and timid and cowardly as I thought myself to be, I would most certainly have rushed to the scene of strife, and taken part in the fight, if I had not feared my presence would animate and encourage the robbers. Well might uncle Eb feel inclined to think that the life of the Knight of the Black Scarf was in the keeping of God. At one time, and it seemed to me to be an age, he was defending himself against the assaults of nine men. The Indian youth had been knocked down and was so stunned that for a time I thought him killed. The two boys had one after the other been seized by an athletic man and thrown with all the force of his gigantic strength against a tree, expecting doubtless so dash their brains out, and but for a spice-wood bush which intervened they must have been killed. But about the same time, and when all hope for the noble, the brave Knight seemed lost, the youth and two boys rallied, and like little dare-devils they did indeed do execution. And sir, serious as the subject is, I can scarcely think of the part taken in that fight by uncle Eb, without laughing outright. He went to work as deliberately as if about to commence a day's labor, but when in for it, one would not doubt he was engaged by the job, if judged by his industry. He reminded me forcibly of a man cradling wheat on a race, who takes a larger swarth than he could cut clean, but who manages to trample down all the scythe fails to reach. He would knock one man down with old blace-

face, as he calls his gun, and at the same moment trip up another and stand upon his body to make the next blow. I saw him strike a man who was about to stab the Knight in the back, and at the same moment threw that big right foot of his into the stomach of another, who was running up to stab him in the back. All this and much more took place in less time than I have been describing it. After the fight ceased, and it lasted until there was not a robber to be seen standing, I ran to my deliverers to give what aid I could. Eight of the robbers were lying dead or helpless. The Knight was bleeding from twenty wounds, and seemed to be sinking from loss of blood; the Indian youth was stabbed and bruised in several places, and the two noble little boys were bleeding profusely, and I really thought they were all mortally wounded; but the Knight is equally as well skilled in the healing art as he is in the science of warfare; he quickly dispatched uncle Eb for some roots, and by applications to the wounds the blood was stanchied and with magic speed all were healed, save the Knight, who had lost so much blood that he approached nigh unto death before he recovered—."

"Aye," said the Knight, "and must have died but for the kind and sisterly care of a generous little angel who happened to be present."

"With the indulgence of the Judge," continued Laura, "I would say a few words more and then have done. I have never had a brother or sister, and hence may not properly appreciate the feelings which they would inspire, but these five generous beings are linked in my affections by chains so strong that I feel nothing but death can sever them. I scarcely know to which I am most indebted. The Knight has seemed to me like an elder sister, who, in the fullness of her heart stood guardian over my footsteps, and whose disinterested love would shield me from all harm. That youth I have looked upon as a brother of my own age, but of superior mould, and whose love of virtue and stern integrity has scarcely an equal. And if there ever were two pure and unsullied spirits entrusted to mortal forms, they animate the bosoms of those two, my affectionate younger brothers. But what shall I say of that tall specimen of the hardy, the noble Kentucky boatmen?" Here she paused, her heart was for a time so full she could not speak; at length a tear stole down her soft cheek and she continued to say, "Oh, sir, you know not how much I love you — nay,

frown not, that I speak what I feel; this is *my* hour of triumph, and I must say I would rather possess the generous, the noble heart that throbs beneath that rough exterior, than to possess the beauty of Diana, and the wealth of the world, and should God in his providence deprive me of my dear father, my highest pride would be to become the adopted and beloved daughter of the Kentucky boatsman. My noble friends you have vied with each other to save and serve me, behold your reward; look at the tears of gratitude coursing down the cheeks of that gray headed father, to whom you have restored a lost child, and saved him of a broken heart. Look at the generous glow which flushes the cheek of that young man, who, but for you would have fallen a victim to the foulest slander and filled perhaps the grave of a supposed fellow. Look upon this large and patient audience who I know, whatever they may have thought an hour ago, will now give three hearty cheers to the Knight of the Black Scarf, and his little Spartan band."

"Three times three," shouted many voices, and such a burst of applause was never heard or seen in Louisiana. When this subsided, the names of Herbert and Laura were mentioned, and instantly the shout was renewed with equal warmth.

And now a scene ensued which touched the hearts of all. De Montane came forward with tears gushing from his eyes, seized the hand of the Knight, and in turn each of his followers, pressed them warmly but spoke not a word and last he came to Herbert, paused and essayed to speak, seeing which Herbert tendered his hand which was seized by the old man. That night every room at De Montane's was crowded with invited guests. The ladies of the neighborhood though the notice was short, were there, the villagers were all there who could leave home, and of all the full, happy hearts, none seemed so full and so happy as Laura, her father and Colonel Stiles. It may seem strange that we do not mention the name of Herbert in this connection, but as a true historian we dare not gratify our readers at the expense of truth. Herbert rejoiced from his soul, how could he do else when his beloved, his idolized Laura was restored to home and friends, but a poisoned barb was rankling in his heart, his good name had been assailed, and though the foul slander had been exposed and his innocence triumphantly established, yet had his noble spirit been so nearly broken and

every hope of happiness crushed, that he could not shake off the incubus.

De Montane delivered a moral lecture upon the damning crime of slander, and concluded by advising his friends to take warning by his sad experience, in suffering his mind to be poisoned against a long tried friend. "I now feel," said he, "that I can never sufficiently atone to Herbert for my ungenerous treatment to him. Now when it is too late, I see the injustice and the folly of listening to evil reports though put forth or circulated by one in whom we have confidence, I should have known that no good man or woman will assist in defaming another, but rather incline to throw the mantle of charity over his faults and thus endeavor to exalt his virtues. Had I acted upon this principle and turned a deaf ear to the foul slander perpetrated against the one of all others I most esteemed, how much suffering and wrong might have been avoided, but now I feel that my life will be too short though spent in the effort to restore that equanimity and peace of mind once possessed by my much injured young friend. I will not insult him by craving his pardon, for I feel he can never freely forgive, but I publicly declare that the remainder of my days, be them many or few, shall be devoted to his happiness —."

"Oh, sir," said Herbert, "I beseech you, take not this affair so to heart, and believe me when I say, that even in my darkest hour, I harbored no unkind feelings toward you, for ought you done or said; I well knew you though it your stern duty to act as you did, and hence I have not, never had anything to forgive you for."

"Nobly spoken, Herbert; and I believe all you say, and yet it only serves to show how deeply I have wronged you, and how vain the effort fully to atone for that wrong. But of this, no more; thus much I felt it my duty to say publicly, let the sincerity of my sorrow be tested in private."

At this moment the Indian youth touched De Montane, and said "Sir, will you lay this away?"

"My noble young friend I owe you an apology too, for in my excess of joy I never once thought of that money, and thus permitted you to lug it about; bring it this way, I will make a safe deposit of it this time."

As he concluded, he stepped across the room, whispered a word in Laura's ear, and passed into another room, followed by the Indian



youth, whom he desired to be seated. In a little while the Knight, uncle Eb, and the two boys entered, and De Montane arose and said—

“Noble, brave young man, you were born to command, not only in battle, but the love of all, I thought I read in your countenance an unwillingness to receive publicly my thanks for the inestimable service you have rendered me, and hence I seek this private interview, not to thank you with empty words, but to prove that I can be just as well as generous—this money is yours, justly yours, and doubly yours, by my ardent desire that you have it—nay, draw not back, take it, not for yourself alone, if you so choose, but to be by you divided among your noble followers, think not you will make me poor by accepting it, I have enough beside for all useful purposes of Laura and Herbert.”

“Generous sir, I cannot do your bidding, but my heart will ever appreciate your noble purpose.”

“Knight of the Black Scarf, you are no stranger to me, though we never met before, your fame has gone abroad as the bold daring and successful defender of the innocent against the machinations and assaults of the wicked, you have exposed yourself and your followers to unheard of hardships, and periled your lives for the good of others without the hope of any other reward than a conscious discharge of duty, take this money and with it purchase the means, further to subserve your purposes. I beseech you sir, take the money.”

“Colonel De Montane, from my heart I thank you, but indeed sir, I cannot, will not accept your offer.”

“Then, by my soul, the money belongs to this noble youth,” said De Montane.

“I beg you sir, not to offer it,” said the youth, “this good right arm would become palsied in time of greatest need, were my soul corrupted by sordid lucre.”

“Why in the name of wonder, what sort of beings are you?”

“At first view, Colonel,” said the Knight, “we may appear to be a strange compound, but we bring you proof that there is truly such a thing as disinterested friendship even in this our sorry world. Sir, listen; actuated by motives purely selfish, I seek to accomplish an end dearer to me than life. Two men, this youth and two boys, knowing my purpose and the privation and dangers to which it leads, have voluntarily come forward, not from any interest of their own, but solely influenced by their love for me, placed their lives in my hands, and

stand ready to do my bidding, judge then whether such spirits could be tempted by a *reward* for their services in such a case as the release of the beautiful Laura. My young friend has said truly, palsied would be the arm that would take it. And now sir, we have only time to thank you for your kind hospitality, and take our leave."

"Indeed you cannot, must not go."

"I beseech you Colonel, suffer us to fill our destiny. Mason will hasten to join his band higher up the river; we have business with him that brooks no delay."

At this moment De Montane hastily left the room and soon returned followed by Colonel Stiles, Herbert and Laura, when De Montane made known to them the condition of things. Colonel Stiles said it was Laura's privilege to speak, and she proceeded to say—

"My dear father, they must have our leave to go, but I have a word to say. Dear Herbert, with my fathers approbation, I am your's at any moment you may select, but I do greatly desire that when that joyous hour shall come, this little band of noble souls shall stand by to do honor to our nuptials. I ask then that the Knight shall name a day when he can visit us again."

"Nobly spoken," said Colonel Stiles, "and I positively object to any other arrangement."

"I do beseech you, noble Knight," said Herbert, "refuse us not this boon; fix the time to suit yourself and it shall content us all."

"And I," said De Montane, "promise that the wedding shall surpass in splendor any ever seen in Louisiana."

"But that I know not," said the Knight, "when we can return. I would indeed most gladly accept your kind invitation."

"We will wait then until you do come or apprise us of the time," said Laura.

"Then I accept," said the Knight, "and now farewell."

And now a scene of thrilling interest commenced. They all shook hands; De Montane and Herbert were so effected that they could not say farewell, but the long hearty pressure of the hand, spoke for their hearts. When the Knight approached Laura, she threw herself into his arms. "Oh," said she, "how hard it is to part so soon with those who have brought joy and gladness into our house; but go, and take with you the prayers of this re-united family; and you noble

youth, and you two matchless boys, your sister bids you an affectionate farewell! But where is uncle Eb?"

"He excused himself to see that our horses were prepared," said the Knight.

"And thought thus to avoid taking leave," and as she spoke she left the room, and soon after returned leading in uncle Eb.

"Hoota-toota," said he, "where will the little angel lead me to—hellow! here you are all in a heap, lookin jist like so many motherless calves. I beg pardon, Sir Knight, whispered he, but Snip's a standin capa-pie, champen the bit."

"You are right, uncle Eb, we must indeed hasten to our saddles," said the Knight.

"Uncle Eb," said Laura, "is there nothing we can present you as a memorial of our gratitude and affection."

"Well, by the liven, I won't tell a lie an say no, that's a fact, but I'm afraid to ask what would make me love you duren my born days."

"Name it uncle Eb, and I know I shall have my father's consent to give it, be it what it may."

"You'd better ax that chap what's got your heart in soak, but I reckon he would'nt be jealous uv uncle Eb, so jist gin me a buss—there, ef uncle Eb aint a made man he would't say it."

The Knight and his comrades passed out at a private door, were in their saddles and gone before the company knew of their design to leave.

[To be continued.]

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IRELAND. — The Catholic Clergy, from the Bishops to the Curaters, are particularly busy in matters temporal and spiritual. The primate of all Ireland is organizing a regular onslaught on the Free Masons and the threatened University. Likewise a system of opposition to the national system of education, and finally a plan of operations for parliamentary advocates of the Papal aggression, which, it is expected, will prove successful against the present ministry early in the next session.

## SONG.

Fancy's hues for us are beaming  
Beaming in the light of day,  
Day of youth's fond, hopeful dreaming,  
Dreaming which must pass away.

Hope is ever fondly telling,  
Telling us of fadeless bliss,  
Bliss, when grief is never swelling,  
Swelling, for the lost one's kiss.

Kiss of love, bright friendship's token,  
Token ever fondly kept,  
Kept, when death the seal has broken,  
Broken and lone tears are wept.

Friends are near with tones of feeling,  
Feelings sweet, that fills our hearts,  
Hearts, which never have felt stealing,  
Stealing o'er them sorrow's darts.

Life is one vast scene of beauty,  
Beauty fair to youthful eyes,  
Eyes, undimm'd by call of duty,  
Duty stern and hard to prize.

We'll enjoy our hearts of gladness.  
Gladness, springing fresh and free,  
Free from every thought of sadness,  
Sadness ne'er for us must be.

GRAND LODGE OF NEW YORK.

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WE continue our notice of the Grand Lodge of New York, by giving to our readers so much of the report of the Committee of Correspondence as proposes a Code of Masonic Jurisprudence. While we most cheerfully accord to Brother Hatch great credit for the information contained in said proposed code, we trust and believe that he will not ask even his own Grand Lodge to adopt *all* the provisions until the opinions of other Grand Lodges are had in relation to their correctness. We think a Grand Lodge should hesitate before declaring any rule, admitting of doubts, to be *the Ancient Rule* by an edict, until other bodies of equal powers have expressed their opinion. We do not say a Grand Lodge has not the *right* to declare what is, and what is not the Ancient law, but as a matter of courtesy, and especially as a matter of expediency, we think much evil would be avoided if the opinions of the Grand Lodges were more sought for on all mooted questions. Different and conflicting opinions are daily increasing in relation to Ancient Masonic Law, partly because until the publication of Masonic journals, and since we have been giving and receiving information through Correspondence Committees, very little was known of the Ancient Masonic Law by the Craft in general, and partly because Grand Lodges are too apt to adopt the opinions of Chairmen of the Committees of Correspondence without due investigation. It is one of the frailties of human nature to adhere to opinions once expressed, though driven to the wall by facts and arguments tending to show those opinions to be incorrect; and hence it often happens that a brother who has imbibed errors succeeds in putting a quietus upon facts and arguments by an act of his Grand Lodge, and when sanctioned by his Grand Lodge it is destined to have a powerful influence in other jurisdictions. We say then that Grand Lodges owe it to Masonry and to their sister Grand bodies to declare no rule to be sanctioned by ancient usage without the most satisfactory investigation. Take for example the opinion expressed by Brother Hatch some years since, that the Grand Master, not of *all Masons*, but of a Grand Lodge, has the right to make Masons at sight, without the consent *or assistance* of his Grand

Lodge, or of a particular Lodge, and without *any* assistance, *without working the degrees*, and we shall see the danger of having the opinions of men carelessly agreed to by Grand Lodges. Brother Hatch tells us that a Grand Master cannot *command* the assistance of a subordinate Lodge to make a Mason at sight, because he has no right to force a man upon that Lodge, and yet, strange to say, he contends that the Grand Master has the right to force a man upon the whole Masonic world, by no other nor higher authority than his own will, and to make his position seem the more remarkable, we have the highest authority for saying that Brother Hatch would acknowledge no man to be a *regular* Mason who was not made in a *legally constituted Lodge*. Yea more, we think we risk nothing in saying that he would be among the first to censure a Lodge for permitting a brother to *visit* who did not in a *peculiar way* satisfy that Lodge that he had been made in a legally constituted Lodge. Now suppose the Grand Lodge of New York shall hastily adopt the opinions of Brother Hatch upon this subject, the consequence will be that great additional weight will be given to them, and if mischievous in their consequences, as we sincerely think they are, it will become much more difficult to eradicate them.

Our opinions have been freely expressed upon most of the mooted questions proposed to be settled by Brother Hatch, and therefore we feel justified in giving to our readers his report with but few comments at least, until we are asked for our views by some of our readers :

#### MASONIC JURISPRUDENCE.

“It is not proper to initiate in our Lodges persons of the Negro race ; and their exclusion is in accordance with Masonic law, and the Ancient Charges and Regulations. Because of their depressed social condition ; their general lack of intelligence, which unfits them as a body, to work in or adorn the Craft ; the impropriety in making them our equals, in one place, when from their social condition, and the circumstances which almost every where attach to them, we cannot do so in others ; their not being, as a general thing, *free-born* ; the impossibility, or at least the difficulty of ascertaining, if we once commence, their free-birth, and where the line of intelligence and social elevation commences and ends, or divides portions of the race ; and, finally, their not being, as a race, persons ‘of good report,’ or who can be ‘well recommended,’ as subjects for initiation, and their

very seldom being persons who have any 'trade, estate, office, occupation, or visible way of acquiring an honest livelihood, and working in his Craft, as becomes the members of this ancient and honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal Craft; eating no man's bread for nought;' and their general positive deficiency of natural endowments. All which would render it impossible, as a general thing, to conciliate and continue between them and us, that good will, and private affection or brotherly love, which cements into one united body, the members of this ancient fraternity.

"We make these remarks, because, during the past year, an application has been made to one of our subordinate Lodges, No. 109, by a 'colored man,' to initiate him; recommended by two brethren; which application was not, however, complied with, as it did not come in the form prescribed by their rules. For authority in support of our views, we cite the Ancient Charges, as prefixed to the Constitutions of this Grand Lodge, of 1785, 1801, 1832, and 1845; and also to Anderson's Constitutions of Masonry, of 1723.

"II. No person of the Negro race should be *examined* or admitted as a visitor, in any Lodge of Masons under this jurisdiction, if made in an African Lodge in North America. Because, all such Lodges are clandestine, and without legal authority.

"There is one or more such Lodges in New York city; one in Boston; one in Cincinnati; one in St. Louis; and we are informed, one or more in New Jersey, and one in Chillicothe, Ohio; and others in Philadelphia. Some of them pretend to charter Lodges; and in New York they have what they call Royal Arch Chapters, and Encampments of Knight Templars. How this has come about we cannot say; but the African charter in Boston, was derived by the practice of a deception, from the Grand Lodge of England.

"We presume, no *regular* Grand Lodge will grant such charters knowingly; or allow its subordinates to make such persons Free Masons; and should they do it, we would in general advise their rejection as visitors, on the ground that they were illegally made.

"III. It is inexpedient, as a general rule, to initiate persons of the Indian race; or constitute Lodges among them; because, while some few educated Indians may be qualified to receive the Masonic degrees,

the mass of them are too illiterate and debased in morals, habits and religion, to allow of their being worthy and creditable members.

“Two initiations of Aborigines have taken place, by dispensation from the Deputy Grand Master, in one of our Lodges, No. 109, the past winter, Tecumseh, and Peewauk, sons of Maungdwais, of the Ojibbeway tribe; who is engaged with his family in giving traveling exhibitions of Indian manners and customs, and therefore of transient residence. These initiations may have been very proper. We allude to them distinctly, in order to say that we do not apply our remarks to those cases, particularly, as we are ignorant of their qualifications; and as their father we understand, is a Mason, and a very intelligent and well informed man. What we say on this subject, we say with reference to a general practice, and would earnestly recommend great caution and circumspection therein.

“IV. No appeal lies from the decision of the Grand Master, in the chair, or his Deputy or Wardens, occupying the chair, in his absence.

“V. The same rule applies to a Master and his Wardens.

“Because, the Master, or Grand Master, is bound by his duty, more than any other member, when he is in that position, to cause all laws and usages of the Fraternity to be faithfully executed and observed; and must, for that purpose, expound and interpret them, and decide questions of Masonic jurisprudence, as well as of order; and for any error he may commit, against these laws and usages, he cannot be put upon trial, and his power taken from him, by his own body, during his term of office. One of his powers is, instantly to close his Lodge; which he may do if his commands are not obeyed; his decisions are not overrode, or attempted to be; or his authority is not respected. And it cannot be opened again in his term, without his consent.

“The Grand Master is not a creation of the General Regulations; the Ancient Charges, or written Constitutions. He existed when all those that we know anything of, were made. He is a party to those General Regulations which form the Constitution of every Grand Lodge; and is bound by them, so far as they restrict or restrain his power, with his consent or that of his predecessors, while they stand unchanged; so far as the Ancient land-marks are preserved, or not encroached upon or violated therein; but, if he find any such violation, in his judgment, it is his duty to disregard the provision; for it is pre-eminently his duty to see that the Ancient land-marks be preserved; and the frater-



nity have made choice of him to fill an office for a certain term, for that, among other purposes; and no Lodge can try its Master, and no Grand Lodge its presiding officer, for acts done as such, while he continues to enjoy the right to preside; for no man can preside at his own trial; and no man ought to do so at a *review* of his decisions. But one instance of this has occurred lately in this Grand Lodge, which was at the Quarterly Meeting in March, 1849, when a decision of the Deputy Grand Master in the chair was appealed from, on a point of order, and the appeal allowed, and put by him, entertained by the body, and his decision unlawfully over-ruled.

“VI. A Grand Master may make Masons at sight, without any of the preliminaries required by the By-Laws of secular Lodges, or the regulations of the Grand Lodge.

“We think this to be the ~~rule~~, because we do not think the regulation of June 24th, 1717, restricting the future assembling of Masons, except in the four old Lodges in London, to Lodges held under warrant, was intended to apply to the Grand Master or the Grand Lodge in session; but rather to the Craft in other respects. And there is no other regulation, before or since, unless it is very recent, that restricts or forbids that officer from exercising this power.

“Nor do we think it requires the consent of the Grand Lodge. The Grand Master is a party to the compact or general regulations under which every Grand Lodge is held; and it is his duty to obey, maintain and enforce it; but those compacts or regulations do not in many cases, and certainly not as a general thing, restrain or define the power, expressly or impliedly, in any of their clauses; nor do any of the old Constitutions from 1721, onward. Not a word can be cited from them requiring consultation with the Grand Lodge, or its consent in any form. And if there was, it would often defeat the object for which the prerogative was allowed to that effect; for it might require him to wait many weeks or months, when the emergency demands instant action. The Grand Master cannot amend, abrogate or change the Constitution, or laws of the Grand Lodge; nor even issue a warrant without its consent. For these acts are restricted to the communications of the body. But, except in contravention of some express or implied organic law, the Grand Master, may, in the recess of the Grand Lodge, exercise all its high powers. He is expressly authorized to issue dispensations to Lodges, to dispense with the Constitutional reg-

ulations, and their own By-Laws, and make Masons at sight. And, if we are right in believing that the regulations of June, 1717, does not apply to the Grand Lodge or the Grand Master, then he does not need the aid of a warranted Lodge in exercising the power. This is obvious for another reason. Neither he nor the Grand Lodge can impose a member upon any Lodge against its consent, nor compel them to receive an application and ballot for a candidate. The Grand Master in the exercise of this right makes a Mason, but not a member of any Lodge. All the regulations of Grand Lodges, and By-Laws of Lodges, which sustain the making of Masons, expressly by their terms, apply to 'admitting members of,' and initiating 'persons in' subordinate warranted Lodges under the Grand Lodge. Let any one examine the Constitutions on this question, and this will be found to be their wording. None of them apply to the Grand Master or Grand Lodge. So that it is warranted Lodges alone, that are restricted from making Masons at sight, except by virtue of a dispensation from the Grand Master, or Grand Lodge, or Deputy Grand Master, which is the same thing. Both the power to exercise this authority, and to give the power to warranted Lodges, resides in the Grand Lodge. But that is only the grant given to it, or reservation to it in 1717, of a power common to the fraternity before that time, and continued to the four old Lodges after that, for some time at least, as one of their Ancient privileges. And up to 1725, no other subordinate Lodges could do more than initiate a candidate; they could not Craft and Raise, without a dispensation from the Grand Master. That was done in the Grand Lodge; as initiating had formerly been. Thus, these new Lodges were greatly restricted at first, from exercising the Ancient privileges of the Craft. But, in 1725, this privilege was extended to them, with the consent of the four old Lodges, given in Grand Lodge, in consequence of the great number required to be crafted and raised from the rapid accumulation of Lodges, which was found to occupy too much of the time of the Grand Lodge, and retard its other or legislative functions. See Anderson's History of Masonry, 1738, p. 150. After this, the Lodges all enjoyed the power under certain regulations then passed, and at later periods, the Grand Lodge seldom exercised it.

"But this applies only to Lodges and the Grand Lodge — not to the Grand Master. Those officers have the power since, as they had it before the year 1717. They have occasionally continued to exercise it

in cases of pure emergency, from that day to this. And if the Masons of 1717, who revived the Grand Lodge, had designed to forbid or curtail it, we think, they would have explicitly so stated either then or in future regulation. But as they did not do this, we think they did not intend to restrict the power previously enjoyed.

“We, therefore, consider it one among the Ancient customs of the Craft; one of its Ancient usages, which, having prevailed time out of mind, had become the law, and a land-mark, and which every future Grand Lodge was solemnly forbidden to pass any law, rule or regulation, to subvert or encroach upon, which had by force of previous usage become a part of the ground work and body of Masonry, and which there is now no authority to modify or change.

Amendments may be made, and new regulations, all admit, added, not inconsistent with the old. But any restriction of this power, would in our humble opinion change or remove an old land-mark, as it may be necessary at some future time to be preserved and exercised, as any other in the whole code. What are the land-marks? They are simply the rules in the body of Masonry, known by the ear from the tongue of tradition to all Masons, and those other rules and usages of Ancient standing, existing and in force in 1717, which were then and before expressed in writing, or known orally to the Craft as laws, customs or usages, forming the Ancient Constitution and rules, or standard regulations for Masonic action and government. Among these, prior to 1717, indisputably stood the right in question. There is no express regulation uniform with the Craft, in various countries, before or since, referring to it, restricting, repealing or modifying it. It must, therefore, we think, be still in force.

“We think, with others, that the power should seldom be exercised, either in Grand Lodge or by the Grand Master, and that the Grand Master when exercising it should summon the Grand Lodge, or at least the Constitutional number of Masons to assist him, if it be possible to do so. But we do not think he is bound to do so, for the regulation requiring a certain number to form a Lodge, applies to a Lodge with a warrant.

“VII. *Foreign Rites.* — We hold that Masonry is one entire body throughout the world. That all other degrees have sprung from or been added to the first three. That the first three are the only truly Ancient, although some of the others are very old. That the first

three ought to be practiced according to the York Rite. That is the truly Ancient method, and the best. The departures from it were wrong, and are much to be regretted.

“But as they exist in many countries, and are there the acknowledged Rites in Masonry, this Grand Lodge decided many years ago, after laying the matter before the other Grand Lodges of the Union, and receiving assent from some and dissent from none, to recognize the Grand bodies under which such Rites, in the first three degrees exist, and accordingly did so. This was also done by the Grand Lodges of England, Ireland, Scotland and Germany. This Grand Lodge and some others in the Union, are in fraternal correspondence with several Grand Lodges of the French and Scottish Rites. The members of those Rites are therefore held as Masons by us, and entitled to the rights of fraternity.

“VIII. *Superior Degrees.* — This Grand Lodge recognizes the superior bodies in this and other countries, having in charge Masonic degrees, as the supreme councils of the Ancient and Accepted Scottish Rite, and their consistories; and the Grand and General Grand Chapters and Encampments.\* But she claims sole jurisdiction in this State over the first three degrees in the York Rite, and objects to the practice of any other Rite in those degrees within the same jurisdiction, should

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\* Really we should like to know how the Grand Lodge of New York, composed of Master Masons, obtained sufficient knowledge of SUPERIOR degrees in Masonry, to enable them to RECOGNIZE superior bodies. It is singular how prone some men are to truckle to high sounding names. We should not much wonder if New York should recognize the ancient and honorable society of “Trick and Trap,” for if we are not mistaken, that is of foreign origin. Now until we commenced receiving superior light from New York, we had supposed that no Mason could recognize a degree which he had not taken, nor could an organized body of Masons undertake to recognize or repudiate a body working or holding in a higher degree. How must the face of a Master Mason burn with shame when he casts a vote approving or disapproving of a body about which he knows nothing! We complain that anti-Masons condemn our Institution without knowledge. How much better is it to recognize an Institution without a knowledge of its principles and ends. How much better is it for Masons to recognize an Institution without such knowledge of its rituals and internal government as is necessary to appreciate its principles, even granting its principles are mainly published. But the course pursued by New York, in this particular, is not without precedent. Quite a number of Grand Lodges, composed mainly of Master Masons, and sitting in the third degree, have undertaken to legislate about, and establish precedents for Past Masters! We ask with boldness whether it would not be quite as proper for a Grand Lodge to say who shall, and who shall not, receive the Thirty-third degree in Ineffable Masory. — Ed.

it be attempted, and admits no right or claim of any other body, or authority whatever to do so. She holds fraternal correspondence with these bodies, but admits no authority in them to interfere with the Craft degrees. She does not recognize suspension or expulsions pronounced by them, as of force, except in their own degrees, but if necessary, will inquire into the circumstances herself, or by her subordinates. But she desires to cultivate a good understanding with those bodies and their subordinates, and with all Masons."

[To be continued.]

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## GRAND CHAPTER OF ILLINOIS.

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**IMMEDIATELY** after the adjournment of the Grand Chapter of Illinois, a list of the officers was furnished us, which we published in the Signet. We are now in receipt of the printed proceedings, from which we extract so much as appears to be of general interest.

It will be seen that the Committee on Foreign Correspondence recommend that a copy of the printed proceedings be sent to the Chairman of similar committees in other jurisdictions. We regard this as a very important measure and should be adopted by every Grand Lodge.

We recommended the same course to the Grand Lodge of Missouri, but as complaints were made about the *length* of our report, we struck out all allusion to the subject; but a moments reflection should satisfy all that it is quite as important that the Chairman of the Correspondence Committee should have a copy of all foreign documents, as the Grand Secretary. These officers may not live near together, and hence, often the committee does not see a document until the Grand body meets, when it is too late to do justice to themselves or the fraternity, by attempting a report.

We extract the article in relation to a convocation of High Priests, simply because it is new to us, that there is a President, Vice President and Master of Ceremonies, in a Council of High Priests. We regard

the Order of High Priesthood as modern, but *these* titles of the dignitaries in the Council, as more modern. — Ed.

“ On motion of M. E. Comp. Warren,

Resolved, That in the opinion of this Grand Chapter, a Chapter working under Dispensation, has no authority to recommend the petition for the establishment of any new Chapter.

“ Comp. Roberts, from Committee on Foreign Correspondence, submitted the following report and resolution, which was accepted, and the resolution adopted :

The Committee on Foreign Correspondence would respectfully Report: That this Grand Chapter is in possession of no proceedings or other correspondence from sister Grand Chapters of other States, and therefore have had nothing whereon to base a report, even if your committee had had time and opportunity after ascertaining that this duty devolved upon them. Your Committee would, however, recommend the adoption of the following resolution :

Resolved, That our Grand Secretary be instructed to forward to each member of any Standing Committee, one copy of the printed proceedings so soon as they are printed ; and that he forward to the Chairman of the Committee on Foreign Correspondence, all communications and printed proceedings received by him, to enable said committee to have its report ready at the next meeting of the Grand Chapter ; and also, that the G. Secretary request the Grand Secretaries of the several Grand Chapters, to forward to him their printed proceedings for the several past years, so far as they can.

Respectfully submitted :

J. S. ROBERTS.  
WM. S. HURST.

M. E. Comp. Blaney reported, that at a convention of High Priests in this Hall, on the evening previous, consisting of Companions Warren and Holton, P. G. H. Priests ; Comp. L. Lusk, P. G. D. High Priest of the Grand Chapter of Kentucky ; and Comp's Reynolds, Matheny, and himself, High Priests, for the purpose of conferring the Order of High Priesthood upon sundry elected High Priests ; the Companions organized as follows :

M. E.—J. V. Z. Blaney,	-	-	-	President.
M. E.—Wm. B. Warren,	-	-	-	Vice President.
E. H. G. Reynolds,	-	-	-	Conductor.
M. E. Levi Lusk,	-	-	-	M. of Cerem's.
M. E. C. W. Matheny,	-	-	-	Secretary.
M. E. J. H. Holton,	-	-	-	Guard.

A Council of High Priests was then opened in ample form.

## GRAND ENCAMPMENT OF CONNECTICUT.

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OFFICERS of the Grand Encampment of Connecticut chosen in May, 1851 :

- M. E. Sir Horace Goodwin, Grand Master.
  - M. E. Sir Francois Turner, Deputy Grand Master.
  - M. E. Sir Benjamin Beecher, Jun., G. Generalissimo.
  - M. E. Sir William E. Sanford, G. Captain General.
  - M. E. Sir Cyrus Goodell, G. Prelate.
  - M. E. Sir Anson T. Colt, G. S. Warden.
  - M. E. Sir John A. McLean, G. J. Warden.
  - M. E. Sir Eliphalet G. Storer, G. Recorder.
  - M. E. Sir David Clark, G. Treasurer.
  - M. E. Sir Jonathan Kilbourn, Jr., G. Standard Bearer.
  - M. E. Sir Samuel Tripp, G. Sword Bearer.
  - M. E. Sir George F. Daskam, G. Warder.
  - M. E. Sir Isaac Tuttle, G. Sentinel.
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## REPORT ON FOREIGN CORRESPONDENCE.

The committee appointed at the last annual assembly of this Grand body, to examine and report on all communications received during the year, beg leave to report that only two documents of some importance to this Grand Encampment have been received, namely : " Proceedings of the Grand Encampment of Kentucky, held in the city of Frankford, on the thirteenth day of January last," and also the " Proceedings of the General Grand Encampment of Knights Templars for the United States of America, begun and held in Boston, on Tuesday the 10th of September, 1850, together with the Constitution."

From the proceedings of the Grand Encampment of Kentucky, we conclude that the prospects of the Orders of Knighthood are highly cheering in that portion of our immense territory. There are six subordinates under her jurisdiction, and each of them seems to be in a flourishing condition. They have published the names of all the Sir Knights, members of each Encampment, and we think this example might be followed by our Grand Encampment. The business transacted

was of local importance, but there is nothing of particular interest in it for this Grand Encampment. We will therefore hasten to review the proceedings of the General Grand Encampment, which contain a great fund of information on the matters of the Order at large.

The number of State Grand Encampments represented in that Assembly was five, the largest attendance being from our own little State, represented by six of its members. There were also present the representatives of six subordinate Encampments, working under charters granted by the General Grand Encampment.

From the reports of the several General Grand Officers, it appears that this branch of the Masonic family is rapidly increasing in many of the States where there are no Grand Encampments, and very probably at the next session of the General Grand Encampment, which is to be held at Lexington, Ky., in 1853, instead of five Grand Encampments, there will be eight or nine, organized in due form, and represented by their Grand Officers or their proxies. We have already received, within a short time, the pleasing intelligence that the Grand Encampment of Virginia, which had seceded from the jurisdiction of the General Grand Encampment, has returned to her allegiance, and been received as a long lost sister to her parent's bosom.

Eight subordinate Encampments, working under charters of the General Grand Encampment, had sent representatives to the session, to wit: Maine, Vermont, District of Columbia, Pennsylvania, Virginia, Georgia, Illinois and Alabama. Charters were besides this granted for Encampments in Wisconsin, Indiana, Texas, Louisiana, Maryland, and Michigan; as also for new Encampments in States where already existed one or two Encampments.

There was adopted a set of "Regulations for the use of the General Grand Encampment of Knights Templars, of the United States of America," which might with great propriety be introduced in the Grand Body, as they would facilitate the transaction of such business as may be brought up for consideration.

We will here remark that an important decision was given at the triennial session, in point of Discipline which has been heretofore the subject of considerable controversy. The facts are briefly these:

A Sir Knight from New York State, belonging to a Blue Lodge, that had been expelled for following the so-called Grand Lodge of which Mr. Phillips is the Grand Master, and James C. Herring Grand



Secretary, presented himself for admission as a visitor. Whereupon a resolution was introduced to the effect that 'he be not admitted, he being a member of a clandestine and irregular Lodge in the city of Brooklyn.' This resolution caused considerable debate, but was finally referred to a Committee to report on the same. After due and mature deliberation, the Committee made a most able report on the subject, which was adopted, and the following resolution passed:

"Resolved, That in the opinion of this General Grand Encampment, when a Sir Knight has been suspended or expelled for unmasonic conduct by a Grand or subordinate Lodge, or by a Grand or Subordinate Chapter, having competent and lawful authority and jurisdiction over him, that he is thereby cut off from all Masonic intercourse with his Encampment and its governing bodies; and no Masonic intercourse should be held with him until he be duly restored."

Some resolution of the same nature was passed also, we believe, by the General Grand Chapter, and thus, in our opinion, the controversy on this point is set at rest by the Supreme Grand bodies in the United States.

There were two amendments introduced in the Constitution of the General Grand Encampment, the first of which alone, to wit: 'No Past Grand Master shall have the right to appear by proxy,' may have some direct interest to us. The second relates to those States in which there is no Grand Encampment; the members of those subordinate Encampments may be represented by their Officers, or by their proxy, whilst formerly the Officers could be the only representatives of such Encampments.

All of which is respectfully submitted.

FRANCOIS TURNER, }  
JOHN A. McLEAN, } *Committee.*

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GRAND ENCAMPMENT OF KNIGHTS TEMPLARS OF  
MASSACHUSETTS AND RHODE ISLAND,  
BOSTON, February 4, 1851.

*To E. G. Storer, Esq., Grand Recorder of the  
Grand Encampment of Connecticut:*

I am instructed by the Grand Master (Sir John R. Bradford) of the Grand Encampment of Massachusetts and Rhode Island, to inform your body, that an irregular body of Templars, calling themselves "Washington Encampment," Newport, R. I., are conferring the Orders on Companions in that city, without legal authority—the

charter of Washington Encampment, formerly located at that place, having been revoked by the Grand Encampment of Massachusetts and Rhode Island many years since.

The object of this is, that you may notify the Encampments under your jurisdiction, in order that they may not be imposed upon by Knights hailing from said illegal body.

Fraternally yours,

CALVIN WHITING, G. Rec'r.

### PYTHAGORAS LODGE, No. 86.

This Lodge, now under suspension, as all are aware, was composed of German brethren of the highest respectability as private citizens, and, with the exception of their views on a vital constitutional question, were Masons in the fullest sense of the term. Their philanthropy and generous hearts have never been appealed to in behalf of charity without a corresponding echo, and it is to be deeply regretted that their disregard of one of the fundamental laws which govern the Craft in this country should place them in the position of strangers among us.

They cannot see how it is that the authority of but one Grand Lodge in a single State can be tolerated, while in Hamburgh, and various other parts of Europe, several Grand bodies exist in the same department and even city. They claim that Masonry is *free*; and, if we understand their position correctly, they are at liberty, by virtue of that freedom to acknowledge allegiance to any Grand body they please. What would be the effect of such doctrines, if allowed to prevail? Why—that no Grand Lodge would be necessary. Each subordinate body being a sovereignty would acknowledge no higher authority. It is a well established rule of Masonic law that an individual member of the Craft is under the protection and amenable to the discipline of the Lodge nearest his residence, and no other subordinate Lodge has a right to interfere, unless he be a member of another Lodge within the jurisdiction under which the Lodge nearest his residence works; and

upon the same principle every individual Mason and subordinate body of Masons is under the protection and discipline of the nearest Grand Lodge to which he resides or it is located, within a certain jurisdiction. It is further a well recognized principle of Masonic law in the United States, and we believe so conceded by every Grand Lodge in the world, except that of Hamburg, that but one Grand Lodge shall exist in each State of this confederacy, and that no subordinate body shall be recognized as a Masonic body by any Grand Lodge in the United States or Europe, who does not acknowledge and yield allegiance to the Grand Lodge of the State in which such subordinate body may exist. Neither do these rules of law conflict with freedom in Masonry.

It is true Masonry is free—but in what does her freedom consist. Certainly not in disregarding long and well established principles of *government* any more than those of *morals*; and it must not be supposed that the one can be forsaken without seriously impairing the usefulness and vitality of the other. The principles of government in this country have become too well established to be disturbed, and absolutely necessary to preserve the moral land-marks, which are the glory of our Institution.

The course thus far pursued by the Grand Lodge of Hamburg, in encouraging the dismemberment of Pythagoras Lodge, No. 86, of this city, must be looked upon every where as an unwarrantable and wholly unjustifiable proceeding, fraught with evil in every aspect in which it can be viewed, estranging and breaking ties which should be even more closely cemented, and opening the door for dissension and disunion, which in time it may be difficult to close.—[American Keystone.

[From the Masonic Union.]

PRINCIPLES OF MASONRY CO-EXISTENT WITH THE  
BEGINNING, AND IN CONSONANCE WITH THE  
MIND OF MAN.

A beloved and venerated Grand Master of our most Ancient Order, nearly three thousand years ago, celebrating Wisdom, says:—

Prov. v. 22. "The Lord possessed me in the beginning of his way, before his works of old.

23. I was established from everlasting, from the beginning, before the earth was.

27. When he prepared the heavens I was there, when he set a compass upon the face of the void.

29. When he appointed the foundations of the earth, then I was by him.

31. And my delights were with the sons of men."

When the Eternal "Builder and Maker" was pleased to "begin his way," Wisdom and Light were with him—and, as he progressed from world to world, "finishing them, and all their hosts," on exact Geometrical lines and proportions—by Arithmetical numbers and ratios, by Mathematical calculations, and by harmonious relations and adaptations, He subjected each and every form as he "*finished*" it to an organic law, "ordained by the word of his power," on the exact obedience to which its existence should depend, for every substance has its constituent parts invariable, as Air, Nitric Acid, Water, Binoxide of Hydrogen, etc.

So, when he made the Solar system, He established its Poles and ordained the Sun, and its attendant Planets, by the counsel of his unchanging Will, on an arithmetical ratio of distance, thus—

Pole.	Sun.	Mer.	Venus.	Earth.	Mars.	Jupiter.	Asteroids.	Saturn.	Herschel.	Leverrier.
.	0	3	6	12	24	48	96	192	384	
.	4	4	4	4	4	4	4	4	4	4
.	1	4	7	10	16	28	52	100	196	388

To which add the square of the first *prime number*,  $2 \times 2 = 4$ , which multiplied by the square of the second prime number,  $3 \times 3 = 9$ , will give their distance from the Pole of the system with exactness.

Under the same counsel, when he formed the Globe we inhabit, "He stood and measured the earth—he beheld and divided the nations asunder; he scattered the established mountains, and bowed the perpetual hills to his everlasting ways." (Prayer of Habakkuk.)

So when he formed Man, as an animal, he recorded his members in his Book, and gave him the law of animal sustenance and reproduction, but he stopped not here, as with other tribes of animals—but bowed himself to the "finishing" this glorious work, by breathing into him a portion of his own spirit, to be in him a medium, or principle of Light, through which his Divine Former might convey to him understanding—and, that this principle might be rightly controlled and directed, he gave him the Law that rules, and claims the perfect obedience of all the Celestial Orders, and every intelligence below his Throne, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thy self." A Law that shows him designed to be a social, an enlightened, a Spiritual being of Brotherly Love, of Mind, of vitality.

It is to this principle alone that we ascribe the image and Likeness of this Divine Former, the image of all that is Light, Love, Relief and Truth, of all that can boast of Strength in understanding, Wisdom in design, or Beauty in finishing. It is by this Divine Light that man is able to grasp the whole circle of the sciences and the Arts, for assisted and directed by our Ancient and Divine Emblematic G., he fixes his eye on "the Mark of the Prize of his high calling," nor once falters until in the "inner Temples" of Fame, he finds that "Wisdom's ways are pleasant, and all her paths are Peace."

I come now with confidence to the Principles of Ancient Craft Masonry,—an institution extending from East to West, filling from North to South. Its covering, a cloudy canopy or a starry decked Heaven. Its supports, Wisdom to plan—Strength to execute and support—and Beauty to adorn its noble works—works done by Brethren who "dwell together in unity," in "Faith, Hope and Charity"—directed, regulated and circumscribed by the Holy Bible, the square and the compass possessing her jewels, her ornaments, her principles of Brotherly Love, Relief, Truth, Temperance, Fortitude, Prudence, Justice, Peace. Her Order of Architecture, Her Senses of Human Nature, Her liberal Arts and Sciences, all displayed and explained in their moral bearings and advantages to man.

The speaking emblems on the Mosaic Pavement, with the Blazing Star in its centre. The Masonic Carpet, more eloquent than a Grecian, or a Roman Senate, all teach to the "listening ear, the attentive eye, the silent tongue, and the faithful heart, traditions of hidden lore, wisdom, and deep mysteries.

What can I say more to show the sweet accordance between the works of the Eternal Maker and Builder of all, and the principles upon which Masonry has, in all ages past, based her claims to the attention, deep study and approval of the wise and the good?

We claim that Geometry lies at the very threshold of "the beginning" of his ways of creation, for there are but two lines in Nature, the straight and the curved; and by the union of these two lines, and their variations and modifications, is every organized form bounded, whether it be terrestrial or celestial, a Globe or a Mite. Thus the Grand Architect of all as he progressed in "His begun ways," not only "stood and measured the earth, and determined the position of every mountain, and the location of every nation," but "he gave to the air its weight, and to the waters their measure." This is Nature's Law — for instance, assume the number 7, and proceed on an ascending arithmetical series, and the weight of the air will diminish in an exat geometrical series descending, until you arise to the square of 7, where air ceases, and no reflection is made. Thus :

Miles,	1	7	14	21	28	35	42	4
		1	1	1	1	1	1	1
Weight,	1	4	16	64	256	1024	4096	16384

Is not the evidence here adduced sufficient to establish the truth of the position I laid down in the commencement of this article? \* — if, as I have quoted before, "every fact shall be established by two or three competent witnessos." I here submit the question of the High Antiquity of the Principles of our Ancient Fraternity to the decision of all reading and candid men.

And beg you, Dr. Sir, and Bro., to view me fraternally,

Yours to serve,

R. T. COMSTOCK.

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\* It is Brother, if Masonry is Geometry. But there lies the rub. — [Ed. Signet.

## THE PARTING.

BY. W. H. CAREW.

They have parted, met, and spoken ;  
They have sighed and trembled ; yet  
Each too proud for explanation,  
Suffers anguish and regret.  
She has taken from her finger  
The remembrance of his vow,  
For the costly gems he gave her  
Are as nothing to her now.

They have parted, and forever,  
Less in anger than in pain ;  
For the mystic chain is broken —  
They may never meet again.  
She has drawn his cherished likeness  
From her bosom's belted zone,  
And her farewell eyes are drinking  
All the glory of his own.

They have parted, and the vision  
Of their sunny dreams is o'er ;  
To the coming of his footsteps  
She may never listen more.  
She has laid aside the tokens  
Of his love that were her pride  
When he pressed her to his bosom  
As his own affianced bride.

They have parted. She has gathered  
All his treasured presents there —  
Jeweled rings and golden lockets,  
With their interwoven hair,  
She's returned, with his letters,  
Blotted over with her tears,  
And the foolish pride of moments  
Leaves a blight upon their years.

## THE MASONIC MIRROR.

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This is a new weekly, in newspaper form, edited and published by Brother L. Hyneman, of Philadelphia, at \$2. The first number comes to us in genteel attire, and containing much valuable matter both in reference to Masonry and general literature; and that we may expect the future numbers even to outshine this, we have the most conclusive evidence. Hear the Editor:

“A SUGGESTION. — The want of a well conducted Masonic journal is felt in the United States. Such an one can do no harm. We promise to leave no effort untried to make ours the means of doing much good. In this effort we shall require aid from the craft every where. There is no brother but can afford to pay for the Mirror at club prices. We therefore suggest to our brethren to aid us in increasing our list of subscribers, so that we may be the better able to carry out the objects which the Mirror is intended to promote.”

“The want of a well conducted Masonic journal is felt in the United States.” Modest, very. What say you to that Brother King? Does the Union, gin in? Does the Keystone, the Temple, the Ancient Landmark, the Sentinel, and the Journal all knock under? If you do we'll tell you of one or two what won't. There is Brother Moore, of the Magazine, too largely puffed up with his “John Bull” notions of dignity, ever to imagine he has been catering to the public taste for ten years, and has not now a well conducted Masonic journal — preposterous! Why Brother Hyneman, if you don't take care you will lose the privilege of exchanging for the Magazine, and surely you do not think you can get along without it. Well, there is Brother Moore of the Review; he will never acknowledge the corn, for although he may not undertake to prove by a well digested logical argument, that any one “who wants a *good* Masonic journal, should take the Review,” he will certainly spit spite (and his spleen is “over-grown”) and personal abuse at Brother Hyneman, if the Mirror should interfere with the Review, until the editor of the Mirror will be glad to retrace his steps, and publicly acknowledge that beside the Mirror there is one other “well conducted Masonic journal. As for the Signet



man, he does'ent feel at liberty to say or think much, pro or con, for he knows the editor of the Mirror intended no insinuations against the Masonic Signet and Literary Mirror. No not a word of it was intended for us ; for though we hate to acknowledge that our journal is so obscure as never to have been heard of by Brother Hyneman, when he penned that article, we are forced to admit it, when the proof is staring every reader in the face. Every one must see that Brother Hyneman would have selected some other name than that of Mirror, for his journal, if he had heard even the name of ours, and especially as his was intended to be *the* journal.

Well, what say you brethren? How many of you will sell out? We'll purchase to any amount—at *long taw*—with a lingering hope that we may work our way into notice. But we give *private* notice to the Temple, that we shall expect *him* to leave us a liberal margin, on account of location.—Ed.

## GRAND CHAPTER OF MARYLAND.

THE annual communication of the Grand Chapter of Maryland was held in Baltimore, November 10, 1851. The following are the names of the officers elected for the ensuing year:

Comp. Benj. B. French,	M. E. G. H. Priest.
Comp. E. S. Courtney,	E. D. G. H. Priest.
Comp. Harlow W. Heath,	E. G. King.
Comp. H. N. Steel,	E. G. Scribe.
Comp. Jos. Robison,	E. G. Secretary.
Camp. Samson Cariss,	E. G. Treasurer.

Companions D. A. Piper and Samuel Child, were elected Trustees.

We insert the following sensible and, we think, very correct view of the importance and proper place for the Royal and Select degrees. We have more than once taken occasion to say through the Signet, that the *true* lecture, and only satisfactory explanation of the Royal Arch degree, and indeed of Ancient Craft Masonry, is now to be found

in a council of Royal and Select Masters. That these *degrees* are of modern manufacture, we have no doubt, and we of course believe that the tacking on to them the Royal Arch lecture, was the work of the same manufacturers. Whether this was done for the purpose of making money by conferring them, or for the purpose of presenting something *new and more beautiful*, the deponent sayeth not ; but this we do say, that no man can properly understand and fully appreciate the degrees of Master Mason and Royal Arch, without the history and explanation now usually given in the Council of Select Masters. That the degrees last named should be given *after* the Royal Arch, we can entertain no doubt, but having before said much upon this subject, we will let the Grand Chapter of Maryland speak through their Committee, as follows :

“ The Committee on the subject of the degrees of Select and Royal Master, made the following report, which was read and accepted :

“ The Committee to which was referred the subject of the Royal and Select Master’s degrees, make the following report :

“ As soon after the recess of the Grand Chapter last evening as practical, the committee met, and interchanging views upon the important subject committed to their charge, but in consequence of the brief time allowed them, it was impossible to enter into any examination of the subject, further than their own individual recollections enabled them to do.

“ After all the consideration that the committee could devote to the subject, they came unanimously to the conclusion that, whether the degrees under consideration are generally *constitutional* or not, they are, at least, so with us, and are of so long standing as to have become a portion of the regular work of the Chapters under this jurisdiction, and are so intimately connected with the Royal Arch degree, as to attach great importance to them in our work. And while the committee would not seek to disturb the jurisdiction claimed by those Councils of Royal and Select Masters, which are organized, independent of the jurisdiction of Royal Arch Chapters, they claim the inherent right of every Royal Arch Chapter, to form within its own body a Council of Royal and Select Masters, and to proceed, legitimately, to confer those degrees.

Your committee, therefore, came to the conclusion, that the degrees of Royal and Select Master belong properly and legitimately to every

Chapter of Royal Arch Masons, and that they should be conferred therein. As to the chronological order in which the Royal and Select Masters degrees should be conferred, relatively to the other Chapter degrees, there is a difference of opinion among your committee; they, therefore, consider it proper to recommend to this Grand Chapter that no change should at present be made in the order of its work as to these degrees, but that the subject should be farther considered.

The committee, therefore, report the following resolution:

B. B. FRENCH,  
E. WILLIAMS,  
E. S. COURTNEY,  
D. A. PIPER,

*Committee.*

Resolved, That the degrees of Royal and Select Master are so intimately connected with the Royal Arch degree, as to be necessary to its complete explanation, and therefore, that said degrees are properly and legitimately a portion of the work of every Royal Arch Chapter, and should be conferred therein.

Resolved, That the committee to which this subject was referred, be continued until the next annual meeting of this Grand Chapter, and that they be instructed to consider fully the propriety of so amending the Constitution of this Grand Chapter, as to change the chronological order of the degrees, and that this resolution be considered a constitutional notice of such amendment.

Resolved, That said committee be also instructed to report a resolution at the next annual meeting of this Grand Chapter, expressive of their views of the duty of the General Grand Chapter of the United States in regard to the degrees of Royal and Select Master.

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## THE MYSTERY SOLVED.

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WE have repeatedly said in and out of a Chapter of R. A. Masons, that the lecture usually given to newly exalted R. A. Masons was not the true lecture, that there was little or no Ancient Craft Masonry to be found in it, but that much of the rhetorical harangue was to be found in Webb's Monitor as belonging to the Ineffable degrees. We have also said that although we could not precisely tell how this new-fangled lecture had been concocted, we felt satisfied it was a very modern

arrangement entered into by Masonic pedlars ; and now while we are sorry to apply this term to Brother Cross, to whose Manuel we have long given the preference over all others, we nevertheless feel it to be our duty to render even justice in estimating his claims to the title of an innovator and concocter of new and showy things to be sold to all who felt disposed to purchase gewgaws. If we have ever received or heard the true lecture of the Royal Arch degree, it is *now* to be found only in the Council of Royal and Select Masters.

From the following which we clip from the Sentinel, purporting to come from Cross' Diary, we learn when and how foreign *Rites* become connected in this country with Ancient Craft Masonry. We have long believed that Cross, Cushman & Co., *manufactured* a large amount of flummery, now called Masonry by "grave and reverend seniors," but until now we had no positive proof. After reading the following acknowledgment, who can doubt the ability of Brother Cross to give us a history of the manufacture of the Royal and Select degrees ? It has been said that the introduction of these two *little* degrees into Virginia and elsewhere, tended no little to put money in the purse of Brother Cross. It has been said that, transporting them from State to State, he made merchandize of them. Now if this be true, his claims to the title of a Masonic pedlar, are of a very high character. But as we design noticing at some future time the entire sketch from Brother Cross' Diary, we abstain from saying more here, and give our readers the extract, only requesting them to stick a pin right where Brother Cross took the "Ancient York Rite as a standard, and then "*selected* from the Scotch Rite those things which approximated to the former." — Ed.

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"After the Grand Lodges of the several States had declared themselves free and independent, and the General Grand Chapter was formed and organized in 1798, it was deemed advisable to adopt a regular and uniform mode of lecturing and work for the whole ; and in order to accomplish this great desideratum, the expert workmen from various parts of the country met together. The work was completed and adopted fully, by the year 1810. It was at this period Mr. Cross commenced lecturing in the New England States, and with all those bright and well informed Masons, who had been so assiduous in selecting and arranging the above system, which was by them adopted as

the most correct. Taking the "Ancient York Rite" for a standard, they selected from the "Scottish Rite" those things which approximated to the former, and out of the two systems they formed a very perfect and complete set of Lectures, which are beautiful in themselves, and have been preserved entire to the present hour."

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### THE MASONIC COLLEGE OF MISSOURI.

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ALTHOUGH there are other Institutions of learning in our midst, that have claims upon the community in which they are located, this has at least one great distinctive peculiarity, that ought to make it a subject of much interest to the Craft of Ancient Free and Accepted Masons, not only in the State in which it is located, but throughout the whole United State. It is the senior of all Masonic Colleges in the world, standing at the head of the list of educational enterprises by the fraternity. Nearly ten years ago, the purchase of buildings and lands for its first location in Marion, was made, and though in that period it has had alternations of prosperity and adversity, yet it seems to be established now on a firm and successful basis.

Circumstances which it is not necessary to detail, made it necessary to change its location to the city of Lexington. The citizens of that place and vicinity, subscribed some thirty thousand dollars towards its erection,—an appreciable proof of their intelligent conception of its importance, and of their cheerful liberality in its behalf. This fact is very reliable evidence of the intelligence, high, moral bearing and piety of that community, which ought to give them standing and importance abroad.

The College site is a beautiful elevation, just outside of the corporate limits of the city,—high, airy and healthy,—and when all the buildings are erected, and the grounds enclosed and ornamented with shade trees, evergreens and flowering shrubbery, according to the plan of its projectors, it will be a most beautiful and pleasant place, where

the classic mind may love to linger, and the Muses establish their favorite resort.

The building with its appurtenances of Study and Recitation rooms, etc., is competent to the accommodation of from two hundred to two hundred and fifty students. The apparatus, purchased but a little more than a year ago, is of the latest and most approved construction; and is pronounced by those fully competent to judge, equal to any within the State of Missouri, for all practical purposes. The Libraries connected with the College, are, of course, small,—but the selections have been made with much taste and judgment, by practised and experienced gentlemen, and contain quite a number of the most valuable standard works in the English language.

The Faculty consists of five Professors, of well tested ability and fidelity as instructors. They aim to be plain, practical, common-sense men, whose chief ambition is to do good, in qualifying the young for future usefulness and distinction, by aiding them to attain solid and substantial, rather than merely shining and attractive acquirements, who, whilst they are anxious to escape the cutting sarcasms of any forthcoming epigrammatic artist, who may arise to lash the follies and expose the faults of the age, are emulous that those seeking to pass their Departments of literary toil in triumph, shall be “duly and truly prepared—worthy and well qualified,” and shall have “made suitable proficiency in the precedeing degrees” of advancement, preparatory to their honorable Graduation. They are determined that there shall be no skipping of whole courses,—no skimming of higher ones, in order to swell the number of those who on Commencement Day, may be paraded before a crowd of gaping gazers, with imaginary “highest honors!” tacked on to their gass bag of renown:—thus cheating the student and defrauding the parent by this worse than literary empiricism.

The number of students is at present one hundred and ten. Hence, it is hoped and believed that this Institution, is slowly but surely working its way up to prominence and distinction, by the patient, yet toilsome and faithful discharge of the solemn and important duties it owes to its patrons and friends.

Although it is free of debt, through the fostering watch-care of the Grand Lodge of Mo., to which it is indebted for its existence and sustentation to the present time, an effort is making to procure an

endowment of fifty thousand dollars, for the more stable and permanent establishment of the Institution. The plan upon which it is proposed to raise this amount, is one that has a very liberal leaning towards the interests of those whom it would seek to make parties to the enterprise, by inviting the investure of their funds in the undertaking. It is by the sale of scholarships that this fund is to be raised, the annual interest of which is to be appropriated to the current yearly expenses. These scholarships are of four classes. The first, which is a perpetual, costs \$300, and entitles the holder and his heirs to the right of keeping one student in College every year during its entire existence, free of the costs of tuition. The second costs \$100, and grants ten years tuition. The third costs \$50, and grants five years tuition. Any of the above may be used at the pleasure or convenience of the holder. The fourth costs \$25, and grants four years tuition, if used within twenty years from the time of the purchase. Some \$30,000 worth of these Scholarships have been disposed of, leaving \$20,000 worth yet to be sold.

Shall the Institution be sustained? Will the fraternity, and the public at large, turn their patronage in that direction? We shall see. Masons should certainly feel a deep and abiding interest in its perpetuity and prosperity. Ages yet to come may have occasion to applaud the intelligent forecast—the disinterested zeal of its founders. Generations yet unborn, may arise to call them blessed, who united their counsels, devoted their efforts and contributed their means to the erection and endowment of an Institution that will afford them the opportunity of acquiring an education equal in thoroughness and extent to any within the Union. And it will surely be a “bright particular Star” in the resplendent galaxy of Masonic glory, that *away out in the “FAR WEST!”—in the neighborhood of sunset,—and in the region of Indians, buffaloes and bears*, a light has arisen that will cast its brilliancy forward to eastern climes afar, and awaken the spirit of a generous, fraternal emulation in doing good, and only good—and good all the time. Then, brethren of the mystic tie, rally around this young, but vigorous and thrifty College. Assist in its permanent endowment, by the purchase of Scholarships;—send your own Sons and Wards thither, and commend it to the confidence and patronage of the public, and all will go merry as a marriage bell.

## EXPULSIONS.

If the following communication had been private, we would have declined publishing it, and given our reasons, privately, but as it came to us in print, we presume it is already widely circulated, we therefore comply with the wishes of the Lodge, but we feel it to be due to ourselves, and especially to the Grand Lodge of Illinois, to state that while that Grand body does (improperly we think) reserve to itself the right to restore expelled Masons, it does not nor never did assume the exclusive right to expel or suspend Masons who reside in the vicinity of subordinate Lodges. We disapprove of the action of Iroquois Lodge, first because there is much unnecessary abuse of the accused. Second, because the Lodge has no power to absolve its allegiance to any brother except by charges and specifications, and due notice of the same to the accused, and then before the tie can be severed, he must be suspended or expelled. We think the Lodge should have expelled the individual named, and the most it should have made public, was that he had been expelled for "gross unmasonic conduct." This is the ancient custom, and we are not sure that much beyond this can be published, without liability to the laws of the land. — Ed.

MIDDLEPORT, ILL., December 5, 1851. }  
 Iroquois Lodge, No. 83, Free and Accepted Masons. }

At a regular communication of Iroquois Lodge, a committee was appointed to investigate the conduct of WILLIAM D. ROBISON, a non-affiliated member, late of Olive Branch Lodge, Danville, Illinois, and living within the jurisdiction of this Lodge, and to adopt a preamble and resolutions, expressive of the sense of this Lodge, which preamble and resolutions shall be published to the Grand and Subordinate Lodges throughout the Union, and to the world at large; whereupon the following is the action of said committee, as adopted:

Whereas, one William D. Robison, aged about twenty-seven years, about five feet ten inches high, light complexion and eyes, sandy hair, inclined to curl, dialect somewhat Scotch, with a slight impediment in speech, and of a quick irascible temperament, originally from the east, New York or Philadelphia, but lately from Danville, Illinois, and recently a resident of this place, (Middleport, Ill.,) at which place he abided as a Master Mason, in good standing, until about the 26th day of November last, at which time it has been made appear satisfactory to this Lodge, upon strong and unmistakable evidence, that he has been guilty of a gross violation of both moral and civil law; and whereas, such conduct is alike abhorrent to all moral and social feeling, to the supreme laws of the land, and more especially to the precepts and doctrines of the Masonic Institution, of which we feel a special pride in being accounted the advocates, and which he has so grossly violated in this instance. Therefore, be it



Resolved, That we, as a Lodge, solemnly assembled, in behalf of the injured dignity of the Order, and of ourselves as Masons, do declare him, the said William D. Robison, to be recreant to every principle of honor and duty, and we do hereby utterly discard, disclaim and disown him, and forever absolve ourselves collectively and individually, from all Masonic connection or fellowship with him, and request the Grand Lodge of Illinois to expel him, or cause the same to be done; and we do hereby resolve to publish him in every legal form that may be permitted, as an impostor upon the Masonic Order, if he shall ever again seek communication with worthy brethren.

Resolved, That we will publish this preamble and resolution to the Grand and Subordinate Lodges in this State, and to every Grand Lodge in the Union.

By order of the Lodge, a general publication was ordered through the press, and especially in the Iroquois Journal at Middletown, at Cincinnati, St. Louis, Lafayette, and Danville, Ill.

JOHN HARWOOD, Sec'y.

W. E. RUSSELL, W. M.

### BLACK LIST.

HIGHLAND, IOWA, Co., Wis., 8th Dec., 1851.

DEAR SIR AND BROTHER:—The Post Office at Blue River has been discontinued, and this being the nearest office to that place, mail matter directed to Blue River is taken out of the mail at this office. Such being the case, two numbers of the "Signet," addressed to James Corcoran, and the like number to J. H. Epperson, at Blue River, have been unenveloped here; also a letter to James Corcoran. Now knowing the handwriting in which the letter was superscribed to be yours, I took the liberty of taking it from the office, opening and reading it; and much to my surprise gathered from the contents, that you had been sending your pamphlet to the above named brothers at Blue River Post Office, for years.

Now these persons have not either of them lived at Blue River for above three years. They were both formerly members of this Lodge, (Franklin, No. 16.) I suppose that Corcoran was about the village of Centreville, (Blue River P. O.,) in May 1848. In the fall of that year he came here, and in the spring following he went to California. He is in that State now, in what particular place I do not know.

Epperson, I never have known personally. He left here some two years ago, I do not remember where for.

I trust that in making free to open your letter to Brother Corcoran, and to advise you upon this matter, I have only taken a liberty which one mason not only may, but should take with a brother Mason's affairs.

We thank you, brother, for while the two named brethren, aided by the Post Master, at Blue River, have wronged us out of fifteen dollars, your fraternal kindness prevents any further loss from those men. — Ed.

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# THE SIGNET AND MIRROR.

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VOL. VI.

ST. LOUIS, MARCH, 1852.

NO. 5.

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## HISTORY OF FREE MASONRY — NO. XLVII.

BY THE EDITOR.

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IN obedience to our promise, we now proceed to give our views of the seeming mysteries mentioned in our last number.

We feel fully at liberty to assume it to be a conceded fact, that before the building of Solomon's Temple, the people of all nations had gone astray so far as to lose sight of the true worship; that they were seeking admission into secret societies, all which taught false doctrines. If we are thus far correct, and if we are permitted to claim that "God has no pleasure in the death of a sinner, but rather that all should turn and live," we are irresistably led to the conclusion that some great scheme was necessary to stay the ruin which was pending over mankind; and we do not hesitate to assert that no scheme of mere human invention would have been adequate to the end.

We assume it to be true, that God does not *compell* his creatures to worship and adore his mighty name, to live good men and true, always obedient to his laws of redemption; for this would be to suppose him capable of giving laws without suitable penalties annexed to their violation; or affixing penalties, when in truth his creatures possessed no *power* to become amenable to them, for if compelled to be holy and just, they could not violate God's holy law. On the other hand we feel equally confident that God does not compel or superinduce his creatures to violate his law, for this would be to suppose him capable of commanding obedience to a law, the violation of which was consonant with his fixed will. In short, it would make him not only the author of sin, but would prove that sin added to his glory; that he is a God of vengeance and not of mercy.

We believe that through the mercy of God, means are provided for man's escape from the penalty of transgression, and that He, in his infinite goodness and benevolence, holds out strong inducements to all intelligent creatures to choose the better part.

We believe King Solomon received superior wisdom from God, that he might be the means of laying the foundation of man's return to his lost estate. To suppose that Solomon received an out-pouring of wisdom from the council's of heaven, for no other purpose than that he might erect a model house in order that the art of building might be thoroughly understood, is to suppose that God failed in his design; for no building has been erected that would compare with it either in justness of proportions or beauty of finish. Yea, more, to suppose God capable of thus acting would be to make him do great things for little purposes. At the time of which we write, great consequence was attached to fine houses, by Kings, Princes, the Priesthood, and the people, and hence did Jehovah provide the inducement of a fine house in which to receive proper instructions.

WE HOLD THAT GOD GAVE SOLOMON SUPERIOR WISDOM THAT HE MIGHT BE CAPABLE OF TEACHING THE PRINCIPLES OF THE TRUE RELIGION, AND THUS PREPARE THE MINDS OF THE WISE MEN OF ALL NATIONS FOR THE COMING OF OUR SAVIOR, AND WE THINK THE TEMPLE WAS THE PLACE SET APART IN THE DIVINE PLAN TO COMMENCE THAT GREAT WORK.

We are aware that we are treading upon favorite theories, and running the risk of being thought a partisan in religious doctrines. And what if we should? Every Church professing christianity, desires to be understood as founding their doctrines upon the plain word of God, or upon the spiritual meaning of the Bible, and all contend that *their* doctrine is consistent with common sense, and capable of being demonstrated, *at least by the Priesthood*. And as we have set ourself up, (and what Priest ever got up any other way,) as a High Priest in Masonry, we claim the right to construe the word of God by the rules of common sense, and draw such deductions as the premises warrant, leaving our readers at liberty to put on the same robes in which to judge the fruits of our labor.

We do not take by-paths to find reasons which might satisfy the skeptic, why King Solomon called on King Hiram, to furnish timbers, but we say what we are justified in believing, that God put it into the heart of Solomon to call upon his people's enemy, and that God put it

into the heart of the King of Tyre to comply with that request. We believe that God raised up and prepared the Widow's Son, for the great work, and that He put it into the heart of King Hiram, to send him to King Solomon. We believe the Temple was so planned and built, that it served to assist in typifying God's plan of Salvation. We believe that during the building and after the completion of the Temple, King Solomon was engaged, under the direction of God, in preparing the minds of the people for the coming of John the Baptist, and the final advent of our Savior, by teaching *the out lines—the preparatory steps to, and the principles of the true religion*. We believe King Solomon succeeded in eradicating the blindness of superstition and false worship from the minds of many hundred thousands, including the wise men of all nations, *by introducing them into the so-called secret society, now termed Free Masons*. We believe that but for the teachings of King Solomon, John the Baptist would have been rejected, and his preaching would have received the scoffings and derision of all men.

Whether that which *we* have already said, or may add, will clearly show our opinions to be well founded, remains to be seen. Indeed it would be exceedingly vain in us to suppose we shall succeed in making proselites to this new view of the subject, but we do hope to elicit a more enlarged and liberal investigation than that which makes God bring down special wisdom from heaven and bestow it upon one of his creatures, for no higher and more glorious purpose than the erection of a fine house.

We have seen that mankind had gone astray and fallen from that high station which God permitted and invited all his created intelligent beings to occupy. Man had lost by his own wickedness and rebellion even that knowledge of the true worship, which alone could gain him admission into a world of glory. Such being the deplorable condition of the world, it may be clearly seen that nothing short of Omnipotent power and infinite wisdom was capable of devising means for man's redemption, and final salvation. If it be admitted that God does not force obedience to his laws—and man's rebellion proves this—it then follows that he could adopt no other means to effect the object, than to open up a way by which man could be justified, and yet God remain consistent and unchangeable.

The means of necessity, still left all men at liberty to choose between obedience and eternal blessings, and disobedience and eternal woe. By the plan of the Temple, it may be seen that the world was taught to look upon God in a different light to that in which he had been viewed even by his chosen people. The Jews, by their cunningly devised fables, had learned to look upon Him as a God of vengeance, and not of mercy; and hence, they prayed for all manner of evil to fall upon their enemies. The fact that God refused to permit King David to build the house of the Lord, indicates his intention to represent a reign of peace and purity. The fact that he put it into the heart of Solomon to call upon the King of Tyre for assistance, clearly shows his intention to manifest himself to mankind as an impartial and benevolent being. The fact that he put it into the heart of King Hiram to render the assistance asked for, clearly proves his intention to show to the heathen nations that they too were to have an interest in the means about to be employed for man's redemption. In short, that he was preparing a way for all mankind. It further shows his design to impress upon the minds of all, that all enmity and animosity and bitterness of feeling should be swallowed up in the great work of repentance. The fact that God gave special wisdom to the widow's son, to fit and prepare him for a great work, and then put it into the heart of the King of Tyre to send him where that work could be performed, tends most strikingly to show to the world, that the great duty of men and nations was to live and act as brethren created and sustained by the same Omnipotent hand. Could more striking proof of the justice and mercy of God have been conceived by infinite wisdom? The Jews could not fail to see that their vanity and pride had led them to over estimate their claims on Jehovah. The Gentiles were struck dumb with wonder and astonishment, that a being whom they derided and rejected, was giving the clearest proofs that he was ready and willing to exercise a parental care over them. They saw one of their greatest Kings invited to take part in building the house of the Lord. They saw their most skilful workman chosen to go beyond the confines of his native land, and take a distinguished part in the wonderful work. Both Jew and Gentile were persuaded to believe in the one only living and true God, by the fact that he who was selected to step between hostile nations, and heal all national breaches, was neither Jew or Gentile, but both,—his father being a man of Tyre, and his mother of the tribe of Naphtali,—and

at a little later period all were enabled to see that Hiram Abiff was fully carrying out the great design of his Divine master. They saw him beloved by all, both Jew and Gentile. They saw him uniting the discordant materials, and bringing the workmen on the Temple to bow to the mild sceptre of King Emanuel, now being most strikingly typified. The surrounding nations—the world at large, was struck with wonder and admiration, in finding that a means was being provided by which the lion and the lamb could lie down together. All were permitted to know that the Temple was being provided, not alone for the worship of the Jews, the only people then professing to be God's followers, but for all nations. They saw that God was true to his promises, in still manifesting his preference for his chosen people; for in the house of the Lord the most holy place was to be set apart for the Priesthood, the inner courts for the Jews, and yet the outer courts were to be free for all nations; thus showing to mankind, whithersoever dispersed, that he was God over all, and that all were equally provided for and equally invited to come to His house, to bow at His altar, and there receive the rich blessings held in reversion for all the faithful. And how was the character and nature of the new dispensation to be made known to those who rejected the Lord our God? How were those who had been reared and educated to believe all the teachings of the heathen mythology, to have those powerful impressions removed, and their error made manifest? God did not force them to become his followers. The strong arm of his power was not directed against their idols, by destroying their graven images. God did not choose to cover the land with a blighting curse, as in the days of Moses, in order to prove his omnipotence, but on the other hand, yielded, so to speak, to all the predilections of the people so far as to afford their favorite method of learning wisdom. We have seen that the gods of the heathen were to be sought and honored through secret societies; that wisdom and honor in this world and never ending happiness was promised to all who passed through the fiery ordeal of those societies, supposed to be the peculiar dwelling place of their gods. We say God indulged their predilections so far as to offer them inducements to learn true wisdom in their own way; and hence, He established a secret society, into which all high-minded and honorable men, whether Jew or Gentile, were invited to enter. We suppose the tenets and the peculiar teachings of that society was kept a profound secret from the

world. We suppose this was absolutely necessary to its success, for so deeply rooted in the minds of the people were the teachings of the heathen mythology, that had it been known, that the teachings within the vail were opposed to their favorite theory, but few would have volunteered as candidates for its mysteries. Start not reader, when we say that the society here referred to was Free Masonry. We say this from a thorough conviction of its truth. We say it, believing that its truth can be shown by many and irresistible proofs; and the admission of this truth furnishes a solution for many things which cannot be understood, or satisfactorily explained in any other way. By this view of the subject we have no difficulty in perceiving, that God in his mercy and divine goodness, gave Solomon superior wisdom, and induced him to call upon Hiram, King of Tyre, whose participation in the erection of the Temple could not fail to produce a beneficial effect upon the minds of the Gentile world, by causing them to look favorably upon the God of the Jews. By this view we can see the unspeakable wisdom of God in preparing the mind of the widow's son, and causing him to be sent to assist in building the Temple, as the most eminently qualified person to put down all hostile feelings and amalgamate the discordant materials, then in active operation against the harmony and peace of nations. Hiram Abiff was both Jew and Gentile; each party claimed equal right to his favors, and each delighted to call upon him to decide all matters of difference. *No other man was so universally loved by the Craft. No other man could have preserved universal order, though assisted by the superior wisdom of Solomon.* Again, by admitting that God's pity and benevolence towards fallen man, caused the introduction of these means, that all men might be persuaded to turn from their idolatry and finally come back to the worship of the only living God, we can perceive why it was that in Judea, yea, even in Jerusalem, a Temple for His worship was built wherein all men were called to participate. By the very plan of the Temple the proud and stiff-necked Jews were taught that the God of Abraham, the God of Isaac, and the God of Jacob, was equally God over all, and that all created intelligences were invited to come unto Him for redemption from sin, and through His mercy, gain an entrance and eternal rest, in that better kingdom. Yea, more, by this construction of God's design in erecting the Temple, we can understand why

it was that the wise men of all nations visited the Temple in order to learn wisdom of Solomon.

With all our knowledge of the careless manner of conferring degrees in Masonry, and the imperfect instructions given in the lectures, we still wonder how any Mason who has been made even partially to understand the Master's degree, can take any other view of the origin and design of Masonry. Every Mason knows that all our reliable traditions point to the Temple, showing its origin to have been there. Every Mason knows that the most prominent feature in all the teaching of Masonry is the belief in one, the only living and true God; and can any Mason doubt that this was the case at the building of the Temple? We assert with bold confidence that Masonry was instituted by God's appointment to *lead the minds of men* to the true worship by pointing to the true and mighty Jehovah. We do not suppose the society of Masons ever was a place of religious worship. On the contrary we suppose Masonry never would have accomplished half the good which it has, had it been a religious association; but then as now, its door was open to the honorable man, no matter from what tribe, kindred or country he hailed. Had it been a religious society by God's appointment, females would not have been excluded. We suppose the only difference between Masonry as practised in the days of Solomon, and at this day, is to be found in the simple fact that while we now proclaim to the world that no man can gain admission who does not believe in God, no such proclamation was then made, but on the contrary no man had the most distant well-grounded idea of the wisdom taught by King Solomon to the initiated. This profound secrecy was necessary to the success of the great plan. What worshipper of idols would have applied for admission, had he known what was taught in the society? We suppose in this Institution, as in the Egyptian Mysteries, the whole system was explained to no man upon his admission, for in this there was then danger of doing more harm than good. Mens prejudices were to be removed, their errors of education were gradually to be eradicated, and then the seeds of true holiness to be planted upon the prepared ground with suitable instructions to cultivate with industry and skill, in order to a reward in harvest time.

That initiates at the Temple received instructions in the art of building, we do not question; that initiates received forcible and useful lessons in morals, we believe. And that all "good and true men"



were rewarded by being fully instructed in the errors of the heathen mythology, and the sublime truth that there never was, never can be, but one God, one Lord, the creator and preserver of all things. It is then no wonder that the wise men of all nations were enabled to learn wisdom of Solomon. We do not for a moment doubt that their visit to the Temple, and initiation and instruction by King Solomon, was a part of the Divine plan for the introduction of the new dispensation. We believe that Solomon initiated the wise men of all nations spoken of in the Bible, and gave them, by means of his superior wisdom, such evidence of the existence and omnipotent power of Jehovah, as carried conviction to their minds; and hence it was, that no man went away without being filled with such wisdom as he could no where else have obtained. And to this divine plan, this preparation of the minds of men, are we indebted for the favorable reception which John the Baptist met with when he came proclaiming the coming of the Savior of the world.

Masonry then is of Divine origin; instituted not to teach religious dogmas, but to prepare the way and point to the true worship. And has it not thus far performed its mission? Has it ever done more than teach the preliminary steps to the holy religion? but has it not always done this much? Through the dark ages of bigotry and superstition, its small but pure light may be seen shedding a mild, heaven-born glory upon mans benighted path-way. While the lamp of religion grew pale and dim, a melancholy gloom also hung over our banners, but still by the strong arm of Jehovah, Masonry still lived on and continued to be the true depository of the doctrine of one God. Did infidelity stalk forth and moloch like, crush the church and banish the true worship, yet every where a little private band of brothers were to be found who preserved a knowledge of God and his immaculate laws. Did a Roman Pontiff or a Spanish Inquisition visit with their maledictions, and lead to the stake or the gullotine its faithful votaries; still in some secret hiding place, where only the ALL-SEEING EYE could behold their midnight assembly, did they congregate for the purpose of teaching the doctrine of one God, and for the purpose of perpetuating that doctrine through all time. Masonry has thus far done all it was designed to do. It has continued to prepare the minds of men to live together as a band of brothers, looking for superior blessings from Him who brought it into being. God's benevolence to man caused

him to institute Masonry, and in humble gratitude to its great founder, Masons ever have and still continue to teach benevolence to all mankind. God emphatically entrusted Masonry with the keeping of a copy of his holy laws, and when every other copy was destroyed by the ruthless hand of the invador, Masonry, true to its divine appointment, preserved a copy, where neither Nebuchadnezzar nor the mildew of time could sully its pages, and at God's own appointed time brought it forth to be read to the people as evidence against themselves, and as proof of the power and goodness of God. Masonry has ever taught morality and virtue, brotherly love, relief and truth. In short, it has inculcated upon the minds of its votaries, all the preliminary qualifications essential to a proper appreciation of the love of God and his holy laws. Masonry being instituted for the good of all could not teach creeds; it has and ever had one faith and one doctrine—love to God, and man. While it teaches no sectarian theory, it significantly points to the worship of that holy King whose fiat spoke worlds into being, and whose infinite goodness pleads with fallen man. Masonry teaches no ephemeral worship, it wants no gew gaws to facinate the vain pretender, but with graphic power, it lays hold of the thinking faculties, and mildly but irresistably, leads its votaries, to scan the far off heavens, and bow the knee in humble adoration to Him who sits enthroned higher than the heavens and more glorious than the congregated glory of worlds. Masonry *requires* that its members shall believe in one supreme, immaculate God, and requiring this, it of necessity encourages all to seek an intimate acquaintance with, and obedience to his laws; and hence, the Holy Bible, by Masons believed to contain those laws, is always lying open in the Lodge room. No Entered Apprentice can be made without it; no Fellow-Craft can be made without it; no Master Mason can be made without it. In short no degree in Masonry can be conferred without it, and *no degree can be legally conferred* unless the candidate be, in a peculiar manner, persuaded to take that holy volume as the rule and guide to his faith. Masonry affectionately entreats all its followers to study the laws of God and to do his will. Masonry *requires* its votaries to practice morality and brotherly love; it teaches benevolence and charity; it *requires* temperance, fortitude, prudence and justice; it teaches mercy, forbearance and kindness. In short it teaches all the virtues inculcated by the Holy Bible, and

yet it does not *require* that a man shall profess any of the creeds called religion.

Masonry confirms the believer, persuades and endeavors to convince the wavering, and attacks the strong hold of the infidel, and constrains him to bow his knee and supplicate for mercy at the altar of Jehovah. Masonry deals with the worldly-minded, who might not otherwise read the Bible, or attend divine worship. Thousands there are, who have been lead to knock at the door of the Lodge prompted mainly by curiosity, or by an expectation that amusement was to be found there, but whose minds became solemnly impressed with the holy truths inculcated by Masonry, and have gone away resolved to be better men. The chisel of truth has engraven upon their hearts those solemn truths contained in the Bible, but which they had never before learned, or learned to be disregarded. Masonry persuades all men to be good and true, and to obey the moral law; and who will deny that he who so lives, has made one step towards obedience to that higher and holier teaching to be found in the book of life. If then Masonry was instituted by divine appointment, and continues to meet the ends of its mission; if, as we believe, Jehovah has preserved it as in the hollow of his hand, "to bring the blind by a way they knew not; to lead them in paths they have not known; to make darkness light before them, and crooked things straight; these things to do unto them and not forsake them;" will the time ever come when MASONRY SHALL CEASE TO BE?

We answer unhesitatingly, that as sure as the Bible is the word of God, the day must and will come when Masonry shall no longer exist upon earth. Masonry will continue as a means of God's appointment to win the minds of men from the error of their ways, until, in conjunction with all the other appointed means, the great end is accomplished, when "every knee shall bow, and every tongue confess that Jesus is the Christ." Then, and not till then, shall efforts for the spread of the word of God be no more needed. Then, and not till then, will all benevolent associations cease to do good. Then, and not till then, will God sever the Masonic tie, and unite its members in bonds of holy love, in "that Temple—that House not made with hands eternal in the heavens."

## THE QUIET EYE.

THE orb I like is not the one  
 That dazzles with its lightning gleam —  
 That dares to look upon the sun,  
 As though it challenged brighter beam.  
 That orb may sparkle, flash and roll —  
 Its fire may blaze, its shaft may fly —  
 But not for me ; I prize the soul  
 That slumbers in a quiet eye.

There's something in its placid shade  
 That tells of calm, unworldly thought :  
 Hope may be crowned, or joy delayed —  
 No dimness steals, or ray is caught ;  
 Its passive language seems to say,  
 " I know that I must close and die,"  
 And death itself, come when it may,  
 Can hardly change the quiet eye.

There's meaning in its steady glance  
 Of gentle blame, or praising love,  
 That makes me tremble to advance  
 A word that meaning might reprove.  
 The haughty threat — the fiery look ;  
 My spirit proudly can defy,  
 But never yet could meet and brook  
 The upbraiding of a quiet eye.

There's firmness in its even light ;  
 That augurs of a breast sincere ;  
 And oh ! take watch how ye excite  
 That firmness till it yield a tear.  
 Some bosoms give an easy sigh —  
 Some drops of grief will freely start ;  
 But that which sears the quiet eye  
 Hath its deep fountain in the heart.

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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[CONTINUED.]

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CHAPTER VIII.

“Put out the light, and yet — put out the light.”

WE alluded in the early part of our narrative, to the upper apartment, or secret council chamber in Mason's cave on the Ohio river, but did not give the reader a very minute description of it, and as we are about to return to it in order to keep up our chain of historical events, we will describe its appearance and peculiar fitness for the purposes of the great robber, as we look in upon an old acquaintance, who, for three weeks after the bloody battle between the abductors of Laura and the Knight of the Black Scarf, was its sole tenant. The only possible means of egress from the lower to the upper apartment of the cave, was by a ladder, and the entrance through a solid rock, though large enough to admit a man, was so small, and the height from the lower to the upper floor so great, that a single man situated above, and properly armed, could defend himself successfully against any number of assailants from below. The robbers provided themselves with a pole of sufficient length, through which they bored auger-holes and drove in pins at a proper distance apart, so as to enable one man at a time to ascend, and when desired the ladder could be drawn up, and thus leave the occupant free from intrusion or molestation.

Shortly after the events of the last chapter, this council chamber presented a most uninviting and dreary appearance. The room some thirty feet long and perhaps ten feet wide, contained four or five benches made of rough slabs, and a table corresponding therewith. A large number of empty bottles, jugs, some old butcher knives, muskets, swords, axes, billets of wood, and a great variety of articles of but little value were scattered pellmell over the floor, the table and

benches, but no article was more conspicuous than playing cards, scattered everywhere and of every variety, from the new, clean and unused, to the greasy and worn out. The general appearance of the room would leave no doubt on the mind of the beholder that nearly every thing was in the condition it had been left by a party of drunken revelers. But in one corner of the room there lay upon a miserable, dirty pallet, a living animal, but whether of the human species could not be determined at first sight, for notwithstanding it was covered with an old ragged quilt, not generally so systematically used by any other animal, its form as seen from without, was so nearly a semi-circle, that taken in connection with its bulk, most persons would have supposed old Bruen had taken possession of the council chamber for winter quarters, and coiled up, was sucking that same old paw for a living. It was very evident that if the thing was human, its body had become so altogether in a heap by being jammed down, stove in, and used up, that the owner would never recognize it in a looking glass. Nor did a look at the things face dispel all doubts; for while it presented many of the outlines of a well-grown babboon, there were appended to the head a pair of ears, (slit to be sure,) for all the world like those *usually* worn by man. But we will not longer keep our readers in suspense, but boldly assert what we can prove to be true, viz: that the aforesaid individual was really a used up man, and that man none other than our old acquaintance, Phelps, late a distinguished "Knight of the road." As for the cause of his present condition we will let him speak for himself, and for this purpose we shall be compelled to acknowledge that we do so by having played the eves-dropper one evening when Phelps evidently thought he was about to die. Well, we won't undertake to repeat all that he said, but quite enough to gratify the curious and satisfy all that man is so constituted that it is possible for him to become so familiar with crime, as to lose all fear of its awful consequences, even when he believes he is standing with one foot in the grave. On this occasion Phelps was groaning and cursing alternately without stint or measure. He cursed the Captain for a d—d white-livered, timid commander, who would rather rob hen-roosts for a living, and steal girls for amusement and pleasure, than cut the throats of the rich and pocket their money. He cursed the two Harps for leaving him to die for want of food. He cursed uncle Eb, for joining the Knight of the Black Scarf, and the latter for receiving his services.

He cursed himself for not having stabbed uncle Eb, in the dark, when on one occasion he had an opportunity to do so, though he confessed, as an excuse, he would have made no money by the operation. Phelps was thus cursing and groaning and bitterly lamenting that he must die before his time, when he heard foot-steps below. After listening for a time in breathless silence, hope sprang up in his breast, that possibly a friend was at hand, but then again it occurred to his mind that it might be the Knight of the Black Scarf, or an officer of the law, seeking a personal interview, but finally he concluded that whether it was a friend or foe, his only hope of escape from a speedy death, was the possibility of assistance from that individual, and in as firm and distinct manner as he could command, he enquired, "Who's there?" to which he received in reply the pass-words, "Peace to a friend and death to a foe." "'Tis he, 'tis he," said Phelps, "Oh, my Captain, for the love of mercy, come to my assistance, I am dying with hunger and thirst; bring me some water, some meat, bread, anything to save a starving man, who is dying in agony more intolerable than the tortures of h—l. Why do you not come?"

"In the name of wonder," said Mason, for it was he, "how do you expect me to come to you while you keep possession of the only means by which I can reach you?"

"That's a fact," said Phelps, "you must have the ladder, but how to get it down I know not; my d—d old back won't let me crawl even—stay, I have it?" Thus saying, he tied a rope to the ladder, and threw the other end down, by which, with Phelps' assistance, Mason got the ladder down, and then ascended. Immediately on reaching the upper floor, Mason demanded —

"Who are you, and what is the matter?"

"Is it possible," said Phelps, "that you do not know my voice!"

"Indeed I do not, and yet you called me your captain; and I should certainly know my men."

"Then am I nearer my grave than I thought, and may not, indeed, be any longer a Knight of the road. A short time ago I was the same you called Phelps."

"Is it possible? Why my brave fellow, what is the matter? Speak quickly — but here, take a dram, — and here is some food, drink and eat, and tell me why you have been thus deserted in time of distress."

"Ah, my noble Captain, that dram has saved my life, and this food,

is in the very nick of time. — There, I can talk to you now. Well, you know you sent that gal what was to be your mistress, with orders to Big Harp to join the company, and conduct her to your *Castle, No. 3*; ha, ha, ha, fine castle, Captain, ha? Well, we all turned out, and came merily along until the night before we expected to arrive here, when late at night we were attacked by the Knight of the Black Scarf, and fifty of his men, and they killed every man of us except the two Harps and myself, and I have never known certainly whether I was killed or not. So it is, they left me on the ground for dead, and the Harps who had escaped unharmed into the woods, returned to the battle ground after the enemy left, and finding there was life in my body, made a slide, and brought me here.”

“And where are you wounded, Phelps?”

“Where? Why don’t you see that my back is broke? Yes, uncle Eb, when I thought I had him for keeps, struck me a blow with his old “blaze face,” certainly with more force than a horse could kick, for it not only broke my back, but several ribs, also.”

“But how comes it that you were deserted by the Harps?”

“Well, after staying with me one night, they said they must hasten back to Dokes, in order to meet you and give an account of the disaster. They said if they did not find you there, they would go on to Bunch’s bend.”

“That is singular. Why I stayed all night with Bunch, and spoke with him freely about our misfortunes, and he said not a word of having seen the Harps. I also called at Dokes’, and took a styrup dram, and though I did not choose to trust him with all our matters, as he has not yet consented to join us, he certainly would have told me if the Harps had been there.”

Captain, if you will promise not to *peach*, I will tell you what I think of the Harps, and may be it will be for your good.”

“Speak out Phelps, and fear not.”

“Well, Captain, you know the Harps were engaged in this business on their own hook, on the wilderness road, in Kentuck, before they joined you, and I have got it in my head, they have a mind to set up for themselves again. If it had not been for Devil Baker, they would have done so at the “falls,” and I don’t like their manœuvres.”

“Have you heard them say anything that caused you to come to this conclusion?”



"Well nothing that was very pointed; but whenever I would complain about your paying no attention to my doctrine, that "dead men tell no tales," they have always been ready to make you appear too squirmish like, too —"

"Cowardly, you mean," said Mason.

"Well, yes, too cowardly to command the Knights of the road."

#### CHAPTER IX.

Mason rose, and for some minutes walked the floor in deep thought; at length he turned and said —

"Phelps, the information you have given tends but to confirm my presentiments of coming events. That some great calamity, or change in my fortunes is about to take place, I have not the shadow of doubt, and though there seems to be but little similarity in our feelings, I feel that I need council and advice; to you, therefore, I am about to unbosom myself, after which, your advice may have much to do in saving us both from impending ruin. I will not tell you my early history, except to say that of course my true name is not Mason; that my mother was a pious, good woman, while my father was for years a Knight of the road, without her knowledge, indeed she had no suspicion of such a thing, until he was arrested and tried, condemned and hung. My father was an infidel, such as we all profess to be, and of course, gave my mind a turn for his business, but in spite of my efforts to walk in his footsteps, the image of my poor old mother haunts me through life, and palzies my arm when I would strike a death blow to the heart of an innocent fellow being. As for stealing and swindling, (I call things now by their proper names,) I can do my part, but indeed I cannot bring myself to commit murder in cold blood, for no other purpose than to put money in my purse. You remember the affair I had at Louisville, and the game I played with that beautiful and confiding girl, but you don't know how deeply I had wronged her family long before I saw you. I caused her little brother to be stolen by the Indians. Afterwards I caused the Indians to capture the whole family and, to secure possession of the girl, and especially the large fortune which in that event she would inherit, I caused the Indians to put her father and mother to death. Well you know how I succeeded in getting her fortune. All this you may regard as scarcely worth a second thought, as it was all done in our line of business; but you do

not know as I do the daring bravery, and the deep seated revenge which may be aroused in the bosom of that remarkable woman. You all thought strange that I would have a sham marriage, when I might have been truly married to the wealthiest and most beautiful girl of the west, and you thought still more strange that I chose to leave her forever, without ever lying in her arms. I now candidly confess that all this was caused by my knowledge of the pure principles which animated her bosom, and her high-toned sense of honor. I knew she would have stabbed me to the heart, had she found she was wedded to a robber. I knew she would traverse the globe to punish the man who would rob her of her virtue, and hence I dared not trust myself with her alone after she thought herself my lawful wife. I knew she regarded all her wealth as only fit to be bestowed upon the virtuous poor, and hence, I supposed, if I left her virtue unharmed, she would take no thought about the money I swindled her out of. But *now* I look upon the matter in a different light. I believe she regarded our pretended marriage as an insult and an injury not to be forgiven, and that through her agents, she is now seeking, and if something is not done, will ere long find revenge in my death. To be plain, I believe the Knight of the Black Scarf has the promise of her hand in lawful wedlock, upon the single condition that he will take my life, and as sure as I remain on the "Trace," he will succeed. I have seen him since you have, and, as in all other cases, he made his appearance at the very moment when he alone could thwart my well laid schemes and deprive me of my ends. He has not only whipped us in every battle, but in every instance reduced us to penury and want, by depriving us of the means we had in possession ; and that he is not fighting for money I have the clearest proof, being well apprised that in every instance he has given to others, (not of his band) every dollar he took from us. In the last case he not only deprived me of Laura De Montane, for whose ransom I could have gotten every dollar's worth of property the old man possessed, but he done more, he not only captured the ten thousand dollars, returned with it, and at the very moment when I was about to escape suspicion and fix the crime upon Laura's lover, the Knight entered the court house, and a single glance, when our eyes met, told beyond the shadow of a doubt, that above all things else he sought my heart's blood, and but for the crowd in the house, and the fact that no one had the slightest suspicion of my true character, I

could not have escaped ; and even then I must have been overtaken, had I not been concealed by one in our pay. Phelps, frown not, but hear me through, for I feel a deep conviction that our lives depend upon the course we shall adopt for the future, and I have no one to advise with but you. I know your plan has ever been to way-lay the road and kill him. This we have tried again and again, not only without success, but sometimes with heavy loss. I know but one man in his band, but I believe all are as true to their leader as he is, and we all know that if uncle Eb loses a friend by the hand of an enemy, he will take revenge or die in the effort ; it therefore, follows, that we must kill off every man of them in order to be safe. This it seems is impossible for us to do. What then shall we do ?”

“Lick the muzzle, and try it again. Why Captain, you do not think of deserting us just at a time when we have not a shiner to our name ?”

“I mean not to desert at all, but boldly and plainly to speak my mind, and if, after so doing, I should determine to give up the business, I will do it openly, and defy all opposition. What though I should fall by the hand of my own men ; it will only be giving them an opportunity of revenge, instead of the Knight of the Black Scarf ; for that my end is nigh, I sincerely believe. For weeks past my eyes have not closed in sleep, without seeing the image of those I have injured (and their name is legion) pass before me. Some have come to me crying for bread, charging that through my agency they have been reduced to beggary and want. Suckling babes have called upon me to bring back their mothers, long since sent to their graves through my agency. Men and women have stood before me, and spitting in my face, told me with a triumphant laugh, that their day of retribution and just revenge was at hand ; but of all the images, the same female you describe as having ferreted away Devil Baker, haunts me most. Except in my visions, I have never seen her, nor do I know in what I have wronged her, and yet I feel that by her hand, I am threatened with a heavy blow. The last time she visited me in my horrid dreams, she fixed her glassy, but lovely, eyes upon me, and beseechingly prayed that I would bring back her noble, idolized husband, and after waiting in seeming expectation that I would obey her wishes, despair seized her soul, and oh ! I can never forget her look of reproach, nor the maniac laugh which rang in my ears, as she turned from me and said,

‘Murderer, nothing but your heart’s blood will cure my malady and restore reason to its wonted home, and be assured the day is not distant when I shall behold your dying agony ; then, then will I laugh at your calamity, and God will mock when your fear cometh — till then farewell !’ Phelps, I am not mad, nor am I less a man than formerly, but these visions, together with the upbraiding of a guilty conscience, satisfies me that there is an awful day of reckoning ahead. We all believe in a God, and the question arises, could He who created and placed us upon earth, suffer us to rob and murder our fellow creatures with impunity ? Oh, if I could live over again my days, I had rather be an abject slave, and, beneath the lash of a hard master, toil on through life, living only upon bread and water, with a conscience void of offence, than be surrounded with all the riches and luxuries of the world, and suffer, as now, unseen, the tortures of a guilty conscience. Phelps, you who have so long and faithfully served me ; you whom I have encouraged in crime until you have learned to look upon blood with seeming pleasure, suffer me to blot from the remembrance of a just God, one dark spot upon my guilty soul, by inducing you to fly from further pollution, and point you to a possible means of escape from impending ruin. You have but now a warning, which if neglected, may never again in mercy be sent. Let us away to some other land, and resolve to do no more evil ; what say you ?”

“Captain, I have heard you patiently, but with surprise, and you must allow me to answer you unreservedly. In your days of prosperity, myself and a few others were obedient to your will. When misfortune assailed you, there was not a man of us who would not have died in an effort to execute your orders. It is true, that you have never been foremost when the *claret* was to be drawn, but how much less a crime is it to order your men to do the work ? Did you propose to quit the business at a time when your men’s pockets were well filled, there might be an apology for you ; but now, knowing every man is reduced to beggary and want, and knowing they are cut off from the privilege, of ordinary men, that of appealing to the cold charity of a cold and calculating world ; knowing *we* dare not approach society either for employment or alms, I say that your proposing now to withdraw, is more than I was prepared to hear, Were I disposed to listen to your proposition, I might very properly ask, who of us will dare go back into the world and run the risk of having our bodies hung upon

the gallows to feed the crows? Where could we fly to and be safe from the clutches of the law? But above all, where could we hide ourselves from the just vengeance of our own band? What traitor—what deserter, has ever yet escaped their vigilance? No, Captain, I cannot turn back, at least until I have accomplished my ends. When I have made fifty thousand dollars, I am willing to withdraw with the consent of the company, and turn my attention to a life of luxury and pleasure; but until then I am resolved to remain and fill out my destiny. As to a guilty conscience, I know nothing about it. I have been placed on earth without my knowledge or consent. I behold the good things of the world in the hands of men having no higher claims to them than I have, save it be the protection of a code of laws, made by the rich for the benefit of the rich. We have *heard* of laws for the benefit of the poor, but who ever saw or read such a law? The law-making power have undertaken to fix the number of hours which shall constitute a day's labor, and this is *called* the poor man's law, but who ever heard of a law that gave the laborer a fair proportion of the profits arising from his labor? The Legislature very gravely tells the laboring man that he must work faithfully so many hours per day, for his employer, but they cunningly and meanly leave it in the hands of the rich to take advantage of the necessities of the poor, and get their labor for a mere pittance. Tut, tut, the laws of the land are but wind-mills, to grind the poor and make the rich richer; upon such laws and upon such a world I make war. Life is but a scramble at most, and he who scrambles best is the cleverest fellow in the estimation of the world, whether he be a murderer or a thief, and all men are either the one or the other. Power is law, and money is power, and he is a fool who does not endeavor to possess the one that he may enjoy the other. You tell me I have been near death's door, and so I have, but by whose means, pray? I grant you done your part in making a good haul from the old Frenchman, and that we were all interested in holding on to it; but that money could have been brought away without the loss of a drop of blood, had you not encumbered your men with a piece of useless baggage, in the way of a whining girl, with orders to bring her off unharmed. Had you, as I would have done, ordered her breath stopped, and her body thrown into the nearest pond, all would have went on well; eight of our men would not have fallen, and I should not be compelled to sneak through the world with a broken back.

Captain, I have 'stooped to conquer,' and I am resolved to do it. I have passed myself for an ignorant and illiterate man with our own band; you know something of my history, and my reasons for thus acting. Knowing all this, the very man who has so long hunted up opportunities for his men to keep their hand in and make them expert cut-throats, at the very time when his services are most needed to mend our fortunes, that man who has brought us to poverty, preaches about a guilty conscience, and talks of deserting his post."

"Hold, I will hear no more. Phelps, it shall never be said that Mason deserted a friend in distress. No, by the gods;—to the wind with all my presentiments of coming evil. Phelps, breathe not a word of what I have said, and be assured the day will soon come when every drop of blood spilt by a member of my band, shall be amply revenged. To you I confess that I have avoided a meeting with the Knight of the Black Scarf, but I swear that from this hour I will seek to encounter him and dare him to measure arms with me. I will show you that when Mason wills, he has the nerve to execute, and as we can never succeed on the road while that self-constituted Knight is permitted to dog our tracks, mine be the task to deal him the fatal blow."

"Spoken like a noble Knight of the road, my noble Captain. And now I beseech you, lose not an hour; go and bring Molly Jones to me, that I may not again be left to starve, and then away with all speed to gather up your forces. I hope very soon to be able to join you, but should I be forced to remain here until you are prepared to act, I beg of you to do up your work *clean*. Leave no babblers to tell tales; and, Captain, d——n the women; have nothing to do with them unless they intrude upon your way; in that event, send them where Ward's ducks went, and do what no other man has thought of—*stop their tongues*, and my word for it, in less than six months we shall have shiners enough to serve us through life."

#### CHAPTER X.

"Aye, think upon the cause—

Forget it not:—when you lie down to rest,  
Let it be black among your dreams; and when  
The morn returns, so let it stand between  
The sun and you, as an ill-omen'd cloud  
Upon a summer day of festival."

Some fifteen or twenty miles south-east of the spot now occupied by Vicksburgh, there is a remarkable high hill of peculiar shape and sin-

gular appearance. The country around is rather broken than undulating, and yet for many miles no hill is to be seen which will compare in height with the one spoken of. Its base, a complete circle, is some six hundred yards in circumference, and cone-like, it continues to rise far above all others. From the base to the top not a tree or shrub takes root; its exterior presents to the eye nothing but a heap of sand, pebbles and shells, resembling much, though of darker color, some of those lands in the "Old Dominion," where the grass-hoppers starved to death after the flood, but upon which many of the "first families" have since been raised. But our hill differs from the Virginia lands in this. While its sides are barren and destitute of soil for the maintenance of vegetation, its top is, or was in 1800, covered with a dense grove of young and flourishing pine trees, taking root in a rich soil. This grove covered the entire hill top, and at a distance gave the hill the appearance of a tall, luxuriant palm tree, which, taken in connection with the fact that it was believed to be occupied by Mason and his men, caused it to be called Mason's palm tree.

On a dark, cloudy day, in the summer of 1801, about thirty men, all of rough exterior, were seated in a circle near the margin of the grove, seemingly holding a council in reference to some matter of deep moment to all. At length, one who seemed in authority, and more intelligent than the rest, rose and addressed the assembly. He recounted the insults and injury which the Knights of the road had so long and so often received from the upstart, calling himself Knight of the Black Scarf. He called up to the memory of his hearers, the deeds of valor and renown, and the triumphant march of their little band, up to the time their uncompromising enemy made his appearance, and urged them to take, as he was about to do, a solemn oath, never again to disperse or separate, until the black scarf was worn by one of the Knights of the road, and their enemies exterminated or driven from the country. "I know," said the orator, "that of late you have charged me with loving more the caresses of a score of loving mistresses, than the interest of our band, and I am free to admit that the charge is not without foundation, but from this hour, I cut myself loose from every other tie than that which calls for vengeance for our fallen men, and the enriching of all who survive. As for the women with whom I have played the lover, let them look to it that they do my

bidding, and serve us well as outsiders, or I will ring their necks, and rid myself of the entire brood."

"Hold, most *noble* sir," said a voice from behind, which came from the tall, wasted form of a once beautiful woman. Her face all in all was still handsome, though her eyes were sunken and her cheeks pale; she seemed to be about twenty years old, and yet a close observer could not fail to see, that a deep-seated canker of the heart was rapidly despoiling her fair features, and perchance hastening her to a premature grave. She carried in her arms a suckling babe, and pressed it to her bosom as if she would shield it from a savage foe. "Hold, most noble sir," said she, "until one of your twenty concubines shall have an opportunity to be heard, and then if it shall please you, 'cry havoc, and let slip your dogs of war.' Nay, wave not your hand, nor frown upon me, I will speak, in defiance of you and your's, and though my speech may not tickle your fancy, it shall disclose a tale of truth you are little used to hear, and hearing know not how to appreciate. Think you I have suffered wrongs and injury and disgrace at your hands, and dare be silent *now* when I have heard from your own polluted lips a confession of your contemplated villainy? Think you, I can look back to the days of my youth, surrounded by doating parents and all the sweets of respectable society, when, in the guise of a minister of the gospel, you came serpent-like, twined your deadly coil around an innocent and unsuspecting girl, and lured her away from home and kindred and friends. I say, think you I can remember what I once was, and the *thing* you have made me, and still be silent. My most *noble* lord, will you not condescend to hear me recount some of the wrongs which I have suffered at your hands? For two long years in yonder lonely hut, I have sit, unseen and unknown by any honest man or woman, cheered only now and then by the protestations of never dying love, and your promises of honorable marriage, and my restoration to society. At first I believed you, how could I else, when you dared God to take vengeance if you did not speak the truth. Afterwards, I could not fail to see that you were engaged in some unlawful business, and finally, the truth with all its harrowing consequences burst like a destroying tempest upon my mind, and I beheld myself as I am, the play-thing, the tool, the outer garment, to be put on or cast off at the pleasure of the deformed, corrupt and abandoned owner."



"Captain," said one of the men, "suffer me, and I will put a stop to this prating gibberage?"

"I doubt it not," said the female, "you are all kindred spirits, and would rather spill the hearts blood of innocent babes, than hear the truth. I know you all and your fiendish machinations, but I laugh to scorn your scowling threats; strike, villain, strike, and thereby add another damning blotch upon your polluted soul. But no, I would not in mercy fall by your hands; but let the blow fall from the hand of the *Reverend* Mr. Morgan, alias Mason, the Captain of robbers and thieves. Nay, hang not your head, most *noble Knight of the road*, but look up and brave it out. Do you dare tremble beneath the voice of one of your loving mistresses? One who ere long is to become an outsider, and lead you to the bed-side of sleeping women and children, that you may murder and steal. Wretch, villain, murderer, look upon your own babe, cursed with your image, doomed to wear the lineaments of your face, and it may be, inherit the cowardice, the meanness, the brutality of its polluted father. Monster, it is bone of your bone and flesh of your flesh, but sooner than it shall ever know its savage father, this right arm, with this little dagger shall spill its innocent heart's blood, and send its soul to heaven, whither thou can'st never come. Oh God, to thy divine justice, I humbly present my wrongs; on thy holy altar I lay my petition; I present the dying groans of the men, women and children, murdered or beggared by this murderer and robber; I lay at Thy footstool the invocation of a curse upon the villain's head, breathed to heaven by my distracted father; I bring you the dying shrieks of my broken-hearted mother, crying to heaven for vengeance. In my arms I bring the testimony of a suckling babe, begotten in sin through the perjury of that monster, in human guise. Savior of the world behold thine image stamped upon this innocent babe, and if the wrath of Jehovah be enkindled,

"Haste me to know it, that I with wings as swift  
As meditation, or thoughts of love,  
May sweep to my revenge."

Mason, your days are numbered. I delight to tell you, that there is a traitor in your band, from whom I have learned all your secrets, and who will keep me advised of your every movement; you cannot escape, for as a wild beast I will cause you to be hunted down, and if taken alive, I shall seek the privilege of executing the law, by acting as

hangman, that I may gloat upon the dying agony of my seducer ; till then, I take my leave, with curses on your head."

As she concluded, she disappeared in the direction of a cabin situated a short distance from the point occupied by the council. A minute or more elapsed before a word was spoken. The words, the manner, but especially the look of the female had awed the men to silence. At length, Big Harp ventured to speak —

"Captain," said he, "shall we believe any thing we have heard, or is it all the gammon uv a crazy wench?"

"I know not" said Mason, "what importance to give to her threats, because I cannot see how it is possible for her to escape, not knowing any thing of our secret passage ; but you may rely upon it, she will do all she says, if she can find the means ; but I will look to it that she is confined to the cabin, and strictly guarded."

"Captain," said Big Harp, "in all things besides this, have your own way, and we'll be found Charley on the spot, but I must say a word now. "Knights of the road," he continued, addressing the men, "shall we not *instantly* take the nearest cut to git outen this trap? You understand. Yes, said one, and another, and another, and as they spoke, each rose to his feet. "Then follow me," said Big Harp, and all, save Mason, ran towards the cabin. Time was when they would not dare to move without his orders, but now, he too well knew that his power over his men was nearly gone, and an open attempt to arrest them in an effort to guard against the consequences of impending danger to all, would tend to lessen his power, and perhaps excite open mutiny. In short, feeling powerless, it afforded an excuse to himself for silently suffering his men to despatch the woman, and thus secure himself also from her threatened vengeance. But the battle is not always to the strong. When the robbers reached the cabin, no human being was to be seen. They hastily tore up the puncheons of the floor and examined all parts of the cabin to no purpose, they then hastened through the grove to their secret passage, when the truth burst upon their vision. She had indeed possessed herself of their secret and was gone. "Not a moment is to be lost," said Big Harp, "run and tell the Captain all, and make haste to follow us, we must overtake her before she reaches the settlement." As he spoke, he applied a key to a concealed trap door, and instantly exclaimed with a start of surprise, "ha, locked from below! Bill, bring an

axe, quick!" The axe was brought, and with all the power of the stoutest of the band, blow after blow was applied, during all which time Big Harp was uttering blasphemy and curses upon all women, and especially upon those who had been connected with the band, and had not Mason soon arrived, and entered heartily into their design, it is quite probable that his name would have come in for a share of the anathemas. At length the door gave way, and with a demoniac shout, the whole band hastily entered in mad pursuit, and swearing vengeance upon the woman and the traitor who had betrayed them. And thus we take a short leave of our readers, promising that all secrets shall be divulged, and our tale

*Concluded in the next number.*

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A BILL has passed the Indiana House of Representatives, and will probably become a law, allowing the Masonic fraternity to erect a monument on the Tippecanoe battle-ground, to the memory of the distinguished members of the Order, who fell in that battle. Among the Masons who fell in that battle were Colonels Jo. Davies, Spencer, Owen, and Warrick.

[From the Christian Intelligencer.]

### THE TIME TO DIE.

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When would I die? When I no more  
Am useful on this mortal shore;  
When I no more shall feel or know  
The joy to soothe another's woe;  
When all my work on earth is done —  
Then would I greet my spirit's home.

When would I die? I have no choice,  
In Autumn's wail, or Spring's glad voice,  
If I my Savior's presence feel  
When death's cold chill shall o'er me steal,  
Then I would say, "Thy will be done,"  
And greet with joy my spirit's home.

When would I die? When God shall will;  
When through his mercy I fulfil  
The mission he appoints for me,  
While wafting o'er life's changeful sea;  
When I the welcome goal have won —  
Then would I greet my spirit's home.

When would I die? I cannot say,  
In winter bleak, or summer gay;  
When life's brief day is in its prime,  
Or when its sun shall low decline;  
If through earth's pilgrimage I share  
Our father's watchful love and care.

When would I die? 'Tis naught to me,  
To God I yield my destiny.  
But through His grace, while here I stay,  
I'll try to walk in wisdom's way;  
Then, when the parting hour shall come,  
With joy I'll greet my spirit's home.

Webster, Mich.

M. D. WILLIAMS. •

ADDRESS OF JAMES M. DAVIDSON, ESQ.

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WE tender our thanks to the author for a copy of his address delivered before the Grand Lodge of Tennessee, in October, 1851, and beg to say that we have risen from a careful perusal of it, enlightened by the deep reading and profound thought of the author, and encouraged by the fact, that at last a giant spirit has risen to do battle with us in the cause of truth and common sense. With the first number of the Signet, in May 1848, we assumed the responsibility of calling in question the right of the Rev. Dr. Oliver to palm upon the fraternity his visionary theory and tales of romance running back to the garden of Eden, and dignify them with the name of Masonic history. We have labored faithfully and unceasingly to warn the Craft against the ridicule which such ridiculous stuff, would bring upon our order; if sanctioned by intelligent Masons; but to this period, as far as we know, we have labored alone. Brother Moore, of Boston, an oracle with some, accepted an agency for Dr. Oliver's works, and advertised them for sale at his office. Now, thus much was to be expected from a brother countryman, but was it expected that he would give the influence of his pen for the wide-spread sale of a work which could but excite the ridicule or laughter of intelligent and well read men. Bro. Moore, of Cincinnati, with more credulity than forethought, not only fell into the wake of his name-sake, but re-printed Oliver's Landmarks, without seeming to know that there was scarcely a well defined land-mark in them, and has really worked himself into the belief, that every brother who can raise the money ought to have a copy of "the great work." And nearly all the other conductors of Masonic papers have more or less aided in giving circulation to Oliver's theory of Free Masonry. The Signet alone has hung out its banner in favor of the traditions of Ancient Craft Masonry. The Signet alone has fought against the flummery contained in the so-called "Scotch Rite Masonry" having anything to do with true Masonry, until recently the "Sentinel" has taken up this branch of the subject, and though perhaps, he dips his pen too deep in gall for immediate effect, the day is coming when the fruits of his articles will be widely and beneficially felt. But no

where have we met with an article which so effectually *uses up* the great works of Dr. Oliver on Masonry, as does the address of brother Davidson. We are not in the habit of inserting addresses that have already appeared in print, but we really wish we had room for Brother Davidson's; but with our present arrangements, large as our periodical is, we must for the time, be content with the following extract, which, if we mistake not, will *wake up* those who are interested in the sale of Oliver's works; for be it remembered, that while Brother Davidson would seem to include Preston in the same category with Oliver, nearly every preposterous notion referred to, belongs exclusively to the latter, though the former is by no means free from a part of them. Hear Brother Davidson:

"The origin of the society of Free Masons is invested with so much obscurity, that the theories on the subject have been as numerous as the persons who propounded them, and as opposite as their dispositions—its enemies contending for a comparatively recent organization—its friends, with equal earnestness, claiming for it a very high degree of antiquity.

"Now, its very recent origin is disproved by the clear testimony of history, which contains notices of architectural societies, with all the characteristics of Ancient Craft Masons, in the first centuries of the Christian era. So unequivocal, indeed, are the declarations of ancient writers on this point, that we regard it as almost impossible for any honest inquirer to have been deceived, and we can only account for their hypotheses—disputing the antiquity of our Institution—by referring them to a spirit of detraction which would underrate its well-merited claims in this respect. On the other hand, some well-meaning, but we hesitate not to say, injudicious friends of our Order, with a zeal surpassing knowledge, have contended for an organized existence of Free Masonry at a time when history is totally silent on the subject, and when reason would infer its organization to have been most unlikely, if not impossible. They would have our ancient brethren building temples for the worship of some divinity in ages when no such structures were dreamt of by worshipping men. They needed no temples, for, in the words of Bryant,

"The groves were God's first temples, ere man learned  
To hew the shaft, and lay the architrave,  
And spread the roof above them — ere he framed

The lofty vault, to gather and roll back  
 The sound of anthems — in the darkling woods,  
 Amidst the cool and silence, he knelt down  
 And offered to the Mightiest solemn thanks  
 And supplication.’ ”

“When we find Oliver, Preston, and others, attempting to prove that Adam was a Mason, having received Masonic secrets from God himself—when we find them contending that Masonry existed in Paradise, and undoubtedly, before the flood—when we find them clothing their fanciful conjectures in the garb of sober history, and dignifying them by that appellation, is it possible for us to preserve our equanimity? Can we regard their silly vagaries as any thing better than a tax on human credulity—an insult to sober judgment? What wonder is it that our Society has been so much *under-rated* by its enemies, when it has been so much *over-rated* by its professed friends? What wonder is it that it has suffered from the ridicule of thinking men, and that Masons have been charged with a degree of vanity and false pretension, which has proved detrimental to their best interests?

“It is gratifying to know, however, that no intelligent Mason believes the ridiculous hypotheses which have been advanced by these dreamy writers; and, with truth for his tenet, it is not easy for us to conceive how any man can believe what he has no right to consider true, any more than assert what he knows to be false. Not less difficult is it to conceive how the man, who admits into his creed the fictions of disordered imaginations, errs less against his *own* judgment, than, by a declaration of *known untruth*, he would err against the judgments of others.

“It is to be feared, however, that some are so taken up with a love for what is *ancient*, that they overlook the consideration, how far the claims in this respect are *true*. They possess a good deal of the antiquarian spirit. They are wonderfully captivated with every thing that is *old*, and as violently opposed to every thing *new*. Like the Chinese historians, and the Egyptian priests, they endeavor to secure respect for themselves, and reverence for their system, by establishing a connection, through a long line of demi-gods, even with the Deity himself. To such minds, the hoary locks clustering on the wrinkled brow of the Genius of Masonry, are more oracular in their admonitions than the maxims of holy truth which fall from his prophetic lips.

We entertain no such superstitious reverence for antiquity—believing as we do, with the author of *Hudibras*, that

‘Tis not antiquity nor author  
That makes truth—TRUTH;

and, further, that it is not the hypercritical age of Masonry which ought to recommend it to mankind; for those maxims of heavenly truth inculcated in its lessons, and those deeds of charity practiced in its administration. This we regard as the only tenable, because the only rational position; and, in the name of all truth-loving members of our order, we would protest against all attempts, by whomsoever made, to trace back an uninterrupted line of descent through Apostles, Prophets, and Patriarchs, so that Solomon and Moses, Shem and Noah, Enoch and Adam, may be included in the list of Masonic worthies.

“What matters it to us, at this day, whether the Temple of God at Jerusalem, or the temple of Bacchus, at Teos, as Masonic tradition informs us, was built by our fellow-craftsmen? What matters it whether Solomon of Israel, and Hiram of Tyre were our first Grand Masters—whether Saint John the Baptist, and Saint John the Evangelist, became our first Christian patrons, and walked the ‘Master’s carpet’ within the Lodges at Jerusalem? In a word, what matters it whether Free Masonry be less by a year, by a century, or a score of centuries, than the age that has been claimed for it?”

Suppose the most extravagant of these claims to be true, and that we could rest with implicit confidence in the belief that our Society ‘existed in the land of Nod on the borders of Eden’—Adam and his sons, and their sons, constituting the first Lodge—would this prove the excellence of modern Masonry? Does length of years affect moral institutions, as it does the flavor of tobacco, or the taste of wine? Then were Mahommedanism better, because older, than Protestant missions—then were the Christianity of our time better than that of the Apostles—then were modern Judaism holier than the simple faith of the unlettered Hebrew.

We admit no antiquity as a standard of merit. No! rather let us prize Masonry for what it *is*, and for what it *does*. Let us admire the Masonic temple for the excellence of its materials, for the wisdom and taste displayed in its erection, for the offerings presented by pure hearts within it, and for the streams of mercy that have gone out from



it, to supply the wants and alleviate the distresses of mankind. Believing that those who acknowledge, equally with those who set up false standards of excellence, are acting prejudicially to the best interests of our Order, we could not suffer an opportunity like the present to pass without recording our unequalled dissent.

“Not less various, and certainly not less conjectural, have been the attempts to connect Free Masonry with some organized society of ancient times. It has been traced, at least in the opinion of some persons, to the Chaldean, the Egyptian, the Eleusinian, and the Dionysian mysteries—to the Cabala and the Cabiri—to the school of Pythagoras—to the Essenes and the Gnostics—in later times to the Templars and the Rosycrucians. Much has been written to show, between our society and them, a unity of design, and an identity of origin. But, admitting that there are some points of resemblance, these by no means prove the existence of any historical connection. Indeed, we regret not the inability to establish such connection between Masonry and the ancient mysteries; nor can we see why any Mason ought to feel at all flattered by a well-established claim of alliance to the ridiculous ceremonies, and in some, indecent rites of their licentious votaries. Without entering into any formal argument on this point, it may be safely affirmed of the persons who originated the society of Free Masons, equally with the time of its organization, that there is no record of either on the scroll of historic remembrance; and that all *future* attempts to solve the difficulties must end, as all *past* ones have done, in uncertainty and conjecture.

“Still, wherever Masonry originated—whether at the building of the Jewish Temple, as its own traditions assert, at the massive structures of ancient Egypt, or the classic edifices of ancient Greece—whether allied to any of the societies of ‘the olden time’ or not—it has presented itself in later days to the student of history, with well defined characteristics, and stands before the world *now* the *oldest*, as well as the *best*, of all *purely human* institutions. It may be compared to a vast pyramid, whose broad base rests on the solid earth—to be seen by mortal eye, and calculated by human measurement—but whose top reaches away so far into the heavens above, that no mortal vision can penetrate the distance. The student of its later course, can no more point back to its beginning on the roll of ages, than the simple peasant, who stands by the bank of a majestic river, amazed

at the sweeping force of its eddying current, can designate the far distant spot in the savage wilderness where its first little rill determines its course toward the sea. Nor does this impair in the least, to the observing Mason, the value of his institution, any more than the 'Father of Waters' is impaired to the industrious voyager on its swelling tide, because he knows not whence it cometh; or than the Nile is rendered less valuable to the sun-burnt Egyptian, who cultivates plains of the Delta, because he knows not from what mountain-tops the waters have washed the fertile soil which they deposit in periodic layers upon his fields.

There are cases, it would often seem, in which man's ignorance of some things, only serves to enhance his estimate of others—yes, where increased knowledge might serve to produce less satisfaction. You know what a barrier is put to human inquiry by the abrupt announcement that, 'In the beginning God created the heavens and the earth,'—and yet, when that beginning was, no theology can define. You know how sublime the fiat of the Almighty, 'Let light be, and light was,'—yet *how* it was, no philosophy can determine. It is very questionable, we think, whether man would be a gainer by the solution of these long disputed questions—whether his reverence for the sacred Scriptures or their author would be increased by more minuteness of description—or whether a better terminus could have been put to human investigations. For my part, were I a theologian, I would desire no more detailed narrative of God's creative work—no more graphic delineation of the first opening light, than the master touches of the Hebrew writer. Were I an Egyptian, I would have the source of the Nile *forever undiscovered*, that the same mysterious grandeur might continue to invest the infancy of my noble river; and, being a Mason, I would not, if I could, draw aside the misty curtain which hides the first rude Lodges of my ancient brethren. Rather let the imagination picture them, assembled on some 'high hill,' or in some 'low vale,' as our tradition hath it, erecting their humble altar to a common God, and binding around their hearts the indissoluble bonds of sincere affection, which time cannot weaken, nor death destroy. Rather, much rather, let the origin and first history of our Order remain *forever unknown*, than that we should be led to adopt all the extravagances of *antediluvian* Masonry, subjecting ourselves to the ridicule of the world, which has grown too wise to credit 'the baseless fabrics' of

distempered vision, or to place any confidence in a society that would rest its claims to public respect on *unaccredited pretensions*."

The author then goes on to show most conclusively, that organized societies, governed by all the leading principles now claimed by Free Masons, existed in the early ages of Christianity, not pretending to give other evidence of the existence of Masonry at a period beyond the advent of our Savior, than that which our well-defined and generally received traditions teach. Take it all in all, the address is one of the ablest of the day, and does honor to the Grand Lodge who made the author their Orator. — Ed.

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### CATHOLIC CHURCH *vs.* MASONRY.

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We give below an article from the "Shepherd of the Valley," of the 17th January, 1852, a Catholic paper published in this city under the patronage of the Bishop. We suppose the article is taken from a paper in England, though the credit is not given; but be this as it may, the whole is endorsed by the "Shepherd of the Valley," as that paper publishes it without comment.

Our readers will remember, that in our history of Masonry we took the responsibility to give a brief, but true, account of the persecutions under which Masonry has suffered, and by which good men have been brought to the prison, the stake, and the guillotine, at the hands of the Church of Rome, and some of the Protestant denominations; which publication of historical facts, put some of our Catholic brethren in a rage, and led them not only to discontinue, but to denounce the Signet, as *falsely* attacking "The Holy Church." Added to which, we have received a number of private communications—some attempting to reason, and others to awe us into the admission—that the Catholic Church attempted to exercise no other influence against Masonry, than simply to dissuade its members against a connection with it. And yet, after all we have written, we have never charged the Church with half as much tyrannical and high-handed interference

as is to be found published by the Catholic press, and sanctioned by the dignitaries of the Church. The Signet is read mainly by Masons who do not need from us an argument to disprove the foul aspersions and malignant slander contained in this *very delicate* Catholic document. It is in some respects insidious and cunningly devised, and yet unfortunately for that arrogant Church and the tyrants who govern it, the article carries with it its own refutation. We respect our Catholic brethren who have the moral courage to give their testimony in behalf of truth, and thus denounce the base charges here promulgated; but he who can justify or even excuse this premeditated and malicious slander, should never enter a Lodge room, where every tenet of our Order teaches and inculcates the very reverse of what is charged by the Pope and his apologists.

We have long known that a secret influence was being brought to bear against Masonry, by some of the rulers and Priests of the Catholic Church in this country. We have known several Masons, members of that Church, to die in St. Louis, who upon their death-bed were denied extreme unction, and told they could not have *Christian* burial because they would not die with a falsehood on their tongue, in denouncing Free Masonry as opposed to the Christian religion. And yet we have been told by some of our brethren, yea, by some of our co-laborers in the great work of vindicating and disseminating the principles of our Order, that it is no part of our duty to animadvert upon the insidious slander of the Catholic Church; and what seems to us still more remarkable, some of these same brother Masons are highly tickled, if in the way of even-handed justice, we attempt to show up Alexander Campbell, or any other *Protestant Pope*. Now, as for ourself, we have to say, that so long as we stand upon the watch-tower, we shall attempt to defend the citadel of our Order from the attack of every enemy, come in what garb he may, and we care not a button whom it may displease. We are satisfied that an effort is making to enforce more rigidly the edicts of the Pope in this country; and the day is at hand when a line of separation will be openly drawn between Masonry and the Catholic Church. What man can be a Mason and believe the Pope infallible? Will any Mason dare, in the presence of his God, to say the Primate, under the authority of the Pope, has not made false charges against Masonry? But we will give the

article, that our readers may judge. The article is copied *verbatim* as it appeared in the above named paper. — Ed.

### FREEMASONRY.

“A correspondent writes to ask the meaning of the clause in the Primate’s recent Pastoral, which, along with other secret societies, condemns Freemasonry. He tells us — what on so plain a matter we are very sorry to hear—that this clause has given rise to a great deal of clamour. He wishes to know whether the Church objects to the Order of ‘Odd-Fellows?’ and he also wishes to be able to give an answer to his dissenting brethren when explanations are asked on these points. The meaning of the Primate’s Pastoral seems to us so very clear from the words of it, that we can do no better than transcribe them here for general perusal and reperusal:—

“‘And here let me admonish you again, as I have done repeatedly before, both by word and in writing, that nothing can be more fatal to charity, than those secret societies parts of the country—continual dissensions, feuds, disputes between neighbors, party fights, injuries inflicted on property and on persons; and, to pass over other evils, most appalling murders, that cry to Heaven for vengeance. I have before declared to you, and I beg of the Clergy in every Parish to repeat the admonition continually, that ‘all those who are banded together by oath in those wicked societies under whatever name they may be called, and also all Catholics who join the society of Freemasons, as has been repeatedly declared by the Roman Pontiffs, are subjected to the penalty of excommunication, cut off as rotten branches from the Church of God, and if they die in this deplorable state, doomed to eternal perdition. It is a sad calamity, that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district.

“‘To put an end to this, and all other evils which afflict us, I exhort you, dearly beloved, to pour forth fervent prayers to the Mother of mercy, to put yourselves and your afflictions in her hands, to implore her patronage, and to imitate her virtues.’

“‘We think we never read words the meaning of which was clearer than those we have marked in italics,\* and it will not be amiss to pay

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\* The “Shepherd of the Valley” uses no italics, and hence we do not know what particular words the “Tablet” refers to; but we fully agree with him, with or without italics, that words were never plainer. — Ed.

attention to the several clauses of them. All those who are banded together by oath in secret societies ;—this is the first and most general clause. Then, specially and particularly, all Catholics who join the society of Freemasons. And what does the Primate declare of these classes of persons? Nothing as from himself. Nothing within his discretion to do or undo? Nothing that he has done, or is doing, or is about to do. But he simply informs his hearers and readers of a *fact* which—as the case stands—is as much beyond the Primate's control as beyond that of the humblest individual. He tells us that the unhappy persons described have repeatedly been declared by the Roman Pontiffs to be subjected to the penalty of excommunication, and, if they die in this deplorable state, are doomed to eternal perdition.\* If this really is so, it is surely important that it should be made generally known; and we think the Primate deserves very well of his spiritual subjects, and indeed of all who read his grace's Pastoral, for putting up so useful and prominent a finger-post at so very frequented a cross road. †

“This subject has frequently been discussed in the *Tablet* in by-gone years; but if, after reading the words of the Primate, any curiosity is still upon the matter, we have great pleasure in informing our correspondent and all other inquirers that even the fact of so very respectable a person as the late royal Duke of Sussex being a Freemason did not save that body from the repeated condemnations by the Holy See of which the Primate speaks, and of which, long years since, the present Archbishop of Tuam and other Bishops in this island have repeatedly spoken. The dates of some of these Papal condemnations were—Pope Clement XII. in 1883; Benedict XIV. in 1751; Pius VII. in 1821; Leo XII. in 1826; and Gregory XVI. in 1838.

“The Bull of Benedict XIV. lies before us; it refers specially to Freemasons, and states with the clearness and explicitness which belong to all the documents issued by that great Pontiff, not merely the condemnation, but the principal grounds and reasons of it; and if any one ask why the Freemasons are condemned, we cannot do better than state the reasons in the very words of Benedict XIV.

“One of the reasons he alleges is—‘the close and impenetrable bond of secrecy with which are concealed whatever is done in the

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\* By whom, the Pope? — Ed.

† We think so too, “if this really is so.” — Ed.

meetings of Freemasons ; to which may be fitly applied that saying of Cæcilius Natalis, uttered on a very different occasion, that *virtuous and commendable deeds rejoice in publicity, but deeds of darkness shun the light.*\* †

“Another reason is, ‘the oath with which the Freemasons bind themselves to the observance of this inviolable secrecy—as if any one was at liberty under the plea *whether of a simple promise* or of an oath to protect himself from the obligation when required to do so by lawful authority of giving information in answer to inquiries made with the view of discovering whether anything takes place in these meetings contrary to religion or to human laws.’ †

“Another reason is, that in many countries, the Freemasons are condemned and proscribed by the civil laws. ‡

“A final reason is, that ‘these societies are in bad repute among prudent and reputable people, who are in the habit of regarding the members of them as depraved and immoral persons.’ §

“These are the reasons assigned by Benedict XIV.; and as to the fact—in order to bring it down to a later, and we regret we cannot bring it down to the latest, date—we may refer to the answer sent in 1838 by the late Pope Gregory XVI. to inquiries on the part of English Vicars-Apostolic, or some of them. Two questions were propounded—

“The first was—‘whether in part soever of the world while they are bound together by an oath to observe secrecy, and while the custom of exacting that oath prevails, Confessor can lawfully and validly grant sacramental absolution to Freemasons before they shall absolutely and positively abandon forever the aforesaid condemned society?’

“The answer given to this question on the 5th July was, that ‘in the case as put it is not lawful to grant absolution. *Justa exposita non licere.*’

“The second question arose out of the answer just given. It was

\* Then woe be unto the confessional. — Ed.

† Have not Priests been known to refuse to testify in Courts of justice in relation to the secrets of the confessional? — Ed.

‡ Then should the Jesuits be denounced everywhere, for they have been expelled from every country, we believe, in which they were to be found in great numbers, except the United States. — Ed.

§ This charge is the result of profound ignorance, or a wilful misrepresentation of the truth.

doubted whether the words ‘non licere,’ ‘it is not lawful to grant absolution,’ were meant to convey the meaning that any such absolution would be invalid as well as unlawful.—‘*Utrum verba illa ‘non licere’ includant in casu exposito, etiam invaliditatem absolutionis.*’

“The answer given by the sacred congregation, and specially confirmed by Gregory XVI. on the 27th June, 1838, was, ‘that in accordance with the Apostolic Constitutions, the question must be answered in the affirmative (*respondendum esse affirmative juxta Constitutiones Apostolicas.*)’

“We believe that what we have now said is a sufficient answer to the question put to us as to the fact and as to the law. But, surely, as to the reason of the thing the case is too clear for argument amongst Catholics. In England, and amongst Potestants—who, of course, cannot be expected to have other than loose and inexact notions about morality\*—it may be enough to say that in our happy country Freemasonry produces no unhappy results upon which you can put your finger, and, therefore, it must be held lawful—especially as an act of Parliament permits it,† and the late liberal, if not virtuous Duke of Sussex countenanced it. But Catholics, we suppose, pretty generally understand that the plea of having respectable associates in any evil course, is not admissible in the Upper Tribunal—the last Court of Appeal.

“What is the fact? A candidate for admission to the Society of Freemasons is required to contract an engagement that he will not reveal the secrets of the society,—that is, he is required to keep secret he knows not what. He makes a solemn contract in utter ignorance of whether it is lawful or unlawful.‡ By the nature of the case this is so. Until he has taken the oath, or made the promise, the things he is not to divulge are not made known to him. He may *guess*, but he cannot *know*. The secrets may be harmless puerilities, or they may be crimes. If they are harmless, it may be lawful to conceal

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\* What think you of that, ye old soldiers of the cross who have been bush-whacking the very skirts of the west, in order to win souls to Christ? — Ed.

† Aye, there lies the true secret, it must be allowed, because neither the Church nor the Pope can help it — Ed.

‡ This is false. — Ed.



them — if they are crimes it would be a crime to conceal them.\* In perfect ignorance, then, of whether his oath or promise binds him to perform a harmless act or to commit a crime, he engages to do either according to the circumstances of the case. If there is such a thing as morality in the world and a God in Heaven, *this* cannot be lawful.

“ But suppose it is answered that the candidate for admission among the Freemasons has satisfied himself by the testimony of reputable persons, that in the secrets of Freemasonry, there is nothing unlawful — what then? We say in reply, that no such evidence can be sufficient in the present case, and that for a simple reason. All the evidence that can be produced applies to the *past*, but the undertaking, oath, or promise, applies particularly and specially to the future, the unknown and uncertain future. You do not promise to keep inviolable the secrets of Semiramis or Julius Cæsa, but the actions, purposes, and designs, as yet unknown even to themselves, of John Nokes and Thomas Styles, who are now alive, and, perhaps, of their children, who are yet unborn. The original Jacobin Club in Paris was comparatively, if not positively, a harmless society, having objects which many good men thought laudable. But by degrees it drove away all its less violent members, and ended by carrying to perfection both the theory and practice of wholesale assassination. Suppose a person, in the earlier days of its history, had taken an oath not to reveal the secrets of this murderous Jacobin Club:—this, in principle, is what every man does who binds himself to keep secret the unknown future.

“ But this is not all. It is very easy, no doubt, to deny the immorality or impropriety of the Freemason Lodges in these islands—precisely because they are secret. If you take an Orangeman’s word for it, the Orange Societies are perfectly lawful, and even highly meritorious. A Thug will honestly give the same character of the sect to which he has joined himself.† But without pretending to know the secrets of Freemasonry at home, two things are perfectly certain:—*first*, that the Freemason Societies all over the Continent are dens of

\* Is it considered a crime to conceal from public justice the knowledge of a crime made known in the confessional? When we were a boy, a Catholic Church was established at Bairdstown, Ky., and rumor said that shortly after the confessional was opened, a great variety of stolen articles found their way home to their original owners; but we never heard of a prosecution growing out of any thing thus known to have been stolen. — Ed.

† And will not the Jesuit do quite as much? — Ed.

irreligion and of revolutionary—that is, anti-Catholic politics ; \* and, secondly, that the Freemasonry of England is in ‘full communion,’ as our Puseyite friends would say, with the Freemasonry of the Continent.’ †

“It is a fact not now mentioned for the first time, but published four or five years since in the *Correspondent* by a French diplomatist who vouched for the statement with his name and with dates—that when the Duke of Sussex was Grand Master in England, the Swiss Freemasons, who are notoriously a standing conspiracy against the Church, dissolved their affiliation with the Societies in Paris, and procured a formal act of affiliation to the Freemasons of England. If this be true, and it has never been contradicted, it is undeniable that English Freemasonry is in the most direct way the ally of Swiss Freemasonry—in fact, is the basis of that tyrannical warfare waged by the Swiss Deists against the religion and the liberty of the Church. ‡

“The truth is, that Freemasonry, like all other secret societies, consists of many dupes, and a smaller number of knaves, which latter are alone trusted with all the secrets. § When any honorable man assures us that he is a Freemason, and can vouch for it that Freemasonry is harmless—our answer is, that no doubt all the Freemasonry he knows is harmless. But who can vouch for it that he knows all the secrets of the Society? That he is trusted with the more hidden designs? That nothing is kept back from him which it would be inconvenient to reveal?

“In dealing with such an assurance you have to credit not merely

\* Then to be anti-Catholic is to be irreligious and revolutionary. —Ed.

† Why not have the boldness to say Masonry is irreligious and revolutionary in England also? You would, if you had not been afraid it would be unpopular in a Protestant country. —Ed.

‡ Here is an honest confession. Masonry is an evil, because the Church of Rome cannot control it ; and men are Deists if anti-Catholics. —Ed.

§ This hits us right plum in the face. We have long entertained serious doubts whether we were QUITE as good as we ought to be, but we never knew before of this infallible way of distinguishing between knaves and dupes, and but that it is known we have taken all the degrees in Masonry, we might hesitate to acknowledge we had been found out at last. Well, we have one consolation ; we have a host of REPUTED worthies in our company, and if we are not mistaken some of them, especially in New Orleans, have a very high place in the Catholic Church. By the way, wonder if this is the way to account for the fact that Priests are entrusted with all the secrets of the members ! Hope we don't intrude, but most certainly the writer holds the doctrine, the greater the knave the more trustworthy. —Ed.

your informant's veracity, but his penetration, and, perhaps, also the veracity and penetration of other persons, his informists, but of whom you know nothing. The inevitable conclusion is that Freemasonry, by the secrecy which forms an essential feature of it, is altogether unendurable in the Christian Church." \*

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\* Strange, indeed, if the same rule will not apply to the confessional. — Ed.

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### “AND STILL THEY COME”—GRAND LODGE OF OREGON.

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THROUGH our correspondent, Brother M. Davenport, we learn, that a Grand Lodge has been recently organized in Oregon Territory. We are not in possession of any of the particulars, but we are rejoiced at this cheering news, well knowing how much such an organization is calculated to forward the interests of our Order with that young, but growing population. It is quite probable that Grand Lodge will be called upon to say whether it is not possible to find a large population within certain localities, and yet not a sufficient amount of good material to build up and preserve in purity a branch of our Institution. Should such a question arise, we have no fears but that the brethren in authority, will meet the responsibility with honor to themselves and for the good of the great family of Masons. — Ed.

## GRAND LODGE OF NEW YORK.

## MASONIC JURISPRUDENCE.

[CONTINUED.]

“IX TERRITORIAL JURISDICTION. — We referred in our last year’s report, page 74, to the project in Kentucky, of dividing the State into two Masonic Jurisdictions, Northern and Southern; and in connection with it, to the position expressed by a Committee of the Grand Lodge of Massachusetts, ‘that there can properly be but one Grand Lodge in any one State,’ and said that we presumed they meant ‘where their claims and jurisdiction conflict.’ In connection, we said, ‘there were two Grand Lodges in England for a long period.’ We referred to the Grand Lodge at York, and the one in London. The latter is said to have been first organized in 1567, to administer the affairs of the south of England, which it continued to do with great success, down to the year 1702, when it ceased to meet, until its revival in 1717. After its revival, cordiality and friendship continued between the two Grand Lodges, until 1784, when the Grand Master, at London, constituted two Lodges, and appointed three Provost Grand Masters within the northern jurisdiction. A dispute arose, and all friendly intercourse ceased. The Grand Lodge at York, however, continued its existence until 1799, when it confirmed and granted the constitution of the Ancient Grand Lodge in London, for the District south of the Trent, which was among its last official acts, and soon after ceased its existence.

“X. *General Grand Lodge.*—The opinion of this Grand Lodge, on the subject of establishing a General Grand Lodge, appears to be, that it is now inexpedient. 1. Because a majority of Grand Lodges are not agreed in it. 2. Because of the difficulty of agreeing upon its constitutional powers. 3. Because from recent evidence, it seems probable that most if not all the objects for which it would be established, can be as well or better accomplished without it. 4. Because the General Grand bodies now in existence, have not fulfilled the expectations of the fraternity. 5. Because the erection of such a body would necessarily occasion a heavy expense. 6. Because it would

necessarily render the State Grand Lodges subordinate, instead of independent bodies. 7. Because its decisions would in most cases be made by individuals, and would not carry with them the weight desirable, and might often be disregarded.

“XI. *The Powers and Duties of Wardens of a Lodge.* — We think the Senior, and after him the Junior Warden, succeeds to all the duties of the Master, in his absence. This is the Ancient usage and Constitution of the Order, as we understand it. Although the Wardens are not installed as Master, they are installed as Wardens, and know the rules applicable to conferring degrees,\* and are told in their installation, that in the absence of the Master they are to succeed him in his duties. So that, it is our opinion, they can confer the degrees, without calling in a Past Master. It is said, and we think on good authority, that the rank of Passed Master was unknown in the Fraternity, until about 1772, and that it was then an invention of the Ancient (*irregular*) Masons in England. Their peculiar privileges in this day, have arisen by courtesy and custom, since that date. Though great respect was paid to ‘old Masons,’ who had served in the chair of a Lodge, at a much earlier day, so that one of them might be called to preside in the Grand Lodge in the absence of the Grand officers, or in a secular Lodge in the absence of the Master. And it was held by the Ancients, that in the absence of the Master, his authority reverted to the *last* Past Master; or, in *his* absence, to the *oldest* Past Master. But the better doctrine now is, that it goes to the Wardens, and, if they are present, in his absence, they only can open the Lodge; and if a Past Master takes the chair, it must be on the request of the Warden, and after the Warden has opened the Lodge.

“Originally, the master appointed his Wardens, and installed them. In the installation service in Preston’s Illustrations, printed 1780, are these words, addressed to the Senior Warden; ‘in my absence you are to govern the Lodge, and in my presence to assist me in the government of it.’ In the ‘Ancient Charges,’ ‘to be rehearsed at the the opening of the Lodge,’ in former times, printed in the same volume, is this passage: ‘A Craftsman, who is appointed Warden of the *work*, under the Master, is true to Master and Fellows, carefully *over-*

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\* Very true, then why Brother Hatch, do you attach consequence to the Past Master’s degree as a qualification to the Master?

sees the work, and the brethren obey him." When this charge originated in Ancient times, probably in the fifteenth or sixteenth century, if not earlier, the Master had but *one* Warden. The appointment of Junior Warden has grown up since.

"We will now show that the Warden did, in Ancient times, confer the degrees. *Elias Ashmole*, says in his Diary: 'I was made a Free Mason, at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Richard Penket, the Warden, and the Fellow-Crafts, (naming all of them,) on the 16th of October, 1646.' No Master, or Passed Master, is mentioned as being present. Every Lodge had a Master, and Mr. Penket is here mentioned as '*the Warden*.' In the year 1429, a Lodge was held at Canterberry, 'at which were present Thomas Stapylton, the Master; John Morris, Warden of the Lodge, with fifteen Fellow-Crafts, and three Entered Apprentices.' Latin Register of William of Molart Prior of Canterberry, page 88. At the General Assembly held in the time of Prince Edwin, 926, a regulation was made, 'that in future, at the making or admission of a brother, the Constitution (then made,) and the Charges annexed should be read by the Master or *Warden*.' Anderson's Constitution, 1723, p. 33. Showing that *the Warden* was to discharge the *Master's* duties in that respect, in some cases, and it is reasonable to conclude, that it means 'in his absence.' It also shows there was then but *one Warden*. These same charges are printed in Anderson's Constitutions, as revised in 1723, p. 51, 53, and speak only of '*the Warden*.' But the *New Regulation* then adopted, speak, and are the oldest written record of Masonry, that does speak of 'Senior and Junior Wardens.' Perhaps the Junior had been added shortly before. It is in the second Article of those New General Regulations, page 59, that the doctrine of reversion of the absent Master's authority to the *last* Master is first broached. The language is, 'and in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no brother is present who has been Master of *that* Lodge before; for in *that* case, the *absent* Master's authority reverts to the last Master then present; though he cannot act until the said Senior Warden has once congregated the Lodge, or, in *his* absence, the Junior Warden.'

"In the Constitution of the Ancient Grand Lodge, published by Dermott, in the Ahimon Rezon, 1774, Article second, published side

by side with the above, says, 'if a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing.' And the author states in connection, that ever since this change, 'in the Masters's absence he fills the chair, even though a former Master be present; except he has a mind to honor a more skillful Past Master; which is frequently the case.' In the Constitution of the Grand Lodge of New York, adopted June 24th, 1789, it is said: 'The Senior Warden succeeds to *all* the *duties* of the Master, and fills the chair when he is absent. Or, if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall, forthwith, fill his place, till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule, that the authority devolves upon the Senior Warden, and in his absence, upon the Junior Warden, even although a former Master be present.' It is added, that, 'the Wardens will generally waive this privilege in favor of any qualified Past Master, who may be present, and call on him to take the chair; nevertheless, such Past Master derives his authority under the acting Warden on the occasion, and cannot act until *he* congregates the Lodge. And, if *none* of the officers be present, nor any *former* Master, the members according to seniority and merit, shall fill the places of the absent officers.'

'The present Constitution of this Grand Lodge, provides, article 59, that 'the Senior Warden shall succeed to *all* the *duties* of the Master in his absence, and in the absence of both, the Junior Warden shall succeed to said duties.'

'XII. *The Past Master's Degree—Installation of a Master.*—We look upon this degree as nothing more than the installation service of a Master, embellished for the use of Chapters. That, as an installation service, it is necessary to a Master, before acting in that office. That as an installation service, it is under the control of any one or more of those who have received it, and may be conferred by any one or more of them; and they may ask the aid of, or allow Chapter Past Masters to be present. That as a degree, and an installation service, it differs somewhat in ceremonies. That, as a degree

it is solely under the jurisdiction of Chapters,\* but as an installation service, it is solely under the *legislative* jurisdiction of the Grand Lodges, and the *conferring* jurisdiction of those who have received it as elected Masters. We do not believe a Grand Lodge ought to confer it as a Grand Lodge, nor even prescribe upon whom, nor how much of it may or shall, or shall not be conferred, short of the whole, for we think it an old usage before 1717, that every Master elect is entitled to it, and must have it before he can serve in his office. We do not think a Chapter Past Master, can legally confer it on a Master elect, unless he who confers it has served as an elected Master. His having received it in a Chapter will be no objection, and make no difference, if he has served as a Master in the chair by election in a Lodge, and understands the difference in the ceremonies. The Grand Master of a Grand Lodge, when installing a Master elect, or any one deputed by him to perform that ceremony, being a Past Master by election in a Lodge, can confer it.

“But, the *Chapter Degree* should never be conferred except in a Chapter. The rules of Chapters forbid it. But there is no rule of the installation service, that forbids a Chapter Past Master being present; although he cannot confer it, unless having received it in a Chapter, he has afterwards been elected and served as Master of a Lodge; for then his Chapter degree serves in place of it. The installation service will not answer in a Chapter in lieu of taking the degree, because the Chapters confer their own degrees, and charge for them, and because the Chapter degree contains *more* than the installation service. The difference we pointed out in a former report.

“XIII. We think it no objection to a Warden’s acting as Master *pro tem.*, in conferring degrees in the absence of the Master, that he has not received a Master’s installation, nor the Past Master’s degree in a Chapter; for he acts upon his knowledge of his Master’s degree, and under his own installation. In the 9th Section of the Master’s degree, he learns the ceremony of installation, as far as he is permitted to know it, in the Grand and subordinate Lodges and the qualifi-

\* We regard the degree as being the same in or out of the Chapter, worthless at best, but we cannot conceive how it can be given except in a Past Master’s Lodge, and no such Lodge can be opened unless three Past Masters are present; but they do things in New York as is most convenient sometimes. If the Grand Master can alone, and unaided, confer the degrees, we admit there is no good reason why a Past Master may not alone confer the Past Master’s degree, or a Master Mason the Master’s degree.



cotions of our rulers. It is monatorial and he can study it. The charges to a Master, and what relates to the Charter, Constitution of the Grand Lodge, and By-laws of the Lodge, is publicly given in his presence. Should he err he will be judged in kindness, according to the degree of his instruction.

“Nor does this militate against the propriety of the rule, in either case, for in both it rests upon Ancient usage, which no true Mason will wish to reject or disregard. How long the present peculiar ceremony in installing a Master elect has existed, of course no one now living can tell, but we have before us, in Preston, page 81, a verbatim copy of the Ancient Charges used at the installation of a Master, in the time of James the Second, 1765-6, preserved in the old Lodge of Antiquity, No. 1, in London; which Lodge has records of its own meetings, which go back fifty-nine years before 1717, that is, to 1658; eight years before the great fire in London. So that the authority of the manuscript cannot be reasonably doubted. Preston, says, that ‘several records of the society of this and the preceding reign,’ those of Charles 1st., and James 1st., ‘were *lost* at the time of the revolution.’ This may account in part, for our lack of more specific written information. Others were destroyed in 1717, one of which was written by Mr. Nicholas Stone, the Grand Warden, under D. G. M. Inigo Jones, who flourished from 1603. Had the account of Masonry, written by that learned man been preserved, we should probably be in possession of full information. And when it is remembered that the first Grand Lodge held in the south of England, was in 1567, and that all the records of importance, previous to that, except such as a few might have, were preserved and kept in York, and have never seen the light of ink and types, brethren should not be too hasty in denying or doubting this being an Ancient usage, though, for any reason, they may not agree with us that it is ‘as old as Masonry.’

“XIV. *The Land-Marks.* — What are they? Ancient usages, laws, rules, practices and customs of the fraternity, before 1717; and before 926; and the laws of the *ceremonies* of initiation and the pre-requisites of candidates, which are termed ‘*the body of Masonry.*’

“Why are they unchangeable?

“Because, The Order is universal in organization, one in essence and being, indivisible in quality, and should be unchangeable in forms,

ceremonies and laws, because of its universality, oneness and indivisibility.

“2d. Because, at the Grand Assembly, held at York, in 926, after obtaining a Charter from the King, they ‘did frame the Constitution, and Charges,’ ‘and made a *law to preserve and observe* the same, in all time coming.’

“8d. Because, in 1763, similar laws were made on the same condition.

“4th. Because, in 1717, the four old Lodges in London, gave up certain privileges then exclusively enjoyed by them, one of which was that of meeting as a Lodge, and consented to the formation of new Lodges, and to the new regulations then made, on the condition that no law, rule or regulation, should thereafter be made, by the new Lodges or their successors, ‘to encroach on any land-mark which was at that time established as the standard of Masonic government.’ And agreed to admit the Masters and Wardens of the new Lodges to seats in the Grand Lodge, and to share in the government of the fraternity, ‘while such Lodges acted in conformity to the Ancient Constitutions of the Order,’ Preston 201. And a *constitutional clause* to this effect, was inserted in the new regulations as a *proviso*, upon the power of making new future regulations, viz: ‘provided, *always that the old land-marks be carefully preserved.*’

5th. Because, every Grand Master, and every Master of a Lodge, from that time has solemnly engaged, and every Master Mason has been solemnly charged, on no account to permit or countenance any known deviation from the Ancient land-marks. Preston, p. 204, says ‘the necessity of fixing the original Constitutions at the standard by which all future laws in the Society are to be regulated, was so clearly understood and defined by the whole fraternity at the time, (1721,) that it was *established as an unerring rule, at every installation*, public and private, for many years afterwards, to make the Grand Master, and the Masters and Wardens, of every Lodge engage to support the original Constitutions; to the observance of which, also, every Mason was bound at his *initiation.*’

“6th. And lastly, because, as Preston says, p. 303, ‘by the above prudent precaution,’ (the installation ceremony, and the charge in the Master’s degree,) ‘of our ancient brethren, the *original Constitutions* (of York Masonry,) were *established as the basis* of all future

Masonic jurisdiction in the south of England; and the Ancient Landmarks, as they are emphatically styled, or *the boundaries set up as checks to innovation*, were *carefully secured against the attacks of future invaders.*'

"Would that Masons would heed all this."

*Concluded in next number.*

## QUESTIONS OF MASONIC USAGE.

WASHINGTON, HEMPSTEAD CO., ARKANSAS, }  
December 30, 1851. }

BRO. J. W. S. MITCHELL:—Although personally a stranger to you, still I feel myself authorized as one of the readers of your most excellent periodical, for a year past, to address you this letter, and to propound a question or two in which I, in common with several other brethren, feel a considerable interest.

At the last monthly communication of our Lodge at this place, it so happened that the Worshipful Master was absent, and that the Senior Warden took the chair in the presence of three Past Masters, known to him by reputation as such, myself being one of the number, and having served one term as Master of our Lodge, (Mount Horeb, No. 24,) without inviting any one of us to preside. After the Lodge was opened in the Third degree, two of the Past Masters, under a sense of duty retired, on account of the Senior Warden not being a Past Master. I, not viewing the matter as a violation of the Ancient Constitutions, remained and assisted in the business of the meeting. Now the question is, who did wrong? I, in remaining after the other two brethren had retired, or the Senior Warden in taking the Master's place in our presence, without inviting either of us to do so?

And while upon this subject, please inform me whether you deem it essential that the Worshipful Master of a Lodge before entering upon his duties, should receive the degree of a Past Master, to entitle him

constitutionally to preside. It occurs to me that I have read in the Signet, your views touching these questions, and have recently again perused all the numbers received by me, to ascertain them, without troubling you with a letter on the subject, but have been unable to find the article; hence I must ask of you the favor, either to refer me to the page where your answer to these, or similar questions can be found, if indeed you have recently answered them through the press, and if not, to publish an article in the Signet, if you deem it of sufficient public importance, otherwise, give me your views in a private communication.

J. D. T.

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The foregoing communication was received in *less than a month* after its date, but our press of business caused it to be laid aside for the time, and it was until now forgotten. We beg the brother to forgive this seeming inattention to his important interrogatories.

Shortly after the reorganization, or revival of Masonry in the south of England, or rather in London, a custom arose, which was sanctioned by the Grand Lodge, requiring the Senior Warden, in the absence of the Master, to yield the chair to the oldest Past Master present, though it was at the same time contended that the Lodge could not be convened except by order of the Senior Warden. This subject was brought up in Grand Lodge as early, we think, as 1723, when it was ordered that the S. Warden should, in the absence of the Master, take charge of the Lodge and preside over it, and in his absence the J. Warden in like manner. Now it must be borne in mind, that at that period, so far as we have evidence, there was no such *thing* known as the Past Master's degree, or any title growing out of the installation ceremony of the Master. A Past Master was one who had served as Master of a Lodge, and passed the chair. From the period above named until 1772 we hear very little more about the *rights* of Past Masters. In 1729, a few refractory brethren were suspended or expelled by the Grand Lodge, whereupon they immediately done as all irreclaimable rebels do, denied the authority of the law, set at defiance and denounced the Grand Lodge, and claimed the right to throw themselves upon the original right of all Masons before the establishment of a Grand Lodge, viz: to congregate when and where they chose, and open a Lodge, etc. These men, and their newly made satellites, continued to act upon the above doctrine until 1772, when they prevailed on the

Duke of Athol, then Grand Master of Scotland, to assume or accept the office of Grand Master over them also, and as they called themselves the exclusive followers of Ancient Craft Masonry in England, the Duke of Athol was lead to suppose they were truly so, and thus was he made Grand Master of the so-called Grand Lodge of *Ancient* Masons. Shortly after the organization of this body, and, indeed, before it was organized, they commenced holding out inducements to the then existing Lodges, and contemplated Lodges, to come under their authority, and the most successful effort consisted in their making all Past Masters under their jurisdiction members of the Grand Lodge for life; for at that period it was not only an honor, but a very high honor, to be a member of the G. Lodge. Well, this spurious G. Lodge, constituted by men not only under expulsion, but who had always denied the authority of a Grand Lodge, by their cunning and industry created quite a sensation, and succeeded in deceiving the Grand Lodges of Scotland and Ireland, into the belief that they were the "Simon pure," and that the Grand Lodge of England was composed of modern Masons; hence, when the first charters in the United States were wanted after 1772, this spurious Grand Lodge was applied to, and together with the warrant, a copy of the Ahiman Rezon—a garbled and mischievous republication of Anderson's Constitutions—was sent along, as containing the highest law known to Masonry. This book, the work of those incendiary Masons, has caused more trouble and discord in the United States, than all other causes combined, and to this day, many intelligent and otherwise well informed Masons, believe the Ahiman Rezon is the highest authority. And what makes the trouble greater is, that while the book contains many things subversive of the ancient law, it does contain much of the true law; and hence, when the holder of a copy of it happens to see a quotation from Anderson exactly corresponding with the Ahiman Rezon, he takes it for granted, that the whole corresponds; and thus we find one Grand Lodge giving us its views of ancient usage taken from the Ahimon Rezon, and another quite a different version, because derived from the original, the first ever printed, Anderson's Constitutions. The Ahiman Rezon taught the Masons in the United States to believe that it was *very essential* for the presiding officer to be a Past Master, and Masonry is now so organized in this country, that it has become universal, we believe, to require the *Master of a chartered Lodge* to have the Past

Master's degree. And here may be seen the fallacy of the rule, viz: that no one of the Grand Lodges require the Master of a Lodge under dispensation to be a Past Master, or take the degree, notwithstanding some of them contend that the Master of a Lodge cannot know how to preside without it. Now we should like to be informed whether Lodges under dispensation do not make Masons precisely as they are made in chartered Lodges, and whether all the work and lectures are not the same, and furthermore, whether the one is not as legally made as the other.

We have several times given our views fully upon the foregoing subject, and we should have referred our correspondent to the articles as our answer, but that we have a large addition of new subscribers who have had no opportunity of seeing the numbers containing them, we have, therefore, hastily reviewed the subject again, making our statement of historical facts from memory alone, as we have not time now to refer to authorities.

It is scarcely necessary to add, that we believe our correspondent and the Senior Warden acted right.

To the last question we repeat what we have said above, that as Masonry is organized in the United States, it is necessary that the Master of a chartered Lodge should have the Past Master's degree, while the Master of a Lodge under dispensation is not required to have it; the one is installed and the other is not. By some the degree is not so called, but is styled the installation ceremony. And we may add, that whether it be the one or the other, there is nothing in it of any sort of importance to a presiding officer. It may be important to the Lodges that the Master shall solemnly promise to do all that is required of him as laid down in the chart, but in the degree there is nothing which the better enables him to preside over a Lodge; in short there is no Masonry in it, nor has it even the solemnity of a Masonic degree; it is nothing more nor less than a batch of modern flummery, and we should like to see it dropped altogether, or at least made as it is in England, a side degree, where more levity might be tolerated than should be in the sacred Lodge room. — Ed.

KASKASKIA, ILLINOIS, January 5, 1852.

BRO. J. W. S. MITCHELL: *Dear Sir*—I have taken the liberty of troubling you, and to ask your opinion upon a question of Masonic usage. It is this: I sat in a Lodge and it was opened in the *first* degree; it was dispensed with, and a Lodge in the *second* degree opened; after doing the work of the Lodge, the same was closed without resuming in the first degree. Now does not the Lodge in the first degree still stand open? That is the question I would like to have your opinion on, if I am not giving you too much trouble.

Respectfully and fraternally yours,

F. M.

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As there are many young Masons and some old ones, who are not familiar with the history of Masonry, and the changes which have from time to time been made in what are called the non-essentials of our ritual, we will briefly state some historical facts in connection with our opinion upon the subject embraced in the enquiry of our correspondent.

Formerly, all the ordinary business of a Masonic Lodge was transacted in a Lodge of Entered Apprentices. Ballots for admission to membership, or for the mysteries of Masonry, were taken in the first degree, and of course all Entered Apprentices were privileged to vote; nay more, were required to vote. Applicants for the F. Crafts degree were balloted for in the F. Crafts Lodge, and all F. Crafts voted. Applications for the Master's degree, were at one time made to the Grand Lodge of England, or to the Grand Master, who caused a Master's Lodge to assemble and ballot for the candidate; but as early as chartered Lodges were authorized to confer the third degree, the ballots took place in the degree applied for, and all the members voted. That this was the usage in England and the United States until recently, will not be questioned, and we believe such is *now* the usage in England. That such only is in accordance with the genius and intention of Masonry, we do not for a moment doubt. A man petitions for *membership* with the fraternity; such is the language laid down in all the old works, and still in use; and is it not mockery to grant the prayer of the petitioner, initiate him, and then tell him that he must take two more degrees before he can become a member of the Lodge. Now we hold that an Entered Apprentice, is a brother Mason, and as such has as much right to keep out, by his ballot, a bad man as a M. Mason has. Deprive him of that right, and you may take in a man who

will drive an older Entered Apprentice away from the Lodge, and from advancement! Such is not the spirit of Masonry. On the contrary it seeks to protect and defend the brethren against all intruders and improper persons whose entrance might disturb the harmony of the Lodge; in short, Masonry prefers the *ins'* — the members — the brethren.

So long as the foregoing usage remained in force, it was the general, if not universal practice, to open first a Lodge of E. Apprentices, do the business or work, if any, of that degree, and *pass* from that by opening a F. Crafts Lodge, and if a Master's Lodge was required, then *raise* to the sublime degree of M. Mason, and when all the business and work was done, the Lodges were all closed in due form; first the Master's, then the F. Crafts, and then the Entered Apprentices Lodge, and all in peace and harmony before nine o'clock in the winter, or ten o'clock in the summer.

About the time of the rage of anti-Masonry in the east and north, when thousands basely deserted their standard, or were known only to acknowledge themselves Masons in a whisper, various schemes and devices and *non-essential* changes were proposed, among which it was gravely suggested that all members of Lodges should be Master Masons, that the business of the Lodge should be done in the third degree, which would require that all applicants to *visit*, to *prove themselves* to be Master Masons. In some jurisdictions this system was adopted, in others, the good old way was adhered to.

Such was the condition of things when the Baltimore Convention assembled in 1843, and undertook to produce uniformity in the work of Lodges, by lopping off all extraneous or foreign matter, and restoring the ancient usage. Well, first and foremost, the "grave and reverend senior's," decided that a Lodge of E. Apprentices was *no Lodge at all*; that a Fellow-Crafts Lodge was *no Lodge at all*, but that a Master's Lodge *was a Lodge*. And if they had done away with the necessity Masons have ever been under of requiring a stranger to satisfy every Lodge he might desire to visit, and every Mason with whom he might choose to hold Masonic communion, that he had been *made in a just and legally constituted Lodge* of Entered Apprentices, Fellow-Craft, or Master Mason, as the case might be, the Baltimore Convention might at least have enjoyed the reputation of being consistent. But this they did not do, and now we are told by



those who undertake to underwrite all the Baltimore Convention done, hat an E. Apprentices Lodge should not be called a Lodge, but *the* Lodge (Master's Lodge) working in the E. A. degree, and the same thing in reference to F. C. Lodge. The editor of the Boston Magazine was made the mouth-piece of the Convention, to proclaim its great achievements, by publishing a book, (The Tressle Board,) *claiming* to reflect the views of the Convention, and the above named flummery comes to us from his pen, and as the members of the Convention remain silent, we take it for granted that he speaks "by the card." The same distinguished brother tells us that the Convention decided that a Lodge under dispensation was no Lodge at all ; that is, they were a certain number of Masons acting under the authority of the Grand Lodge, with powers to open a Lodge in one sense, viz : to confer degrees, but that it is no Lodge, and hence they could not increase their number of members, having no power to permit any brother not named in the dispensation to become attached to the Lodge — not the Lodge, but the *thing* of the Grand Lodge. Now if the Convention so decided, for the sake of consistency, they should have gone further, and told us not to suffer any one made in a Lodge (*thing*) under dispensation, to visit a Lodge under charter, or hold any Masonic communion with brother Masons, for the rule is still in force which requires *all who hail as Masons, to give incontestible proof that they were made in a just and legally constituted Lodge of Ancient Free and Accepted Masons.*

We come now to the answer due to the enquiries of our correspondent.

Previous to the meeting of the Baltimore Convention, nearly all the Lodges in the West, South-west, and middle States opened first upon the E. Apprencees, then upon the Fellow-Crafts, and then upon the Master's degree, and they were all closed down, viz : first the Master's, then the F. Crafts, and lastly the Entered Apprentices. But the Baltimore Convention decided, that as there was but one degree in which the Masons at work could be called a Lodge, *the* Lodge could be opened directly, and closed directly. That the Master's Lodge, or the Lodge of M. Masons could be opened directly, and when opened, it could dispense with that degree, and *resume* labor on the Entered Apprentice or Fellow-Crafts *degree, for work only*, and that the closing of that degree closed *the* Lodge. The Convention further decided that Lodges *might if they chose*, open up, that is, all the

degrees, and close down as formerly ; in other words, either would do.

Now we have always been good-natured, and disposed to follow in the footsteps of wise counsellors, and hoping, with all the evils then known of the Baltimore convention work, that a greater uniformity would spring up, we readily gave in to it, not dreaming, however, that an E. A. Lodge was no Lodge at all, or that a Lodge under dispensation was no Lodge. Since the report of our delegates, the Lodges in this jurisdiction have been at full liberty to open directly on the Master's degree, and close the Lodge by closing the degree last working on. The same liberty has been given to the Lodges under the Grand Lodge of Illinois ; and hence the Lodge spoken of by our correspondent, had the right to close as stated. — Ed.


#### EDITOR'S TABLE.

It is mortifying to us to be compelled to notify our agents and others who have so liberally aided in extending the circulation of the Signet, that the back numbers of the present volume are entirely exhausted. This thing having occurred with every volume since our first publication, we may seem to be censurable for not having issued a sufficient number of extra copies to meet the demand, but in our judgment, we were not to blame. At the commencement of every volume after the first, we increased our issue as largely as we had reason to believe was necessary. In addition to the large increase last November, we had a vacuum to fill, created by the one hundred and fifty-seven subscribers *thrown among the rubbish* ; and yet, such has been the increase of new subscribers, that all orders received since the 18th of January, have been, of necessity, entered to commence with the next volume, May 1852. We hope this explanation will prove satisfactory to those brethren last referred to who ordered the sixth volume.

✍ We ask every Mason, and others, who have had an opportunity of observing the lives and characters of Free Masons, to read with care the article in this number headed *Catholic Church vs. Masonry*. If the "Keystone" had not changed hands, we would particularly call the attention of Brother Clark to the subject, and leave him to judge

whether he done well in suppressing some allusions to the Catholic Church, in our articles upon Egyptian Mysteries, which he commenced inserting in his paper. Of one thing our readers may feel assured, if other Masonic editors can tamely look on and silently regard the portentous movements of the enemies of our Order, we will not. We might silently smile at insignificant and local efforts to bring our Institution into disrepute; but when the Primate of Ireland, with all the great powers with which he is clothed, **attempts** to heap upon that oppressed people the **curse** of discord among the best citizens; when Napoleon, no sooner crushes the last hope of freedom in France, Priest-ridden, and goaded on by a fear that Masonry is the nursery of liberty, **attempts**, by the power of a tyrants will, to crush our Institution there; and when we witness in our very midst the publication of the article copied in this number; we say when we see these things, we should be recreant to our trust, did we not "cry aloud and spare not."

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 We learn, through the "Sentinel," that the Grand Lodge of Massachusetts, has passed a resolution demanding of the Grand Lodge of New York, to call Brother Atwood to account for what he has published in his paper against the Supreme Grand Council of the Thirty-third Degree. Now if this be really the true state of the case, one of two things is fairly inferable, either that the Grand Lodge of Massachusetts is in the same condition that the Grand Lodge of Louisiana was a few years since, viz: under the control of the Supreme G. Council, and has reason to suppose the Grand Lodge of New York is so likewise, or that Massachusetts is legislating about things, which as a body it knows nothing Masonically.

We have been too little interested in the quarrel going on between Brother Atwood and the Supreme Grand Council, to undertake to condemn or to justify either party, but we should really like to know by what authority a Grand Lodge could hold any man responsible for things said or written against a society, about which the Grand Lodge as such, knows nothing at all. Well, we guess we are in a fair way of learning soon a great many things, for we have already learned that the Grand Chapter of New York can go into the archives of the Grand Lodge to hunt up documents to be read against a member of its body,

and we have learned that the Grand Lodge of New York can *recognize* the Supreme Grand Council, and why not admit the right said to be claimed by the Grand Lodge of Massachusetts? We think many things in that quarter of the Union, which have long remained in darkness, are about to be brought to light, and we suggest whether it argues favorably for the Grand Council, that it is driven to such a subterfuge as this, in order to sustain itself.

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✍ We notice that the "Keystone," and "Mirror," have been united, and we have reason to believe that Brother Hyneman, of the Mirror, has purchased the Keystone. Good idea, brother, for while *we* would not call in question your ability, unaided, to make the Mirror *the* Masonic Journal of the United States, we think your control of the two journals will give you *rather* a better opportunity of inducing others to think as highly of your capacity as you do yourself. But to be *right sure* of success, we suggest whether you had not better try to get one or two more. We once dealt in lotteries, (sorry for it now,) and not feeling satisfied with our success, we induced a practical mathematician to calculate chances for us, and after trying the sum according to the rules laid down by the best authors, he arrived at the conclusion, that if we would purchase *all* the tickets in any given lottery, we would surely draw the capital prize. And who knows after all, Brother Hyneman, whether to make surety *doubly* sure, it would not be well for you to purchase up all the little journals. Now we won't insinuate that the Signet is worthy of your *early* attention, but barely call it to your mind, that you may not forget there is such a journal, and give us a call before you complete your purchases. We need some recreation, and very much desire to take a tour East, and if we could, we would like to go beyond the waters, so while you are going it on the big figure, brother, give us a call — do.

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✍ We will print and forward the By-Laws of Lodges, on as accommodating terms as other offices, and suggest whether we are not more likely to have the proof read correctly, than is generally done by those who are not members of our Order. We also promise to see that the By-Laws of the Subordinate Lodge does not conflict with the By-Laws of the Grand Lodge under which it is holden.

✍ The next number will complete the Sixth Volume, and while we are satisfied that we gain nothing by asking for money through the Signet, we take this occasion to say, that those who wish to make advance payment for the Seventh and Eight volumes, would do well not to put it off. And to those who owe us for two or more years, that about the 10th of April, we expect to close our editorial connection with *them*, and send their accounts for collection to their respective Lodges.

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✍ Several questions of Masonic Law were received too late for this number, they will appear in the next number.

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✍ A circular has been sent to all the Lodges in Missouri, giving them an opportunity to take stock in a Masonic Hall, which is proposed to be erected in this city, under the supervision of the Grand Charter. Only two Lodges in the city have acted upon the subject — Polar Star and Missouri; the former took \$2,000, and the latter \$1,000, in stock. We advise country Lodges having surplus money, to vest it in this stock, sincerely believing that it will soon be above par, as the stock can certainly be made to yield over 20 per cent.

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✍ We have received the printed proceedings of the Grand Lodges of Alabama, and California. They will be appropriately noticed in our next number.

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✍ The "Knight of the Black Scarf" will be concluded in our next number, and as the author feels unwilling to occupy exclusively, the space set apart in the Signet for light reading, we beg to urge our readers, who may have the talent and the taste, to set down and write a tale for the Signet. The author's name will not be made known unless by permission. In the settlement of the West and South, many incidents of thrilling interest transpired, which have not found their way to the press, and which would furnish the ground-work of an "o'er true tale." Let us have it neatly dressed up. ;

### A CASE IN EQUITY.

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As near the lake I walked apart,  
Conning thy beauties o'er,  
I lost, by chance, a foolish heart  
Upon the pebbly shore ;  
And the same heart by you was found,  
While strolling o'er that fairy ground.

And still the bauble you retain,  
Though valueless to thee ;  
Regardless of the secret pain  
Its loss occasions me ;  
My heart was all I had to lose  
Yet to restore it you refuse.

Now how shall we the cause adjust,  
Or to what court repair ?  
I would not plead, if plead I must,  
Without a hearing fair.  
You have two hearts instead of one, —  
And I, since yesterday, have none.

Were you disposed, we might arrange  
Our claims with balance true ;  
You'd give your heart in fair exchange  
For mine, retained by you, —  
And thus the cause of all my pain  
Might prove to both a blissful gain.

### OBITUARY NOTICE.

At a called meeting of Mississippi Lodge, No. 56, Ancient York Masons, held at their Hall in Rodney, on the 6th inst., the following preamble and resolutions were adopted :

Whereas, It has pleased Almighty God, in the dispensation of his wise Providence, to remove by death, our esteemed and worthy brother, CHARLES TULLIS, W. M., and Whereas, in the death of Brother Tullis, we recognize the loss of a faithful Mason, devoted to the interest of the Order, and pre-eminently familiar with its duties and its obligations ; and Whereas, this Lodge has especial reason to deplore his decease, as the loss of one of its most efficient members ; who, for its prosperity, honor and usefulness, was ever ready to devote his time, talents and energies ; thereby leading and encouraging the vigilant and faithful, and setting a bright example to the luke-warm ; Therefore,

Resolved, That in the death of our late Brother Charles Tullis, society has lost a useful, upright and exemplary member, and Masonry a faithful and distinguished brother.

Resolved, That we profoundly sympathize with the family and relatives of our deceased brother, in their irreparable loss ; and we humbly and earnestly commend them to Him, who is " the Widow's God, and the Orphan's hope."

Resolved, That this Lodge, its furniture and jewels, be draped in mourning for the space of thirty days.

Resolved, That the Brethren of the Lodge wear the usual badge of mourning for thirty days.

Resolved, That a Committee be appointed, whose duty shall be to procure at the expense of this lodge, a suitable monument, with Masonic insignia engraven thereon, as a testimonial of the high regard in which we hold the memory of our beloved brother.

Resolved, That a copy of the foregoing preamble and resolutions, duly attested, be furnished to the family of our deceased brother ; and that they be published in the Jefferson Gazette, Southern Watch Tower, and Masonic Signet, at St. Louis.

F. B. HARWOOD, Sec'y,

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### ODD FELLOWS' HALL, RODNEY, MISS., Dec. 6, '51.

At a called meeting of Rodney Lodge, No. 26, I. O. O. F., held at the place and time above stated, the following preamble and resolutions were unanimously adopted :

Whereas, The Divine will has called from us our worthy and well beloved Brother CHARLES TULLIS, The Lodge bows to the call of our Supreme Protector. We feel sensibly the loss we have sustained by the death of our worthy brother, one who was always true to the tenets of the Order, strictly regarding the duties of one Odd Fellow to another, and aiding us with his counsel whenever his business would permit, and producing a smile of gratification on the countenances of our members when he made his appearance in the Lodge room. His death has produced a feeling of sorrow upon the members of this Lodge, that will not be easily erased.

Resolved, That we deeply sympathize with the relations of our departed brother, and tender to them our heart felt sympathy for the irreparable loss they have sustained, and say to them " put your trust in Him who protects the Widow and Orphan, with the hope of meeting their departed protector in the Celestial Lodge above."

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days, and that the emblems and officers chairs be trimmed with black for the same time.

E. S. BARRY, Sec'y.

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At a regular communication of Kaskaskia Lodge, No. 86, of Ancient York Masons, held in Kaskaskia, Randolph county, Illinois, December 20th, 1851, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased, the supreme Master of the universe to remove from our midst, our beloved and highly esteemed brother and member of our Lodge, WILLIAM KOKE, who departed this life on the 20th day of November, 1851, at his residence in Evansville, Randolph county, Illinois, after an illness of many years standing, which he bore with christian fortitude ; Therefore,

Resolved, That as members of this Lodge, while we deeply deplore the loss of the society of our much esteemed brother, we cherish a warm and grateful remembrance of the fidelity, zeal and promptitude with which he discharged the duties of the office he has filled in this Lodge, and the commendable conduct in his private life.

Resolved, That in this dispensation of Providence, this Lodge has been deprived of its most zealous and useful members, and one of its most devoted and beloved brothers, and society of a valuable member, who by his upright and moral conduct, had endeared him to all who knew him.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days, and a copy of these resolutions be sent to the Editor of the Masonic Signet, with a request to publish the same.

P. MAXWELL, Sec'y.

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At a meeting of Versailles Lodge, No. 117, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Supreme Ruler of the world to deprive us of our much esteemed Brother E. J. SALMON, who departed this life on the 16th September, 1851, in the full hope of a joyful immortality ; and as an expression of the high regard we held him, it is therefore,

Resolved, That in the death of E. J. Salmon, the community have sustained an irreparable loss ; the Masonic fraternity a worthy brother, and his family a kind and indulgent father.

Resolved, That we tender the warmest sympathies of our hearts to his bereaved family.

Resolved, That as a mark of regard for our deceased brother, we wear the usual badge of mourning for thirty days.

Resolved, That a copy of the preamble and resolutions be sent to the Editor of the Masonic Signet, with a request to publish.

W. J. TUTT, Sec'y.

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At a meeting of Versailles Lodge, No. 117, convened on the 19th October, 1851, the following preamble and resolutions were unanimously adopted :

Whereas, It has pleased the Supreme Grand Architect of the universe to remove from amongst us our esteemed friend and worthy brother LANGDON CHISM, and as the respect we entertain for his memory demands from us an expression of our feelings, be it therefore



Resolved, That in this melancholy event, our community has sustained the loss of an industrious and enterprising citizen, and the Masonic fraternity an efficient and worthy brother.

Resolved, That we deeply sympathize with his aged and widowed mother and friends, in this afflictive bereavement.

Resolved, That as a token of respect and esteem for our brother, and as a testimony of our grief for his loss, we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of this preamble and resolutions be furnished his bereaved mother and family, and that a copy be sent to the editor of the *Masonic Signet*, with a request to publish the same.

W. J. TUTT, Sec'y.

### EXPULSIONS.

SPRINGFIELD LODGE No. 4, }  
SPRINGFIELD, ILL., Jan., 15, 1852. }

At a regular meeting of Springfield Lodge No. 4, held at their hall on the 5th day of January, 1852, EDWARD J. MORRIS, a Master Mason, was expelled from all the privileges of Masonry, for gross unmasonic conduct.

J. W. KEEYES, Sec'y.

RICHMOND LODGE No. 97, }  
RICHMOND, MI., Dec. 16, 1851. }

At a regular communication of Richmond Lodge, No. 97, on the 5th inst., REUBEN T. ROBERTSON was expelled from all the benefits of Masonry, for gross unmasonic conduct.

A. R. CHILCOAT, Sec'y.

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# THE SIGNET AND MIRROR.

VOL. VI.

ST. LOUIS, APRIL, 1852.

NO. 6.

## HISTORY OF FREE MASONRY — NO. XLVIII.

BY THE EDITOR.

### FREE MASONRY IN THE UNITED STATES.

HOWEVER strange it may seem to those who have not carefully examined the subject, it is nevertheless true, that at this day, it is more difficult to collate and digest a history of Free Masonry in any one country in which it has been known to exist, than it would be to collate and digest a history of the world. Two facts not only prove this to be true, but satisfactorily explain the reason of it. First, until the early part of the eighteenth century, the Masons permitted very little to be published either in reference to the action of the Lodges or of the principles of the Order. And second, since publications have been permitted, very few men have undertaken the laborious task of writing such a history of the society as its claims demand. In writing the history of the world, the author is only required to examine and select from his predecessors, (always at hand in great numbers) while upon the subject of Masonic history, we have no digested work to consult, written prior to 1722, and what renders the task more difficult is, that the works which have appeared since that time are little more than copies of the first. Doctor Anderson of London, by order of the Grand Lodge of England, collected all the old manuscripts then available, and wrote out a brief history of the Order, in 1722. But that it was necessarily imperfect, may be readily seen in the fact, that such was the prejudice of some of the old Masons against any publications upon the subject, that they destroyed many valuable manuscripts, lest they should find their way to the world at some future period. Since Anderson wrote

Preston, Hutchinson, and a few others have written upon the same subject, but it is lamentably true, that no one of them has done much more than copy Anderson. If we may believe Anderson, and if we consider the time occupied, and the circumstances under which he wrote, we must suppose he did not present all the facts which might have been gathered, had his exclusive attention been devoted to the subject for a longer period ; and it is much to be regretted that Preston and Hutchinson, who wrote in the same century, gave us so little additional light. It is, therefore, a difficult task, at this day, to compile a history of the Order down to the period when these authors wrote ; but how much more difficult is it to continue that history down to the present day ?

Dr. Oliver, a distinguished Divine, of England, has recently written largely upon the subject, and has undertaken to bring the history down to 1840, and so far as England is concerned, has probably done so correctly, but we regard it as rather remarkable that he should have acquired so little knowledge of Masonry in the United States. He does not undertake to say at what time Masonry found its way into this country, nor does he give us any details of its rise and progress, if we except a short period in our Masonic history, viz : the rage of anti-masonry. Upon this subject he dwells at some length, giving extracts from Allen's Ritual, Stone's letters, and the writing of other unprincipled scamps, whose *gas* we had been taught to believe, was too contemptible for serious notice, much less to find an abiding place in a work entitled to the name of history. To this day then, we have no written history of Masonry in the United. Such a history has not been deferred because of a want of demand for it, for no work is more desired, but we suppose no one has undertaken to write it simply because the difficulties attending it were too great to be encountered. Had Doctor Anderson written the history of Masonry in the American Colonies, Preston, Hutchinson, Oliver and others, would have done likewise, for then it would have been easily compiled. As it is, we fear it is now too late to expect that such a work will be satisfactorily performed.

We may go back about one hundred and twenty years, and gather a few disconnected facts of particular localities, and draw our deductions from them, but the chain of events is by no means continuous until after the close of the Revolutionary war ; and even from that period to the present day, we are compelled to wade through an almost

impenetrable mass of rubbish, and pick up scrap by scap, if indeed by so doing we shall be able to connect the links in such manner as may be useful to those who shall come after us. It is true, we might write volumes founded on mere conjecture ; we might assume the popular ground that Masonry is as old as the world and known to all the inhabitants thereof, and hence it must have been in possession of the Indians prior to the discovery of this Continent in 1492. Yea, we should be borne out in asserting that the "lost tribes" brought it to the forests of America, and have ever since preserved it in its purity. We might find hieroglyphics stamped upon bones and pieces of bark, and as one of our cotemporaries done, jump to the conclusion, that as we could not decipher them, they must be the hieroglyphics of true Masonry *corrupted*. But we suppose we would be about as well sustained by testimony, to take the ground that the garden of Eden was situated in Central America, that some of the mountains were not submerged by the Flood, and that Noah, (being Grand Master according to Oliver,) left behind a Lodge of brethren well skilled to teach and perpetuate Free Masonry on this Continent, whilst he sailed to Mount Arrarat, to plant it there.

While we are not inclined to deal in any of these chimeras of the brain, we are constrained to admit, that "a round unvarnished tale of truth," is scarcely to be hoped for, even though we should detail and bring to bear all the available testimony. Feeling well persuaded that we shall not be able to meet the expectation of our readers, we claim the privilege of showing that the fault is not ours, and that we are not alone in our failure to elicit material, for the history of Masonry in this country.

Soon after we commenced our history, near four years ago, we addressed letters to some of the most prominent Masons in the older States, setting forth our design, and fraternally asking their aid by collecting such materials as they could within their respective jurisdictions. To South Carolina and Virginia, we looked with great interest, and we supposed we had addressed the very men who would have taken pride in aiding so laudable a work, but to neither of those letters have we received a reply. We did not write to any one in Massachusetts, for the reason that we had no hope of being benefitted thereby, as Brother Moore had long been publishing a Masonic journal in that State, and we took it for granted that he would long since have given

us something more than the meager sketches which have appeared in his Magazine, had the facts been available. From New York alone have we received assistance. We take pride in saying that our letters to Brother Yates, the distinguished antiquarian and enlightened Mason, were responded to in a most satisfactory manner touching the higher orders of Masonry. We have already availed ourself of his valuable information, and though he compelled us to suppress his name in that connection, we cannot permit this opportunity to pass without tendering him our acknowledgments.

Our letters to Brother Hatch, of world-wide fame, as the unequalled Chairman of the Correspondence Committee, was promptly responded to, and such assistance as his pressing engagements permitted, he gave with a free good will. We tender him our hearty thanks.

Brother King, the editor of the Union, a journal second to none, to whom we wrote at a later period, has taken up the subjects of our letter, with a lively zeal, which cannot fail to result greatly to our interest, and which proves that his generous bosom is animated by a noble heart. We will not say that he has done more to forward our history than any other Masonic editor would do, under similar circumstances, but we do say he is the only one who has tendered us aid.

The following extract from the Port folio, Volume 2, page 229, will show how little interest is manifested by Masons, occupying high places, for the preservation of the history of the Craft in the United States.

“Many years ago the editor of this work had it in contemplation to compile and publish a history of Masonry in the United States. For the purpose of obtaining the necessary material, he addressed a circular letter to each of the Grand Secretaries; to several of his letters he received replies containing notes of the origin and progress of Masonry in their respective States, but by the greater number his request was unnoticed, and he, therefore, abandoned the design.”

It will be seen that Brother Tannehill's failure to elicit information was not more complete than our's has been, though we selected men of literary fame.

And now what remains for us to say by way of promise to our readers? It is very evident that an attempt to gather interesting facts has been so long delayed, that a perfect history of the Craft in this country, can never be given, and the longer such an effort is delayed,

the more of our history will be lost to future ages. Being impressed with the importance of rescuing from oblivion all the material we can, we shall proceed to collate the few facts now available, though in the end, we should only be able to furnish an imperfect sketch. Should we, at some future period, be able to make a tour through the older States, as we much desire to do, we hope then to be able to re-model and re-write our articles on American Masonry.

We do not think it important to our subject that we should enter the lists with those who, for more than two centuries, have attempted to show the origin of the American Indians. It is true, that if we believed there was reliable testimony, that Masonry was in the possession of the Indians before the discovery of this Continent by Columbus, it would become a subject of deep interest to enquire whether the Aborigines sprang from the lost tribes of Israel; and this fact being ascertained, then to determine whether at any period there was a commercial intercourse carried on between them and any other portion of the world; for if in 1492 Masonry was known to the Aborigines, the conclusion is irresistible, that they received it from an intercourse with some other nation or people, as they could not have brought that knowledge with them long before Masonry was instituted.

The religious ceremonies, but more especially their belief in *one* great spirit, one great first cause, one God, favors the idea that they were descended from the Jews. On the other hand some of the tribes are known to speak so nearly the Greek language, that a Greek scholar finds little or no difficulty in acquiring a knowledge of the Indian tongue. Some two or three years since, we had a long interview with an Indian agent, from the Missouri river, who stated to us that one of the tribes under his supervision, was readily understood by any one familiar with Greek, that while many of the words had evidently become corrupted by their intercourse with other tribes, still was the greater portion of their language Greek. There is also quite as much testimony that there are other tribes who speak the old Celtic language. Now how can all these difficulties be reconciled to any of the theories which have been promulgated? If they are descended from the lost tribes, we should expect the Indians to speak mainly the Hebrew, and yet we have no knowledge of any tribe speaking that language. If the Indians emigrated from Greece, we should certainly not expect them to have any knowledge of the one only living and true God, but

that the names of their gods would be as numerous as the stars. If their stock is Tartaric or Celtic, we should equally look for a perpetuation of the Egyptian Mysteries, and a total want of any knowledge of the God of Moses. And besides, Wales has not been a nation long enough to render it probable that the first settlers on this Continent were Welsh. Several writers tell us of tribes of Indians having fair skin, blue eyes, and light reddish hair, and this they give as evidence that they are of Welsh origin, and by some it is supposed that Madock and his followers landed on this Continent, and that the tribes last spoken of were his descendants; but this is not sustained by any other than doubtful surmises. Moreover, it would not do to trace the origin of the American Indians to Madock, for even admitting he landed on this Continent at all, that event could not have occurred more than about three hundred years before the landing of Columbus. But not wishing to pursue this subject here, we will only say that we do not think it within the power of man to show, with any sort of clearness the origin of the American Indians.

To our subject it is important that we ascertain, if possible, whether Free Masonry was known to the Indians prior to the discovery of the Continent by Columbus. If it can be shown that Masonry was, at that time, known to the Aborigines, it would prove to our mind satisfactorily, either that the Indians came here since the building of the Jewish Temple, or that if they emigrated to this country at any time anterior to the days of Solomon, other emigrants came among them afterwards, for no man can show any reliable evidence, that Masonry existed in the world until it was instituted by King Solomon. No one who does not jump to conclusions from mere chimeras of the brain, can, for a moment, suppose that Masonry was in possession of the lost tribes of Israel, and they landing on this Continent, perpetuated it down to the present day. As well might we suppose, as before suggested, that it had been left here by Noah, or that it was instituted at the Tower of Babel, after language was confounded, with a view that by this universal language, men might be able to recognize and hold communion with each other the world over. Either of these fanciful suppositions would drive us to another, more serious in its consequences, viz: that God failed to accomplish his designs, for the Bible tells us, that the whole earth was submerged, and that only Noah and his family were saved; and that sacred volume also informs us, that the language of the

Babylonians was confounded, that they might not hold communion one with another, but thereby be compelled to separate into tribes or nations speaking the same tongue. But granting that Masonry did exist on this Continent before its discovery by Columbus, would it not be quite as rational to suppose it was brought here immediately after the completion of Solomon's Temple?

The Bible informs us that the wise men of all nations visited Jerusalem, to behold the Temple and learn wisdom of Solomon. Now if there were at that time any wise men on this Continent, they certainly visited and learned wisdom of Solomon. But we cease these wild speculations and come to the naked proposition, Were the Aborigines in possession of Free Masonry when this Continent was discovered by Columbus? We answer unhesitatingly they were not, and though we cannot be expected to prove a negative, we shall proceed to show upon what shallow proofs reliance is placed by those who maintain the opposite ground.

Brother Yates, in an able article to be found in Moore's Magazine, Volume 4, page 70, relates several instances where the whites were made prisoners by the Indians, and through the intervention of a friend, miraculously made, were saved from being burned at the stake.

Now these historical facts in the hands of almost any other writer, would have been used to prove that Masonry was the cause of saving the lives spoken of; but Brother Yates sets out to prove that a portion of the Indians are descended from Wales, and he tells us that some of the Indians spoke the same language of the prisoners, and hence, there was a partiality created, which resulted in restoring the Welchmen to their homes.

We find the following paragraph in Brother Yates' article:

"Major Stoddard, in his history of Louisiana, says that traveler's describe certain secret societies among the American Indians, which are like our own Free Masons Lodges. Their regulations are similar. No member can be admitted without the unanimous vote of the whole society, to be determined by ballot. They have different degrees, like our fraternity; ceremonies of initiation; and different modes of passing from one degree to another."

As statements similar to the above have been made, and reiterated again and again, and as their truth has never been questioned, so far as we know, we now propose to examine their claims to our belief. It



will be observed that Major Stoddard makes no statement in relation to the matter upon his own authority, and before giving a description of a secret society known to exist among the Indians, we undertake to say that greater reliance may be placed upon the statements of Indian traders and Indian agents, than upon the *gas* of flying travelers ; and we have been at no little pains to obtain information from eye witnesses of the scene described.

The following description of a " Medicine Lodge," and the " Medicine Dance," may be relied on as mainly correct. It was detailed to us by eye witnesses :

For some months previous to the day of meeting, it is known to the surrounding friendly nations, that on a given day a " Medicine Lodge," or " Medicine Dance," will be held. No one seems to know by whose authority the meeting is called, but all suppose it to be a decree from the " Great Medicine."

Previous to the meeting, a smooth piece of ground is selected about fifteen feet by thirty. Small poles are set on end in the ground about a foot apart ; willow limbs are then interlaced closely from pole to pole, until the sides or walls of the Lodge or " Wickup," are sufficiently tight to prevent passers-by from seeing within, save by eaves-dropping, which, by the Indians, is considered so disgraceful, that no fears are entertained of an interruption of the kind. After the walls of the Lodge are finished, the tops of the poles are bent inwards, and the whole secured by means of bark strings, on the top of which, skins of animals are placed to form a roof. It is understood that the day of the meeting is the one of all others for making presents, and few Indians assemble without being prepared with a pony, a gun, furs, wampum, or some other articles to be given to their friends. The members of the society are made up of men and women, but generally of the Chiefs, and descendants of chiefs, or families in authority. The day and hour being arrived, the members assemble in the Lodge. The women have black leggins and black strouds, or *mulle-taigon*, extending from the waist to midway of their thighs ; the upper parts of their dress are thickly ornamented with silver broaches and trinkets. The men have scarlet leggins, a calico skirt and scarlet blanket. The members being assembled and seated around on skins, a fire is built in the centre of the Lodge. Whisky is then handed around two or three times, which is sparingly partaken of ; after which they rise one after

another and commence dancing, accompanied by music, resembling somewhat the chanting of a hymn, the words of which have reference to the Great Spirit, or *Meleta*. After singing and dancing for a time they are again seated, and a sumptuous repast of meats is partaken of. Then again the singing and dancing is renewed, and now enters a candidate or one who is to be inducted into this society, and is seated at one end of the Lodge. This person is decorated according to the ability of the family of which he is a member, but always are candidates richly supplied with ornaments and jewels, held in high estimation. On the entrance of the candidate, the members all resume their seats, except the Great Medicine, who continues to dance up to, and around the candidate, now and then going through the motions of shooting with a bow and arrow at him. At each of these imaginary discharges of the arrow, more or less of the powers and endowments of the "Great Medicine," are supposed to pass into the candidate. Next, the "Great Medicine" shoots, or slips a bean into the mouth of the candidate, and finally strikes him a blow with the "Medicine bag," and he falls to the earth apparently dead. He is then stripped of all his jewels and ornaments, which constitute the fee for initiation. This being done, the "Great Medicine" rubs the body, making mysterious signs, and repeating a batch of words, or guttural sounds, the meaning of which is unknown to any one, but supposed to be dictated by the "Great Spirit." Immediately after this ceremony, the "Great Medicine" again strikes the candidate with the "Medicine bag," and putting his hand to the mouth, the bean falls into it; the initiate is restored to life, and with singing and dancing he is welcomed as a member.

Now reader, what think you is the great end supposed by the Indians to be accomplished by all this parade and ceremony? Do you suppose they imagine they make Masons? Are any of the tenets of our Order perceptible? Is there any likeness in the ceremony? Is the candidate taught a system of ethics? Well, whatever may be your opinion, we will tell you that the Indians believe the "Great Medicine" is permitted to commune with the "Great Spirit," in relation to the cure of all diseases of the human race, and that any one, male or female, who may be introduced into the "Medicine Lodge," is thereby placed under the special protection and instruction of the "Great Spirit," who, if he is faithful, will in time be taught how to cure all

diseases. And this is the great secret, long since discovered, (if we may believe some far-seeing and seemingly learned Masons,) to be spurious Masonry. But it may be said by those who imagine they can find Masonry in everything that possesses mystery, that we have not told all that tends to establish a connection between this Medicine dance and Free Masonry. We have not told about the hieroglyphics—the symbols used by the members of the Medicine Lodge. We grant it, and admit that it is not our privilege to withhold this *irresistible* evidence, that the Indians have spurious Masonry, at least. We grant that the members of the Medicine Lodge are furnished with a bone, or piece of bark, with mysterious characters or symbols, if you please, painted upon it; and we further admit that once upon a time, the editor of a Masonic journal, on beholding one of these mysterious articles, very sagaciously arrived at the conclusion that the owner was a Mason, though no sign or word could be obtained in proof of it, and straight-way not only heaped favors and encomiums on the Indian, but highly approved the action of a Lodge, who a few days after made a Mason of a half-breed in company, without requiring delay and strict investigation as in all cases where white men are petitioners. We admit, further, that we cannot explain the meaning of the symbols above alluded to, but we ask it to be remembered that the same may be said of many other symbols used by every tribe of Indians, whether belonging to a secret society or not. The truth is, and it is known to all, that the Indians do as the ancient Egyptians did, and as all untutored and uncivilized people have ever done, represent events and things, by painting or carving certain images, the meaning of which, by long use, is well understood by them, but unknown to others. The western pioneers obtained a knowledge of the meaning attached to some of the symbols, and we have reason to believe that a knowledge of all could be arrived at. Those who fell into the hands of the warlike tribes in the early settlement of the Mississippi valley, soon learned the particular kind of painting which represented the condemnation of the prisoner, and some other symbols were understood by them; but to one who has not had the opportunity to devote any attention to the subject, the peculiar manner of painting the face, the symbols on their blankets, &c., would not be understood. It is known that most of their symbols are representations of different kinds of animals, to each of which, different meanings are attached, according to the different atti-

tudes in which they are represented ; but as far as we can ascertain *there is not a single Masonic symbol, or one having a well-defined resemblance to those used in Masonry, in the possession of the Indians.* We do not, of course, mean to say that Masonry cannot *now* be found among the Indians, on the contrary we know that a number of Lodges with all our rituals are established among them, but we also know, that these are the result of their intercourse with the whites.

We have often heard from public speakers that the noble conduct of Brant, in saving the life of a Brother Mason, though an enemy, was proof positive, that Masonry was known among the Indians, when this Continent was discovered, and yet it would not be difficult to produce testimony that he was made in an English Lodge, held under the authority of the Grand Lodge of England. And so, we presume, was Masonry introduced among the Indians. We do not believe that Masonry was known on this Continent, until after it was visited by civilized men.

We cannot but regard it as remarkable, that learned men who have not been able to produce satisfactory testimony that a Masonic Lodge was ever opened on this Continent, by the civilized, the polished, the proud descendants of the Saxon, prior to 1730, and at the same time be able so fully to satisfy *themselves* that Masonry existed among the Indians before the days of Columbus. And as attempts are daily being made to convert this visionary theory of Indian Masonry, into settled historical truth, we shall next proceed to examine some of the testimony relied upon.

## SIMPLE, TOUCHING, BEAUTIFUL LINES.

The "New England Diadem" gives its readers the following beautiful stanzas, which was suggested by hearing read an extract of a letter from Capt. Chase, giving an account of the sickness and death of his brother-in-law, Mr. Brown Owen, who died on his passage to California. We have but seldom met anything so feelingly tender and painfully interesting in every line, and it will be read with "teary eyes" by many who have lost brothers, fathers, husbands, or sons, on their way to, or after having reached, the land of Gold and of Graves :

Lay up nearer, brother, nearer,  
 For my limbs are growing cold,  
 And thy presence seemeth dearer,  
 When thine arms around me fold ;  
 I am dying, brother, dying,  
 Soon ye'll miss me in your berth,  
 For my form will soon be lying,  
 'Neath the ocean's briny surf.

Hearken to me brother, hearken,  
 I have something I would say,  
 Ere the veil my vision darken,  
 And I go from hence away ;  
 I am going, surely going,  
 But my hope in God is strong,  
 I am willing, brother, knowing  
 That he doeth nothing wrong.

Tell my father when you greet him,  
 That in death I prayed for him,  
 Prayed that I might one day meet him,  
 In a world that's free from sin ;  
 Tell my mother, (God assist her,  
 Now that she is growing old,)   
 That her child would glad have kissed her,  
 When his lips grew pale and cold.

Listen brother, catch each whisper,  
 'Tis my wife I'd speak of now,  
 Tell, oh tell her, how I missed her,  
 When the fever burned my brow,  
 Tell her, brother, closely listen,

Don't forget a single word,  
That in death my eyes did glisten,  
With the tears her memory stirred.

Tell her she must kiss my children,  
Like the kiss I last impressed,  
Hold them as when last I held them,  
Folded closely to my breast ;  
Give them early to their Maker,  
Putting all her trust in God,  
And He never will forsake her,  
For he's said so in his word

O my children ! Heaven bless them !  
They were all my life to me ;  
Would I could once more caress them,  
Ere I sink beneath the sea ;  
'Twas for them I crossed the ocean,  
What my hopes were I'll not tell,  
But I've gained an orphan's portion,  
Yet he doeth all things well.

Tell my sisters I remember,  
Every kindly parting word,  
And my heart has been kept tender,  
By the thoughts their mem'ry stirred  
Tell them I ne'er reached the haven  
Where I sought the "precious dust,"  
But have gained a port called Heaven,  
Where the gold will never rust.

Urge them to secure an entrance,  
For they'll find their brother there ;  
Faith in Jesus, and repentance  
Will secure for each a share —  
Hark ! I hear my Savior speaking,  
'Tis, I know his voice so well,  
When I am gone, oh don't be weeping  
Brother, here's my last farewell.

THE KNIGHT OF THE BLACK SCARF,  
OR  
BRIDES OF THE LIVING AND THE DEAD.

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SEQUEL TO THE QUEEN OF THE WOODS.

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[CONCLUDED.]

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CHAPTER XI.

"How fine to view the sun's departing ray,  
Fling back a lingering lovely after-day;  
The moon of Autumn glides serenely by,  
And sheds a light enchantment o'er the sky.  
These, sweetly mingling, pour upon the sight  
A penciled shadowing, and a dewy light —  
A softened day, a half unconscious night.  
Alas! too finely pure on earth to stay,  
It faintly spots the hill and dies away."

AUTUMN! OLD AUTUMN! The sound of these words steal in upon the soul, like the soft strains of sacred music in the distance, mellowing the heart to tender emotions, and fixing the eye of thought upon scenes far away in the unknown future. To the pure in heart, there is nought to be seen or contemplated of in the spirit land, but joy and rejoicing. Such an one can look upon the autumn of life without fear; yea, such an one may stand unmoved and smile the sweet smile of holy love, upon the very margin of time, while eternity rolls beneath. But alas! how few there are whose hearts are purified from the dross of the world, and the corrupting influence of their own frail and sinful nature, that they may not tremble at the thought, that perchance their day-star of glory may set in gloom and sorrow long ere they have run their "three score years and ten." Man is indeed "wonderfully and fearfully made." His keen and penetrating mind can leap the confines of earth and pierce the skies, in contemplation of another and more glorious world, prepared for his eternal felicity; yea, he can behold the holy glare of one uninterrupted and eternal blaze of glory, whither to, his spirit is beckoned away by the never-dying love of a crucified

and risen Savior — aye, and by the effulgent rays of endless light and life and love, he may behold a crown prepared for him, to wear in the presence of angels, and the spirits of just men made perfect. Man! “Man that is born of woman — Man that cometh forth as a flower and is cut down,” can behold all these things, and yet, with arrogant pride, he buckles on his frail armor of self-sufficiency, and dare the wrath of an offended God. And some there are, perhaps the greater number, who own the might, the majesty and power of their Creator, and look forward to a future time when they will prepare for death, the resurrection and the judgment. These—nine chances to one—will pass to the sear and yellow leaf of age, hugging their wordly idols with ten-fold power. Is it to be wondered at then that *they* should shudder when the falling leaves of autumn reminds them that the spring-time of life and the noon-day of their pilgrimage has come and gone, to return no more forever? The author deals not in the chimeras of distempered imagination, but faithfully draws a picture at which himself trembles to look upon; and he does so as a warning to the youth, never to put off the performance of a good action to another and more convenient season. Good habits grow by cultivation, and link by link the chain may be extended, till the anchor of hope may be “safely moored, in that peaceful harbor where the wicked cease from trouble and the weary are at rest.” And need it be said that bad habits indulged in gather and accumulate in the down hill of life, till they rise in mountain height, and become proof against reason and Divine revelation.

It was Autumn, and the god of day had majestically rolled his diurnal round, pausing, or seeming to pause, upon the verge of the far-off western horizon, to fling back his parting kiss in golden cinctillations upon the tall forest trees. It was evening, calm and lovely. The witchery of the hour, the rich drapery upon the forest trees, and the sweet perfume which, zephyr-like, danced in the air, told that the scene was in the lovely, “the sunny South.” At such an hour, and in such a scene, sat Laura and Herbert, hand in hand. Oh, when the heart is on fire with pure and unbought love, the very fingers do twitch with cupid’s sting.

“Dear Herbert,” said Laura, “I would not willingly probe a wound in thy heart, but I have long desired to know the cause of that melancholly gloom, which in spite of all your efforts to conceal my watchful



eye, beholds settling upon that noble brow. Oh, I would learn how to dispel it and place in its stead that joyous smile you used to wear,

‘Before our hearts had known as much  
As now alas, they bleed to know.’

before we were compelled to know the deep corruption which may rankle in the human heart. Herbert, can it be that you are still brooding over the vile conduct of those poor, miserable shreds of human nature, who, vampire-like, would have sucked the life-blood of the soul—your good name? Oh, my own Herbert, you answer not, and yet do I read it in that look. Is this well? If a single stain upon your name remained unblotted out, I might think less strangely of the deep feeling you manifest. But what say all your friends? What say your brethren? yea, what say those who were but too willing to join in the hue and cry against you? All, all assert as with one accord that Herbert Ward stands disentrall’d, redeemed, triumphantly redeemed from every imputation, and proudly above those who malignantly assailed you. My own dear loved one, may not I, though I can offer nothing but a heart overflowing with affection, plead with you to forget, if you cannot forgive, the wickedness of others. Methinks the time will not be long till the noble Knight will return to honor our nuptials, and then, if not before, Laura must win thee away from gloomy thoughts. Oh, I were not worthy to be called thine own, thy loved one, were I not capable of plucking the last sting from that generous heart, and give thee joy and gladness.”

During this affectionate speech, Herbert’s eyes were fondly bent upon the speaker, and ever and anon a tear of gratitude would steal upon his cheek. When she concluded, he exclaimed with deep emotion, —

“Incomparable being, the witchery of thy pure heart, and the affectionate breathing of those precious words, doth, indeed, almost persuade me to hope for happiness in the unknown future. But that thou dost read the very secrets of my heart, I would indeed conceal my suffering. I would not dim that eye with a tear, though it were the precious tear of sympathy, but I see I may not be longer silent. Laura, look around, the rich glow of sunset enlivens the lovely scenery, but see you not that the hand of the destroyer has been there, and laid its blighting touch even upon earth’s garden spot? A little while ago and every thing around us was in the noon-tide of life; and,

fanned by the gentle zephyrs of a summer's sun, bloomed in all the rich grandeur of decorated nature. Look you now at yonder sear and yellow leaf, as it zig-zag winds its way down to our feet. A nipping frost has stolen, like a thief in the night, upon its dwelling place, and touching its velvet surface, drove back its life-blood down, down to its mother earth. Laura, when first I wooed and won thee, neither the frost of time, nor the wickedness of man had chilled the warm pulsations of my joyous heart. Then I was as happy as poor sinful man deserves to be. But now, oh my own dear loved one, start not when I tell you my heart is filled with bitter curses. And can it ever be otherwise? She whom, before God I declare, I would have served with the disinterested love of a devoted brother, prompted by the fiendish wiles of a kindred spirit, recorded her false oath against me, and though her prejured soul shall be doomed to suffer the torments of never ending despair, her triumph in this world is complete, and she rolls it under her envenomed tongue, as a sweet morsel; yea, her black heart pants only for a darker and more deadly revenge. Shakspeare has truly said, "A man may smile and smile and be villian," but we hope it has fallen to the lot of but few to know, as I do, that a woman may pray and pray and be a devil. Oh, Laura, can you wonder that gloomy thoughts disturb the brain and rankle at the heart? Can you wonder that my once buoyant spirit is almost broken? In a little while the places which know us now shall know us no more forever—the grave whither we are all hastening, will, ere long, hide us from the eyes of men; and oh, if this were all, I might perhaps cry peace, peace, to my troubled soul. But far, far away in the world of spirits, there will come a day—"that day for which all other days were made." I—I shall be there, bourn down by the mountain weight of my own sins, which alone might be blotted from the Lambs book of life. But methinks in that awful hour my embittered soul will belch forth curses upon those two women, as together we three are hurled down, down to interminable despair—"

"Oh, Herbert," burst from the lips of Laura, and her whole frame shook with horror.

"Nay, my own dear, dear loved one, I have wrung that gentle breast too sorely—forgive, forgive, I will indeed, for thy sake, strive to banish such thoughts."

"Then I do indeed forgive thee with my whole heart, but will hold you to your promise. Hist! heard you not a low whistle?"

"Indeed I did not — why do you imagine so strange a thing?"

"I would fain hope my ear deceived me, but I heard that low shrill whistle, so often, when a prisoner, that I am not likely to mistake the sound. Oh, Herbert, let us hasten our return; we have indeed lingered until the curtains of night are beginning to hover close upon the earth."

"You are right, we must hasten our steps, but not from any fear of robbers. What have they to gain by attacking us?"

"What have they to gain? why much. If they could capture us, they would demand a large sum for our release."

"Then would they miss their aim so far as I am concerned; but see, your father's mansion is in view; you will no longer fear encountering a robber."

"Think you so?" said Mason, as he stepped from behind a tree and confronted Herbert. "And so it is," continued he, "there is no danger that a hair of your heads will be touched, if I find the gentle, loving Laura as obliging as I may wish."

"Villian," said Herbert, "let us pass."

At this moment Mason sounded his whistle, and instantly about thirty men, well armed, surrounded him, and waited his order.

"You perceive, my *friend*, how ridiculous it would be in you to bluster. As the *accomplished and gentlemanly* Sebastian, you might have hoped thus to produce an effect, but knowing now that you have to deal with Mason the robber, and thirty of his brave comrades, I hope you will make a virtue of necessity, and proceed to business."

"What do you demand," said Laura.

"Gentle beauty, you doubtless, remember that the special care and respectful attention, which on a certain occasion, I caused my men to bestow upon you, was illy requited, as you failed to acknowledge my kindness, but left without my leave, taking ten thousand dollars, which by *our* laws, belonged to our band. We have recently met with some reverses, and to put us fairly on our legs, we have special use for about fifty thousand dollars. I have a letter written and addressed to your father setting forth the fact that you are my prisoner, and requesting him to ransom you by paying the amount demanded. Allow me to ask the favor of you to copy and sign the letter, and my honor

as a Knight of the road, when the money is received, you shall both be free to go where you choose. What say you?"

"I hope you do not mean to be understood as saying that is the smallest sum you will take?"

"Really, Miss De Montane, I cannot estimate the loss of your interesting company at a dollar less."

"Then Sir, upon the instant, add another to the long list of your crimes, for sooner will I die than beggar my father in his old age."

"Nay, not so fast my gentle beauty. Your lovely person is almost above price so long as it is animated with the spark of life; but were that put out, it would be of but little value to us. If you do not consent at once, I know you will at an early day, for we have means for torturing, so *refined*, that they never fail to win."

At this moment Herbert sprang forward, seized Mason by the throat and though he was instantly surrounded and siezed by the band, he succeeded in choking the robber until he turned black in the face. As soon as he could speak, Mason ordered his prisoners to be bound and gagged; this being done, he cried—

"To horse, we have not a moment to loose, throw me up that little baggage of beauty, and see that our love-sick swain is snugly stowed—there, away."

#### CHAPTER XII.

"Give me my love, my honor, give 'em back!  
Give me revenge while I have breath to ask it."

—  
"My soul is up in arms, my injured honor  
Impatient of the wrong, calls for revenge."

The silver-tinted smiles of the pale moon were stealing through the gauze-like drapery of night, and shedding their mellow glow of pale light upon the earth. The million stars were peeping out from their crystal habitation, and sending down their twinkling rays to kiss away the dark spots of the hour. All nature seemed hushed, as if in adoration of the witching scene. Not a sound was heard, save now and then the tick of a fallen leaf. It was the hour when happy souls may steal away from their sleeping body, and soar aloft to the spirit land for a fore-taste of ineffable bliss. Beneath the canopy of a woodsman's tent, the gentle breathing of a bosom, wrapped in the soft mantle of innocent slumber, was heard by one only, and that one

gazed upon the sleeping form with a look of pure and holy devotion. "Oh," thought he, "how hard it seems that one so lovely, so innocent, so pure, should be compelled to wake to a recollection of corroding ills consequent upon the base treachery of man. Sleep on, sleep on, for in that sweet sleep thy matchless spirit is borne away upon the wing of dreams, to sit with angels in paradise — sleep on, and dream of other and happier days — sleep on, till the gray streaks of morn shall rudely touch that cheek and compel thee to awake to the hard realities of thy storm-clad life." The sleeper heaved a sigh, moved an arm, and opening her eyes exclaimed —

"Dear Charley, hast thou indeed returned. Oh, I did see thee in my dreams, thou wert gazing on my poor sad face with a look so gentle, so kind, so tender, that my thoughts wandered back to other days when methought I might have made thee happy, had not a filthy serpent coiled around my heart — but of this no more; tell me have you just arrived?"

"Some two hours since I approached the camp, and finding you in a sweet sleep, I dared to claim the advantage of the hour to pour out my soul in witching idolatry."

"Hush, Charley, and tell me where is Como, and what tidings you bring?"

"Como returned with me to your tent, but soon stole softly away, doubtless intending that his friend should alone be the honored guest of the sweet sleeper."

"Well, why is it that you do not tell me of the robbers — but first, arouse the others and bid them come to my tent that they may hear and advise."

All being assembled, Charley proceeded to state, that by the cunning of Como they got wind of Mason, tracked him to the cave on the Ohio, and thence back to the "Walnut hills," where he was joined by about thirty of his band, and all proceeded to "Mason's palm tree," where all traces of them ceased, and himself and Como were compelled to leave, in order to meet, at the appointed time and place, their comrades.

"Well, Uncle Eb," said the Knight, "having heard the tidings, what say you?"

"Well, I reckon we'd 'bout as well divide and sub-divide agin. Ef 'twas'nt fur my cussed habit of talken so loud when there's nobody

along to shut my fly-trap, I'd take a kinder slope round the woods myself. I'll tell you what I'd like to do, and no mistake. I say, Captain, jis let Jack Frost and I, form into a scouten party with the privilege uv bringing in Mason's head, ef so be his legs should'nt like to come along."

"Uncle Eb, don't ask that; you all know the great object of my life; you remember what you all promised me?"

"That's a fact, I give in, but you mus'nt trust me ouden your sight, fur ef so be I should meet the varment, an you wus'nt along to knock the primen out, old blaze-face would knock his trotters from under him without thinken uv it."

At this moment footsteps were heard, and soon after a tall female stood before them. Her arms were folded across her breast, and her pale and compressed lips quivered as if shaken by some deep purpose of the soul.

"Woman," said the Knight, "what want you here—speak?"

Drawing herself up, with a swelling bosom, she replied:—

"The just vengeance of an injured woman. Hear me, noble Knight. I loved, trusted, became the dupe, the slave, the *thing* of a villian. The vail of blindness has been removed, and I now know him as he is, a whelp of h—l, and entreat thy aid to rid the world of the monster."

"Of whom do you speak?"

"Of whom! Is there more than one such being prowling to and fro upon God's foot-stool? Can there be another like him? Nay, I will not believe it. Of whom could I thus speak except Mason the robber?"

"We are Mason's enemies, and thus far prepared to favor your wishes; but what proof can you give that you are not a minion of his sent to lure us into his power?"

"True, true, I thought not how natural I now see it is for you to suspect the truth of any one who has been his associate. Noble Knight, I have but one proof to offer; if it shall be in my power, I offer to lead you to his retreat; in so doing, let a loaded gun be kept pointed at my breast, and when you have reason to believe I have deceived you, let it do its work of death."

"I believe, and will trust you, speak out and fear not."

"I denounced and left him in council, on Mason's Palm tree. The whole band pursued me intending to take my life. Thus far I have

eluded their search, and now they are far away; I am and shall be regularly apprized of their movements."

"Where are they, think you, now?"

"Four days ago they started south to the residence of a wealthy Frenchman, whose daughter they are resolved to get possession of, and demand a large sum for her release."

"Did you hear the name?"

"I did and wrote it down, but have lost the strip of paper and forgotten the name."

"Was it Laura?"

"Nay, I heard not the name of the daughter, but did the name of her father, and should know it if repeated."

"Was it De Montane?"

"The same, as I live the very same."

At the sound of these words every member of the band jumped to his feet.

"To horse, to horse," cried the Knight. "A word with you poor woman." They stepped aside, passed a few words, and springing into his saddle, the Knight gave the order, "forward."

#### CHAPTER XIII.

"The strife of fiends is on the battling clouds,  
The glare of hell is in these sulphurous lightnings;  
This is no earthly storm."

The night was dark, dark to very blackness; the winds howled as if the storm-god was angry with the world and had sent his fiends to stir up a fearful strife among the elements. The lightning's glare in forked tongues of fire, shot athwart the heavens and sent back to earth an angry blaze of burning light, that stirred in the stoutest heart a foresight of that awful day when the world shall be on fire. The thunder-clap, peal on peal rent the air and shook the hill tops and the vallies as if they were aspen leaves in the lap of the storm. The rain poured in torrents, as though Jehovah's flood-gates were raised once again to deluge the world. Oh, who can behold the awful grandeur of such a night and be an Atheist or an Infidel? Dare man, a worm of the dust, the frail thing of an hour, look upon the commotions of Nature and not behold the foot-prints of Nature's God? Who is he that can look upon a war of the elements and not perceive the spirit-stirring finger-marks of Him who "sits upon the whirl-wind and rides

upon the storm?" Alas! there are men whose conceit has raised their *mighty* self so high that they can scoff at that God who only withholds his blighting curse upon their souls, through the plentitude of his abounding mercy and infinite goodness. Vain mortal, dost thou think to measure arms with "Him who holds worlds as in the hollow of his hand?" But our purpose is not to deliver a lecture; our business is to detail some events that took place on the stormy night alluded to.

In a wild unfrequented forest some sixty miles above Natchez, six persons on horse-back had halted under the green foliage of a magnolia to take shelter from the storm.

"It is a terrific night," said the Knight of the Black Scarf.

"Indeed it is," said uncle Eb, "an I'm thinkin 'twill kinder knock us often our scent, fur becaze this rain will make every horse track uv the same age."

"True, true, and the very thought of suffering that miscreant thus to evade our pursuit, chills my very heart. I could well brook delay in the gratification of my own just revenge, but who can contemplate without a shudder, the awful doom which awaits poor Laura and Herbert."

"Nay, think not the worst," said Charley, "the noble girl may consent to write the letter, and all will be well."

"Dear Charley, you know not the iron will of that dear girl. Said she not in her note to her father that no earthly power should extort it from her? If she knew that note had been picked up, and that arrangements were made to arrest Mason's messenger, she would write or promise anything, but so long as she fears the extortions of Mason would leave her father pennyless, she will never yield.

"Well, had we not better go on," said Como. "We know their course has been north, and if we can keep the 'trace,' we shall gain so much."

"And we might loose all, Como. You know they have thus far travelled a zig-zag course, and mostly away from the 'trace;' should we push forward and chance to blunder on them in the dark, we might fall an easy prey to their first fire and their superior numbers. Caution, it is said, is the better part of valor, and never seemed its exercise more necessary than now. It is true we need not tarry longer here on account of our shelter, so called, for it has long since ceased to pro-



tect us, still do I think it madness to proceed until day-break ; I may however, be wrong. What say you uncle Eb ?”

“ Well, I say, jist nothin at all . As fur the fighten part, ef they will gin me a far shake, I reckon I kin do my share, but as fur planen and calculaten pints, why I jist aint thar. Ef you’ll put me on the ruff uv a ‘ broad-horn,’ and gin me the latitude uv the Massasippi, I’ll shoulder a steerin oar with the best uv em, but this thing uv doin head-work, agin a rael robber an cut throat, why I haint got the gumpshun. But thar’s one thing I’ll venter to say, and that is, I’m sorter anxious to put my lookers along on ‘ old blaze-face,’ a *leetle* afore they have a chance to pull trigger on uncle Eb. By the liven that streak uv lightnin wus the bran splinterest newest one what ever crossed my path ; I reckon old Vulcan has turned off all uv his jours’ and gone to work at the anvil himself, and by the liven ef he throws off sich sparks as that, his thunderbolts will be some ; why I seed stars a rollen —”

“ Hist,” said the Knight. For a minute or more, nothing was heard save the raging of the storm, but anon the wild plaintive tones of a well known voice burst upon the ear, and such was the effect upon the feelings of our friends, that they seemed to hold their breath in order to catch every sound. Now were heard in the distance, incoherent words, and now the chanting of the maniac’s song :

“ Come gather flowers to strew his grave,  
He sleeps to wake no more,  
I will hardships bear, and dangers brave,  
For the spirit I adore,  
La-la-loo — la-la-loo — la-la-loo.”

“ Poor ‘ Bride of the dead,’ ” said the Knight, “ from my soul, I do pitty you. ‘ Bride of the dead’ ! who knows but there is meaning in the name the poor maniac assumes ? Charley, have you been able to learn any thing more of the man who of late has constituted himself guardian and protector of that helpless creature ?”

“ Nothing whatever ; I have met him several times, and had no difficulty in ascertaining that he is in disguise, but he carefully evaded all my enquiries, except that he claims, voluntarily, to follow, in order to serve the maniac, without professing to know who she is.”

“ Hist ! they come this way. Uncle Eb, has our little store of provisions escaped the ravages of the storm ?”

"Safe as a bug in a rug, sir; let me alone fur that. Thar's two kinds uv feed I allers look arter fornent every thing else.

"What are they uncle Eb?"

"Feed fur man, and feed fur old 'blaze-face.'"

"I am glad the storm is abating, for I hope you will be able soon to get at your man food that we may divide with the poor woman. As I live here she stands inspecting my horse. 'Bride of the dead,' your hand."

"My hand! who demands my hand? But one man lives that can command the service of that hand; is it you, quick, quick, say is it you—hold, do you know this scabbard? But no, no, I see you are not he; oh, that I could find him. Kind, sir, I am wounded—here, here, right in the heart—and here in the brain, yes in the brain. The fiends are gnawing at my heart, and ten thousand scorpions are cour-sing through the avenues of the brain, and at every round they are whipped into double quick time by the spirit of him I loved. Oh I am mad, mad, mad! Nay, sir, believe not all I say, I am not mad as others, but mad with a thirst for vengeance. Could I do the deed, the glorious deed, my madness would turn to joy. I say sir, did you know him? he was a noble youth; so amiable, so good, so kind—but they—they murdered him—ha, ha, ha—

The sun shines brightly, and now while its day,  
To find him, to find him, away, away,  
La-la-loo — la-la-loo — la-la-loo."

With tears trickling down his cheeks, the Knight silently listened to the wild song of the maniac, and then taking advantage of a pause in her voice, he soliloquized thus:

"Poor unfortunate being; Pauline and thou should be sisters; Brides, both, and differing only in this, that one seeks to avenge, and the other destroy her bride-groom. Brides of the living and the dead, it may be that your day of triumph is at hand. Poor dear woman, I feel a deep interest for you; try and tell me what is your wish; but first of all eat something."

"Eat, yes, yes, give me something to eat, quick, quick, I am hungry—yes, this is good, good choplins; is it not choplins? but no matter, it is good. Come Tego, come eat something; we will eat, drink and be merry to-day, for to-morrow he dies, ha, ha, ha."

The Knight turned and addressed the mysterious stranger—

"Indeed my friend I had forgotten you — come take a lunch."

"Sir, I most heartily thank you, but I am so rejoiced to see the poor dear creature eat, that I am no longer hungry. Two days ago, when I was not as watchful as I should have been, she threw our provision into a creek, and since then I have not been able to induce her to turn her course from the 'trace' toward a settlement."

"And have you, too, been two days without food, and now hesitate to eat?"

"Yes sir, but I mind it not; I would not deprive you or your's of that which you may need."

"Hoota-toota," said uncle Eb, "what, not eat fur two days, and talk about waiting? No, by the liven, uncle Eb's got lots and gobs uv the truck, what makes linen fur the ribs, and old 'blaze-face' is just as good as wheat in the mill an toll paid fur more; so jist cram in stuffin under your jacket in double quick time — go it my larkey, or by the liven I'll raise a rookery, jist for greens — thar — well did ever! Starve two days and then not snatch."

At this juncture the maniac stole softly to the side of the Knight, touched, and beckoned him away. Stopping some twenty steps from the company, she turned and said:—

"I am better now; come tell me did you not say you felt an interest for the 'Bride of the dead?'"

"I did, say on."

"I will, and quickly, for I know not how soon those scorpions will commence their rounds. Hist! you'll keep my secret! Yes I know you will; here tell me if you know or ever saw the owner of this scabbard?"

The Knight examined it by his dark lantern, and starting said —

"I do indeed know both the scabbard and its former owner."

"And will you show him to me? Oh, yes, say you will, quick, quick."

"I would willingly promise to show him to you, but that I fear to lead you into danger."

"Danger! the sight of him will stir up my soul to new life; the fiends will depart and I shall have peace. Oh, sir, on my knees I beseech you — quick, quick, the scorpions are about to start — wolves are tearing my heart-strings, see, see, there, blow out their brains."

Hold, what was I saying? Yes, I remember, you know him and can show him to me. Oh can you refuse?"

"No, I will not refuse, follow our band, and I will show him to you."

The maniac raised and clapped her hands, shrieked and fell. Tego, as she called her companion, darted forward and raised her in his arms before the Knight recovered from the shock. A moment after a low shrill whistle was heard. The Knight listened, and on its being repeated he put a turkey bone to his mouth, and the signal was returned. Soon after a female stood before him.

"Welcome, Helen," said the Knight, "you must indeed be the bearer of tidings to be abroad in such a night."

"I have tidings which may brook no delay in the delivery. I should have found you three hours ago but for the storm. Mason and thirty of his band are now upon Masons Palm tree; they entered the secret pass in the dusk of evening. To-night they hold a drunken revelry and commence their tortures upon the prisoners. Being apprised of their approach and your's, and knowing your strength was not sufficient I yesterday dispatched a runner to the settlement for secret aid, and now thirty well armed men await you at Baker's creek."

"Helen, I have never intended to call in the settlers to do the work I come to perform, but appreciating your generous design, I will make the best of it. It now wants two hours of day-break. We have not a moment to loose; but first tell me Helen, will you willingly lead us through the secret pass?"

"Willingly! Oh, sir, it may seem to you I am prompted by a brutal feeling when I tell you my very soul pants for the glory of such an office. Command me sir, but I beseech you suffer me to be foremost in the ranks."

"Enough," said the Knight, and mounting his horse, wrote up to his men, and ordered them to horse, and then to follow him.

Arrived at Baker's creek, he found thirty men standing round a large log heap fire; they had been exposed to the storm, but by means of a large fire, they had already become comfortable. As soon as they recognized the Knight, they raised a shout which made the welkin ring, with huzzas for the Knight of the Black Scarf.

"Citizens, said he, had I been consulted you would not have been called from your homes to assist in the praiseworthy effort to break

up the most daring and merciless band of robbers, that ever disgraced a civilized land, but being here it becomes necessary that you shall first choose a commander."

"The Knight of the Black Scarf, the Knight of the Black Scarf, and none other," was shouted by all.

"Then said he, "attention to my commands. In twenty minutes you will be ready to take up the line of march under a temporary leader. At daylight you will surround Masons Palm tree; there you will await my orders. In the mean time should any one appear so anxious to make your acquaintance as to risk his neck in coming down the hill, give him a warm reception, and detain him until I come to you, which I hope will not be later than two hours by sun — till then farewell." The Knight clapped spurs to his horse, said "forward," and his little band was soon out of sight.

#### CHAPTER XIV.

"I am disgraced, impeached, and baffled here;  
Pierced to the soul with slander's venom'd spear;  
The which no balm can cure, but his heart's blood  
Which breathed this poison."

—  
"Had all his hairs been lives, my great revenge  
Had stomach for them all."

The gray streaks of coming morn were stealing from the gold-bound portals of the east, and flinging upon the far-off western hills, the scintillations of a new-born day. Like a young and joyous bride, the pale moon, draped in smiles, waited but the up-rising of her lord, that her gentle beauty might add another halo of glory around his nobler brow. At such an hour it is said the god of day may be seen coming forth fresh from his dressing room beneath Italian skies, and like the forest rose, seems most lovely in his native home; but in this land of ours, especially in the balmy south, he smiles upon the lap of morn so sweetly, that the blushing stars twinkle with ecstasy. At such an hour, the Knight of the Black Scarf and his followers, preceded by Helen, were stealthily and silently winding their way through the secret pass to the top of Mason's Palm tree. The dusk of lingering night was still hanging like a dark cloud upon the dense grove of pine, when Helen applied a key to the trap door, and the little band stood side by side upon the top of the hill. Helen turned to the Knight and said —

"Look you toward the east, see you not the dark outlines of a cabin?"

"I do," said the Knight.

"In that cabin are the prisoners confined, and if being tortured, are most likely cursed with the company of Mason and the Harps. Look you now toward the west, and you cannot fail to see the dying remains of a camp fire; around that are the members of the band, not yet recovered from that torpid sleep which drunkenness begets. Will you approach the camp or the cabin first?"

"The prisoners first, of course."

"Then it is proper I should apprize you that about twenty yards this side the cabin, a sentinel is placed."

"Forward," said the Knight. They walked on noiselessly until they arrived within about a hundred yards of the cabin when the Knight paused, and giving a mysterious sign, they all sank down upon the earth, and commenced crawling. A few minutes elapsed, and the Knight rose upon his knees, clubbed his gun and raised it in the air, when a crash and a groan was heard and old 'blaze-face' was buried in the brains of the sentinel. "I beg pardon, Captain," whispered uncle Eb, "the tarnel old huzzy has sich a liken fur robbers brains that I could'nt hold her back."

"On," said the Knight.

"Sartenly sir, on is the word, and ef I don't on to a few on 'em—"

At this moment the Knight clapped his hand over uncle Eb's mouth. On reaching the cabin they found the door open, heard two persons snoring on the floor, and anon a groan from the opposite side of the room. The Knight stealthily crossed the room and there beheld a sight which would beggar description, and make the blood run cold to contemplate, were we at liberty to give but the outlines. We need scarcely say that Laura and Herbert, were being tortured in a most brutal and unheard of manner. The Knight whispered into the ear of each and cut the cords that bound them, then returning to the door whispered to his men, and a moment after two men who were sleeping on the floor were seized, bound and gagged so quickly that they were scarcely awake when the work was done. This being done, the Knight said, "Follow me," and they left the cabin. At this moment Herbert snatched up the arms of one of the robbers, and was about to rush out, when he perceived that Laura was already armed and in advance

of him, evidently bent on the same design. Herbert caught hold of her and said —

“Dear Laura, you must not, shall not rush into new dangers.”

“Not a word, Herbert; talk to me of new dangers! think you I dare remain in cowardly security while that little band of noble spirits are exposed to such fearful odds? On, Herbert, or by my soul I will lead the way.”

And now a scene of blood and carnage has commenced.

“The combat deepens, on ye brave  
Who rush to victory or the grave.”

The Knight and his little band rushed upon the robbers and made awful havoc before they awoke from their drunken sleep, but now that the remainder were fully aware of their situation, they fight with desperation; and they were encouraged to do so by hearing ever and anon the voice of Mason charging them to show no quarters to any save the Knight of the Black Scarf. “Leave the proud upstart to me,” said Mason, “and let us see whether he dare look in my face; why does he not come?”

“Well by the liven,” said uncle Eb, “what a dust we make. A big speech fur a man what makes a breast-work uv his men. Jist wait till I (ha-ah) cut my swarth; (ha-ah) that fellers brains wur mighty shaller; why (ha-ah) that’s the lick old ‘blaze-face’—gin ’em particular h—l.”

Thus did uncle Eb go on talking and fighting as deliberately as if doing an ordinary day’s work, and every time he was heard to grunt, (ha-ah) he made a robber kiss the earth. But why should we dwell on his achievements, when every member of the band fought with equal courage and almost equal success. Nor were the regulators alone in their struggle for the cause of injured innocence. In the very threshold of the engagement the Knight was astonished at seeing the man called Tego, the woman Helen, Herbert and Laura, and even the maniac in the thickest of the fight. But the battle was of short duration. The robbers fought with neither courage nor judgment; the cause of virtue was not theirs; they had no God to lead them to victory, and very soon they were put to flight, and hotly pursued. And now when it seemed every robber was cut down, the Knight of the Black Scarf and Mason suddenly met face to face; they both involuntarily

paused, and for a moment gazed at each other. At length Mason asked —

“Have I not seen that face before?”

“Miscreant, dare not catechise, but prepare to defend yourself, if perchance you can pluck up the courage to do so.”

“Ha, ha,—think you it would require *much* courage for Mason to cut the throat of a beardless boy?”

“Villain, such a subterfuge will not save you ; defend yourself.”

“And what if I refuse?”

“Then will I have you hanged upon the nearest tree ; coward take that,” and as he spoke he slapped Mason in the face with his sword.

Instantly their swords were crossed in deadly strife, and never were two more nearly matched. Mason’s strength was greatly superior, and in skill he was nearly equal ; but he was neither so active, cool or calculating as the Knight. Nearly all the band had now collected, and were witnessing the fight with unspeakable interest.

“Oh, Como,” said Charley, “Dare I longer stand an idle spectator to this unholy exposure of a precious life?”

“You have sworn to do so Charley ; but fear not, God is just and will avenge her wrongs.”

The combatants had mutually paused to take breath, exchanged a look of deadly hate, and were rushing at each other, when the points of their swords were suddenly thrown up and the Maniac stood between them. For a moment she gazed earnestly at Mason, and then said—

“Do you know me?”

At the sight of what he believed to be an apparition, Mason’s whole frame shook with terror, and now being addressed, he with difficulty replied —

“In my dreams I have seen thee often, and know your power over me, whether to save or destroy ; who are you, and what want you of me?”

“I am the ‘Bride of the dead,’ thy *guardian* angel, and bear thee a message from the spirit land. I have a cordial here that will protect your body from the further assault of man. Let but one drop from this vial fall upon your tongue, and by all the fiends I swear you shall not die by the sword or the halter — quick, quick, the scorpions are in my brain, and if my work is not soon accomplished, it may be forever too late—quick, open, open.”



As she spoke, the robber not seeming to be aware of what was passing, did open his mouth, and the contents of the vial was poured into it, and as he swallowed, the maniac drew back, fell upon her knees raised her hands and eyes to heaven, and with a look of angelic sweetness and christian humility she exclaimed,—

“God of justice, accept my humble thanks ; spirit of my bridegroom, I have avenged your blood.”

The Knight had been taken by surprise, and looked with wonder upon the strange conduct of the maniac, but being now recovered he said with much anger,—

“Woman, what means this untimely interference in my affairs ! As a maniac I could forgive, but there seems to be ‘method in your madness.’”

“Noble, generous sir, judge not harshly, but hear me. I had a father—by that miscreant’s order he was stabbed to the heart. I had a mother—by his order her brains were dashed out. I had a noble little brother—I saw the sword fall upon his innocent brow. I had—one little short week—a husband—oh God, I am a bride of the dead. But my tale is not ended. Before the merciless blood-hounds had quite finished their work of death, and robbed the boat of its contents, they were surprised by some persons coming down the bank of the Ohio river. I was wounded, but not mortally, and reserving me for his own brutal purposes, I was gagged, and in this condition borne to a cave not far below the boat. At an early hour of the night, the robbers having satisfied themselves that the intruders were gone, returned, taking me along, to the boat, and rowed it out into the current. That wretch—that whelp of h—l—attempted to accomplish his brutal purposes upon my person, and being indignantly resisted, he struck me a blow on my head. Thus much I remember as though it occurred but yesterday ; but from that moment until I met you last night, I know but little, save in my wandering I was constantly whispered to by some secret monitor, commanding me never to sleep under a roof, until I had avenged the blood of the innocent.”

“Hah !” said Mason, “you have poisoned me ; I feel it coursing through my veins !”

“Poisoned you ! why you half made demi-devil, if you had ten thousand lives, my just revenge had stomach for them all. Poisoned

you! Yes, if the congregated skill of the medical world were at your command, your life could not be prolonged a single hour."

"One hour?"

"Nay, do not misunderstand me, I do not promise that you shall have the full measure of an hour. Some caustics, the most potent, gnaw upon sound flesh reluctantly, while with lightning's speed they make war to the death on gangrene. If I may presume that your body partakes of the corruption of your polluted soul, a short half hour is all sufficient to make your quietus, so I advise, if you have a speech to make, deliver it 'triplingly on the tongue.'"

"My bitterest curses fall upon your head, and your's, and your's," looking at the Bride of the dead, the Knight, and Laura.

At this moment, Helen, who had been standing aside gloating upon the scene, stepped forward and said,—

"My *noble* lord, will you not extend your parting token to me, also!"

"You infernal fiends, curses, curses upon you all! Oh, that I had the power to make you feel the burning torments that are gnawing at my soul!"

"Poor, miserable wretch," said the Knight, "will not this awful moment bring you to reflect upon your impending fate? Will you die with curses upon your tongue? Can you not repent?"

"Who art thou who hath pursued me like a blood-hound, and now dare talk to me of repentance? Away, ye vampires all. My limbs have grown stiff and immoveable, or by the fiends of perdition, I would crush you to the earth."

As he concluded, the Knight of the Black Scarf threw off the disguise so long worn, and in female attire stood before him, as Mason shook with emotion, and exclaimed—

"Pauline! Pauline! You have triumphed."

"Yes, and thus will it ever be. The cause of injured innocence cries to heaven, and God will protect his own. I pursued you, believing I was an instrument in His hand to bring the murderer and hypocrite to condign punishment, but in the very hour when I thought my mission about to be fulfilled, one whose wrongs are even greater than mine, consummates the deed. Glory be to God, I yield to thy will."

"'Queen of the Woods,' the noble Pauline, I feel that I have but a few moments to live. The sight of thee has humbled me, and though

I know it is now too late to escape God's wrath, I shall die with less torture, in doing what I can to atone for the wrongs I have done to you and your's. I know you will be compelled to curse my memory when I confess that I caused you and your parents to be taken prisoners by the Indians; I caused your parents to be put to death; I caused your little brother to be stolen by the Indians."

"And why in God's name have you thus pursued our family? Did either of us ever do you wrong?"

"Never; on the contrary, I hated you because all were virtuous and honorable, and could not be made to bend to my will. I caused your brother to be stolen and ordered him to be put to death, all for the purpose of making you sole heir to your father's large estate; and finally, afraid of the consequences of a legal marriage, I caused the ceremony to be performed by one of my band, in the character of a preacher. And now let me restore all I can. Go back to Virginia, bring suit against your father's agent, and he will readily give you back your property, as he dares not a public investigation; he gave me only one thousand dollars, and that upon condition that I would give him a receipt in full, and say to the world that he paid me a large sum. Oh, oh, the pain of dying, tortured, tortured as I am in both soul and body! Como, Como, come forward — there, there Pauline stands your brother, the little Egbert, long since mourned as dead."

Oh, what a moment of inexpressible joy to those two affectionate beings; both were speechless, and only now and then withdrew from each others arms to offer up thanks to God, and then again rush into each other's embrace.

While this interesting scene was transpiring, the little dumb boy who had so long and faithfully followed in the service of the Knight, was kneeling at the feet of the 'Bride of the dead.' "Oh God, whom do I see," said she, "can it be —"

"He," said Mason, "is none other than your little brother who escaped after receiving a blow in the face, which not only disfigured him for life but also destroyed his power of speech. Oh! oh! the horror of this hour! God thou art just; even now before my time I begin to feel the torments of h—l; ha, the devils are catching at my soul, knowing it is damned before the judgment! The fiends, the fiends are tearing my heart strings! Oh! Oh!" He fell dead.

A few minutes after the Knight of the Black Scarf, or more pre-

perly the Queen of the Woods, entered the cabin alone and had a private conversation with Big and Little Harp, the two men whom she had previously tied and gagged. We do not feel at liberty to detail all of this conversation, but we will state that the Queen of the Woods concluded by saying —

“You have my word, that if you shall so act, neither myself nor any one of those who have acted with me on this occasion, shall appear in evidence against you. Choose which you will do.”

“We will claim the reward,” said they.

“Then I have only to add, that if you fail, I will see that you are brought to justice.”

And now, mounted on that same beautiful charger, and in similar dress as that worn at the time we introduced the reader to her as the “Queen of the Woods,” followed by her friends and companions, she immersed from the secret passage and appeared before the body of armed citizens, whom the reader will remember had been ordered to surround the hill. Among the citizens were several who had long personally known the “Queen of the Woods,” and as soon as she was recognized, one of them turned to his comrades and shouted “’tis the Queen of the Woods,” and instantly a shout went up for the long lost Queen of the Woods. “But where,” said one “is the Knight of the Black Scarf?”

“Citizens,” said the Queen of the Woods, “The Knight of the Black Scarf and the Queen of the Woods, have filled their mission, and both beg to withdraw from public gaze, and be known hereafter by the simple title of Pauline, and in that character she begs to tender her heartfelt thanks for the many, very many demonstrations of kindness which she has received at the hands of the bold, daring and generous pioneers of the West and the South. And now I go with my little band on a visit to our friend Col. De Montane, of Louisiana, where we shall all assume our proper names and seek happiness in peaceful retirement. May God bless and prosper the people of this land — farewell.”

At the close of this speech one universal burst of applause rent the air, and then again, and again, each time with renewed zeal. A consultation was then held by the citizens, and every man volunteered to unite in forming an escort for the noble heroine, and all she could say to the contrary had no effect; they followed in her train, and at

every settlement great crowds assembled to do her honor. The news flew ahead and hourly the train increased. At Natchez she was received by the town authorities, and the entire citizens, headed by Governor Mead. And thus was the enthusiasm of the people displayed everywhere, until she reached Colonel De Montane's. The old gentleman had heard all the news, and more than five hundred persons were on his premises to receive and welcome his expected guests. As Pauline leaped from her saddle at the door, the old gentleman clasped her in his arms, carried her in and laid her upon a sofa, fell upon her neck and wept like a child; he essayed to speak, but would again burst into tears; at length he said with deep feeling—

"Pauline, Pauline, you are my adopted child, but having nobly won, you must ever wear the title of 'Queen of the Woods.'"

### FINALE.

Dear reader, it is scarcely necessary to detain you longer, as you are doubtless prepared to foresee the conclusion. You have already been putting on your best "bib-and-tucker," to step in and witness the happy nuptials of Herbert and Laura. Well, so you might do without any fear of disappointment, had we the time to conduct you to the splendid festival; but as we cannot spare the space to give you a description of the joyous scene, we will make amends by telling you a little secret, which, unless you have treasured up the events detailed in the "Queen of the Woods," you may not be prepared to hear, viz: that on the same evening that Laura and Herbert were married, Col. De Montane gave away the hand of his adopted daughter to Charley Dunn, and they two were made one flesh. Uncle Eb was all the while in perfect ecstasy, and at one time seriously ruminated in his mind whether it would be mutually binding, should old "blaze-face" and himself plight their vows of eternal love, and thus make the third couple.

Through the influence of the "Queen of the Woods," Helen was restored to the home and affections of her parent, and her son is now in Congress, not however, bearing the name of his father.

The "Bride of the dead," received a handsome little cotton plantation, as a present from the noble-hearted Southerners, and still lives with her brother in Louisiana.

The "Queen of the Woods," recovered her estate in Virginia, and with Charley's consent, has long been engaged in distributing the interest arising from it to the various Grand and Subordinate Lodges of Free Masons, but no one has yet known the name of the giver in connection with the gift.

Uncle Eb died a happy old man, bequeathing his estate to Jack Frost, and old "blaze-face" to the "Queen of the Woods."

We should have told the reader, and would have done so in the proper place, had we not been so hurried by the compositor of the Signet, that the day the "Queen of the Woods" arrived in Natchez, she sought and obtained a private interview with Governor Mead. What was the object of that interview has never been certainly known; but certain it is that Como was sent North with a dispatch. The day after, Big and Little Harp entered Natchez under assumed names, with the head of Mason, representing that they had been followers of the "Knight of the Black Scarf," *alias* the "Queen of the Woods," and killed the notorious robber after the battle, and now demanded the reward of one thousand dollars. The Governor acknowledged the justice of the demand, but managed to detain the Harps, by telling them that there was no money in the treasury, though a supply was hourly expected. While the Harps were thus waiting, Como arrived with three strangers. The Harps were arrested and conveyed to prison under a charge of being highway robbers. Their trial came off at Greenville. The witnesses who testified against them were George Irvin, Charles and Samuel Saunders, whom the reader will remember. It is scarcely necessary to repeat what the history of the country has recorded, that the prisoners were condemned and hung.\*

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\* History states that two men brought in Mason's head, and claimed the reward—that there was no money in the treasury to pay it, and that while they were waiting, they were recognized, arrested, tried and hung, as above stated; and the author learned from the old citizens, that they were at the time believed to be the two notorious Harps.

It is also a well known fact, that after Mason's death, the band of robbers was reorganized, and continued to infest the "Trace," committing the most daring and inhuman murders ever known, under the command of a desperado named Phelps, who flourished most conspicuously during the last war with England, but who finally paid the penalty of his crimes, by being shot down by an officer of the law.

And now, dear reader, we beg to take an affectionate leave. We have written for your amusement and instruction, "Emma," "The Heroine of Illinois," "Leo Leela," "The Queen of the Woods," and the "Knight of the Black Scarf;" and while we are free to admit that some of our characters have been fancy sketches, by far the greater number are but true pictures of real personages; and we assert, that the most unnatural and incredible details are true to the letter—the very words of the actors being given. It is a fact which no one knows better than we, alas, are compelled to know, that "truth is stranger than fiction." Finally, we beg to say to the readers of the Signet, that if we have failed to meet their expectations, it is to be attributed to our want of capacity for this description of literature, and we sincerely hope that abler pens will enter the lists. It is true we might claim some indulgence, on the ground that all our contributions to the Signet, have been written piece-meal, no one tale having been half completed before its publication commenced. Indeed such has been our other engagements, that we have never had matter enough for two numbers on hand at the same time. But as we do not know that we could have done much better under other circumstances, we claim only a liberal estimate of our productions, and bid you a temporary, if not final, farewell.

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TO YOUNG MEN. — Don't rely upon friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in the vain hope of those whom they called friends; and thousands have starved because they had a rich father. Rely upon the good name which is made by your own exertions, and know that better than the best friend you can have, is unquestionable determination, united with decision of character. And remember that without God's blessings you cannot truly prosper. In all thy ways acknowledge Him, and he will direct thy paths.

## QUESTIONS OF MASONIC USAGE.

KASKASKIA, ILLINOIS, January 24, 1852.

*Dear Brother Mitchell:*—The object of this letter is to get your opinion on some points which may serve as a guide or precedent in future. First. In obtaining a dispensation for an individual, is it not necessary to get the consent of the Lodge first, so as we may be certain that the candidate will not be black-balled when the ballot is taken whether he shall receive the degrees or not? Is it so understood by the Order, that a dispensation does away with the right of petition? I contend that the first, or initiatory steps must be taken before the candidate is admitted; that is, the petition must lie over one lunar month, and then the dispensation will be carried out by giving the other degrees; but until this is done, is it correct to confer the degrees, that is, going behind the petition? The Laws of our Grand Lodge say that a petition must lie over one lunar month, or from one communication to another. Now can our Grand Master do away with this law and grant a dispensation to confer degrees? No doubt when applications are made for such privileges, the Grand Master supposes that the ancient rule is adhered to, that is, the petition has been before the Lodge one month, so as the brethren may not be taken by surprise. Another thing I wish to have your opinion on is this, suppose the proceedings contrary to usage, in your opinion, have you not the right, as a member of the Lodge, to *protest* against the irregularity of the proceedings, and ask that your *dissent* or *protest* may be entered on record, by consent of the Lodge, or by order of the Worshipful Master? Honest and conscientious differences of opinion may arise in Lodges, and hence the right of a member to *protest*, or how shall he proceed? Let the matter rest, when he honestly believes that it is wrong. I suppose there must be some means or way that he can justify himself in sitting in Lodge, where a wrong has been committed against usage, and I suppose the only way is by *protest* against the proceedings. I must here stop, as I may be the cause of giving you trouble and labor in answering my enquiries, for I know you are crowded with enquiries of this kind, daily, and I will here cease to inflict trou-



ble on you, for I could burthen you with enquiries, perhaps very foolish ones. But in council there is wisdom, and hence my writing to you. Respectfully and fraternally your's,

F. MAXWELL.

In answering the first question, we set out with the declaration that a Grand Master can do nothing which his Grand Lodge by law forbids him to do; but all things else, which by long usage Grand Master's have done, may be performed by him though there be no law of his Grand Lodge granting him the power. If the Grand Lodge of Illinois had by edict declared that its Grand Master *should* not have the power to suspend or act independent of its By-Laws, he could in no case grant a dispensation authorising degrees to be conferred in any other way than that laid down in the By-Laws; in short the ancient right of the Grand Master to grant dispensations for immergent meetings, and for conferring degrees, would be withheld. But, if we are not mistaken, the By-Laws of the Grand Lodge of Illinois is, in this respect, in the same condition, as other Grand Lodges, viz: it prescribes certain rules for the government of its Subordinates, one of which is, that a petition must lie over one month, and without the interference of competent authority, the Lodge cannot go behind or violate the law, but as in other jurisdictions, here comes in the right of the Grand Master to set aside or suspend, for the time being, the law of the Grand Lodge. He could not grant a dispensation to confer degrees in any other way than that prescribed by the By-Laws, if he could not also grant power to receive and act on a petition in a less time than the law prescribes. We say then, that the Grand Master, when he deems it for the good of the Craft, can, by dispensation, authorize a Subordinate Lodge to receive and act on a petition forthwith, and to confer the three degrees on the same night. We could give many instances where this has been done, but we deem it unnecessary here. Least we should be misunderstood, we here repeat what we have before said more than once in the Signet, viz: that the Grand Master is to the full extent, the creature, the officer, the instrument of the Grand Lodge to see that its edicts are executed, but his power extends further unless expressly withheld. It is also his duty to see that the ancient usages and landmarks of the Order are lived up to. But there is no law, ancient or modern, giving the Grand Master the power to make or permit a Mason to be made without the unanimous vote of a regular Lodge.

To the second question, we answer, that a Subordinate Lodge is not a legislative body, (the Grand Lodge is,) and therefore has nothing to do with parliamentary rules, and there being no such thing as a protest known in the business or work of a Lodge, it is improper for a member to ask as it would be for the Master to order a protest to be entered on record. Every member has the right to express his opposition to any proposed measure, and this being done, he should be satisfied with the action of his Lodge, at least until the meeting of the Grand Lodge, when he can complain by petition or otherwise.—Ed.

CLARKSVILLE, TEXAS, January, 11, 1852.

*Brother Mitchell:*—Permit me to present a few questions of Masonic usage, to you, with the request that you publish your views upon the same in the Signet, at your earliest convenience.

In the restoration of an expelled Master Mason by a Subordinate Lodge, please to indicate the proper course to be pursued, the members of that Lodge being disposed to the restoration.

The Grand Lodge of Texas, held at Henderson, Texas, January, 1851, has decided by the adoption of the report of the Committee on Grievances and Appeals, that the Lodge expelling a member, is the only tribunal that can afterwards restore him. I allude to the case of Mooring, in that report, which I presume you have seen. It is inferred by many, from the language of that report, that a ballot is necessary, but that the individual may be reinstated by less than a clear ballot; and I have seen a member restored in consequence of this report, by less than a clear ballot. This being so directly at variance with all my preconceived views of Masonry, I appeal to you. An expelled Mason stands to the fraternity as an alien; he is cut off from all claims and privileges, so far as Masonry is concerned, and the brotherhood are absolved from all obligations to him as a Mason. Now, although he has been expelled by a majority only, or by a two-thirds vote of the Lodge, can he come back into the Lodge upon easier terms than a worthy man applying for admission by initiation? Such a doctrine it seems to me is incompatible with the true spirit of Masonry.

Another case. In a Royal Arch Chapter is there an indispensable number of ballots necessary to entitle an applicant to the Chapter degrees; and if so, what number? The number of Companions necessary to form a Chapter, I well know, but may not the Chapter

excuse some of its members from voting, and thus the applicant be elected by a less number than nine white balls? In the case eliciting this enquiry, the application had been before the Chapter for four months. At the expiration of the the month, his application had been negatived by three black balls, but that vote was reconsidered, and the application laid over for one month, and at the expiration of this time, only eleven members were present, and four of these were excused from voting. The ballot was fair, and the candidate declared elected. Is, or is not the election a legal one? The communication was a regular stated meeting. You now have the facts before you. I wish you to answer me with as little delay as possible, on this case by letter, if you please. The case is a novel one to me, and I confess myself embarrassed by the conflicting opinions with which I am surrounded on this subject.

Another question. Can a ballot resulting in the election of a candidate be reconsidered?

In the above case, assuming the election to be legal, by seven ballots, would it be Masonic to give the Chapter degrees to one thus elected, when it is known that dissatisfaction would be produced among the existing companions by so doing?

These are questions I have never seen discussed in a journal like your's, and I believe the Craft generally are uninformed in regard to them, particularly in Texas, and I think you might benefit the fraternity much by presenting them properly through the Signet.

Fraternally your's,

A. K. ELLETT.

To the first question, we answer, that an expelled Mason who desires to be restored, should ask it by petition or the motion of a member. The Master should fix a time, either the next regular meeting, or at a period sufficiently remote to afford a reasonable time for all the members to be apprised of the application. The master should issue his summons to every member believed to be within reach, and when the time arrives, all the members present *must ballot*, and a single black-ball rejects the applicant.

It is scarcely necessary for us to add a single remark in vindication of this position, as our correspondent has himself ably and correctly done so. We think the Grand Lodge of Texas decided correctly that the Lodge expelling is the proper body to reinstate, unless said Lodge

should cease to exist, in which event the Grand Lodge should exercise its undoubted power, but surely the Grand Lodge of Texas, never contemplated the restoration of a suspended or expelled Mason, without the unanimous vote of the Lodge. If there is one principle or end more sacred to Masonry than another, it is the harmony of the body, and how can harmony be preserved if a man can be forced into the Lodge against the will of a single member? If, in a case as put, we felt compelled to deposite a black-ball, we should most surely be compelled to refuse to fellowship the man and thus we should be driven from the Lodge, if he were admitted. To guard against a contingency of this sort, it is wisely provided by every Grand Lodge, we believe in the United States, except South Carolina, that one black-ball shall reject a candidate for initiation or affiliation, and surely, as our correspondent suggests, it will not be contended that an expelled Mason may claim higher privileges than either the one or the other.

The second question is more difficult to answer. We have no hesitation in saying that there *is* an indispensable number to constitute a Chapter, and that the number is the same required to open a Chapter, but for the *convenience*, not of young, but old Chapters, made up of hunker Masons, some Grand Chapters—Missouri in the number—have in their wisdom said that *five* shall be sufficient, and hence, may *our* opinion be of but little value in opposition to a precedent set by such high authority. But let us see how this new rule will compare with the established usages of the Order. A Lodge of Entered Apprentices cannot be opened by a less number than seven. After the Lodge is opened, no vote can be taken with a less number than seven; in short it ceases to be a legal Lodge with a less number. Five is the indispensable number of a Fellow Crafts Lodge, and three of a Master's Lodge. Most of the Grand Lodges in the United States require at least seven to ballot in a Master's Lodge, and most certainly no Lodge would undertake, in the absence of such requirement, to ballot with a less number than five in the F. C. Lodge, or three in the Masters. Now every Royal Arch Mason knows, that at least nine *regular* R. A. Masons are necessary to constitute a Chapter, and we ask can a less number ballot? Is the Chapter a regular one with a less number? We think not, and we think the great principles and established usages of Masonry should never be made to yield to convenience. If a Chapter cannot command the attendance of nine members, it should suspend

business until it can, or surrender its Charter. But the case eliciting the enquiry by our correspondent, was all wrong. A ballot may be taken once, twice, or thrice, if the presiding officer shall believe it at all probable that a mistake has occurred, but this being done, it is his *imperative* duty to announce the election or rejection of the applicant, and thus ends the matter, until the time shall elapse when the candidate, if rejected, may petition again. There is no such thing in Masonry as reconsidering a ballot; neither can the balloting be postponed after it has once been taken. Another thing wrong in the case as put, was the excusing of members from voting. In the ordinary business of a Lodge or Chapter, we can imagine cases where a member might properly ask, and the presiding officer excuse him from voting, but only in such cases as involved the interest of the member so asking, but in balloting on a petition for initiation or membership, every member should be *required* to vote, and this is necessary in order to preserve the harmony of the body. None should be admitted with whom any one member cannot fellowship. Any other course would be ruinous in its consequences, for it would drive away and render lukewarm the *in's*, in order to make room for the *out's*, which would be at war with every principle of the fraternity. We say then, that the candidate referred to by our correspondent, was declared elected contrary to established usage, and furthermore, that he was regularly and legally rejected, when three black-balls appeared against him; and the Grand Chapter of Texas will so declare, if the subject be brought before it; for beside the other illegal steps taken, the High Priest could not reasonably conclude that a mistake had been made. A ballot rejecting an application for membership in a Chapter, in this jurisdiction, was reconsidered, and he was afterwards balloted for and declared elected; but the Grand High Priest hearing of it, very properly visited, and caused the Chapter to rescind or annul the last vote, and to return the applicant as rejected, though we are confident he believed the applicant a good man and Mason.

The last question of our correspondent has been answered, by saying no ballot can be reconsidered. But the election of a candidate for initiation by no means precludes a member from the right to arrest his progress. No High Priest of a Chapter, or Master of a Lodge should attempt to confer a degree, if he is informed that any one member refuses to fellowship the candidate in that degree,

and should an officer attempt to do so the member aggrieved may rise and object to the proceedings, and we take it for granted this would be deemed sufficient any where, as we must protect the feelings as well as the rights of those to whom we are bound by the strong ties of brotherhood, whatever may be the consequence to others. Every applicant has it in his power to be informed of the rules by which candidates are received or rejected. They should know that they cannot be received against the consent of a single member, and knowing this, they must be content to abide the issue.

We trust the importance of the subjects embraced in the questions of our correspondent will be considered an ample apology for the space we have occupied in answering them. The glaring and dangerous errors in the action of the Chapter referred to, should admonish presiding officers to devote some time in acquiring a knowledge of the usages of our Order. We mean to cast no unnecessary censure upon that particular Chapter; indeed we are not in a situation to do so, when truth requires us to acknowledge that the Chapter of which we are a member is the one referred to above, where the Grand High Priest mildly, but firmly, required us to respect the usages of the Order.—Ed.

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HANNIBAL, Mo., February, 1852.

**A QUESTION ON MASONIC LAW—RULES INVOLVED.**

1st. An unanimous vote shall be necessary to an election, *provided*, that, if one or more black-balls appear, a second and third ballot may be had, to correct any supposed error; but no third ballot shall be taken at the same meeting.

2d. After the petition shall be in possession of the Lodge, it cannot be withdrawn, except upon a vote of three-fourths of the members present.

3rd. All the members present at any first balloting, must be present at any second or third balloting; and no balloting can be taken in the absence of any such member.

CASE. — Upon the favorable report of the Committee, to whom the petition was referred, a ballot was ordered, and taken, which resulted in two black-balls. On motion, a second ballot was taken to detect a supposed error, which resulted as before; when on motion, the further balloting was postponed to the next regular meeting. At the next, and several subsequent regular meetings, the balloting was further

postponed to the next regular meeting thereafter, on account of the non-attendance of members present at the first balloting.

The Lodge wishing to dispose of the matter, but unable to proceed, on account of the absence of members, (under the rule marked 3d, above,) a motion was made, "to re-commit the petition to the same committee, to whom it was originally referred, to report anew, which being duly seconded, the Worshipful Master decided, that he could not put the motion, under the doctrine of the rule, marked above as 2d, as is found ordained by the Grand Lodge, Article —; Section —.

QUESTION. — Has the Lodge the lawful power before or after a ballot has been ordered and taken—but not final—to re-commit the petition &c., report thereon, (the report admitted to go with the petition,) under the rule of the Grand Lodge, quoted in substance as the 2d above, or would such re-commitment be in derogation of the rule, or doctrine of the rule.

The Worshipful Master holds the affirmative; others hold the negative, and appeal to those parliamentary rules which are available for all bodies, in the transaction of business; and also insist, that without the application to withdraw by the petitioner, or his authorized friend, that the three-fourths vote has no application to the case.

Your's fraternally,

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We have no difficulty in answering the foregoing interrogatory, by the long established and, we think, correct usages of the Order; but if our correspondent quotes the first rule from the By-Laws of the Grand Lodge of Missouri, it raises a question of Ancient Masonic Law, which would have to be determined by the Grand Lodge. If the words "no third ballot shall be taken at the same meeting," &c., are to be found in the By-Laws of the Grand Lodge, then we say the Master was justified in entertaining the motion to postpone the further balloting to the next regular meeting; but the doctrine and consequences involved, are so repugnant to the usages of the Order—and we cannot find any such law—we are inclined to think it does not exist, and yet the 16th section of 5th article, seems to tolerate a similar course of proceeding in relation to a second ballot. It is as follows: "No second ballot, upon the petition of any applicant for initiation or membership, shall be taken by any Lodge, unless all be present, who still remain members of the Lodge, that were present at the time of taking the previous ballot, or until the lapse of one year." The first

part of this rule is plain, and in accordance with correct practice, as a second ballot may be ordered, in order to ascertain whether a mistake was made in the first, and no member should be permitted to withdraw, and thus avoid depositing his ballot, but what is to be understood by the words, "who still remain members of the Lodge," we are at a loss to determine. We can hardly suppose the Grand Lodge ever intended to permit a Lodge to postpone the balloting to another meeting after the ballot had been once taken, and yet the language of the law is fairly susceptible of such a construction, for it is not to be presumed that a member will be permitted to demit, whilst the Lodge is engaged in balloting. We say that if the Master in question had entertained a motion to postpone the *second* ballot to the next regular meeting, he would have been sustained by the law of the Grand Lodge we have quoted, but certainly not by any correct usage of the Order. But unless it can be shown that the Grand Lodge does authorize a third ballot, and that it may be postponed, the Master not only acted in violation of usage, but without the authority of his Grand Lodge. The practice prevails, and we think correctly, to order a second ballot whenever the Master shall have reason to believe a mistake occurred in the first. In the case before us, a second ballot was ordered, in order to the correction of a supposed mistake, when it was hardly supposable that a mistake had been made, as there were two black-balls; but to this indulgence we do not object. But upon what principle, or for what object he entertained a motion for a third ballot, and suffered its postponement to another meeting, we cannot determine, unless his Lodge was disgraced with the presence of two members who were intoxicated, which is not a supposable case.

Aside from local laws, we think, the usage and general practice is as follows: A petition cannot be withdrawn after it is filed and referred. On the report of the Committee of enquiry, if the ballot is ordered, no other business can be entered upon; no motion to withdraw the petition, or for any other disposition of it can be entertained. If upon the first ballot the Master has reason to believe that a mistake was made in balloting, he may order a second and even a third, provided he still believes there was a mistake, but all this must be done at the same meeting, and the candidate must be declared elected or rejected, as the case may be. The very case under consideration shows



conclusively that any other course would result in interminable difficulties. Suppose one of the members who was present at the first balloting chooses to absent himself; he may, it is true, be brought there by a summons, but suppose him to be absent from, and if you please, removed beyond the jurisdiction, but still remains a member, owing no dues. How can you command his presence? You cannot act again on the petition without his presence; you cannot grant him a demit unless he asks for it; you cannot suspend him, or erase his name for non-payment of dues; nor can the Lodge dispose of the petition.

We are asked, whether the Master is sustained by the rule quoted, in refusing to entertain a motion to recommit the petition. We answer, we think he is most clearly, because the effect of the motion goes behind the balloting, and by a re-direction, defeats the action of the Lodge. If the petition be re-committed, it stands without a report, and without an order for a ballot, and hence, subject to be withdrawn by a vote of three-fourths; and surely it will not be contended that a petition may be withdrawn even by a unanimous vote after the ballot has been once taken; there would be but few rejections if the friends of the petitioner could withdraw the petition after it was known he was black-balled. One committee of investigation, and one report from that committee, are all that is known in Masonry. Nor can the result of a ballot be avoided by indirection. It is the imperative duty of every member to be in full fellowship with every other member, and should any fail to live up to this duty, it is the duty of the Master to arraign them, that they may be *required* to live in harmony; and it is more especially the duty of the Master to see to it, that no one is admitted who is likely to disturb the harmony of the Lodge.

We think, in the case as put, the candidate was regularly and liberally dealt by, and as regularly rejected; that the records of the Lodge should be made in conformity thereto, and the name reported as the law requires to the Grand Lodge.

In conclusion, we have to say, that the order of business in a subordinate Lodge, cannot be determined by parliamentary rules. A subordinate Lodge is not a legislative body; they must be governed by the usages of Masonry and the laws of the Grand Lodge, and we sincerely hope that some of the laws of the Grand Lodge of Mis-

souri, and especially the 16th section of 5th article, will be speedily amended, as it cannot be expected that the Lodges will live up to the usages and land-marks of the Order, while conflicting laws are in force.—Ed.

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### GRAND LODGE OF THE STATE OF LOUISIANA.

At a meeting of the M. W. Grand Lodge of the State of Louisiana, held January 22, 1852, the following named brethren were elected officers for the ensuing Masonic year, and on the 24th of the same month and year, were duly installed into their respective offices :

H. R. W. Hill, M. W. Grand Master.

R. F. McGuire, R. W. Deputy Grand Master.

W. L. Knox, R. W. Senior Grand Warden.

S. M. Hart, R. W. Junior Grand Warden.

Chas. W. Whitall, W. Grand Chaplain.

S. Herriman, W. Grand Treasurer.

Edward Barnett, W. Grand Secretary.

James Clark, W. Senior Grand Deacon.

E. Ferry, W. Junior Grand Deacon.

G. W. Race, W. Grand Marshal.

H. W. Long, W. Grand Sword Bearer.

Sam'l O. Scruggs, W. Grand Pursuivant.

L. A. Gunst,

F. H. Knapp,

H. M. Crenshaw,

T. R. Brady,

J. Galle, Grand Tyler.

} W. Grand Secretaries.

By order : EDWARD BARNETT, Grand Secretary.

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### MASONIC NOTICE.

THE following Brethren, regularly and lawfully constituted Sublime-Princes of the Royal Secret, under the jurisdiction of the Supreme-

Council of the Thirty-third Degree, for the Southern Jurisdiction of the United States of America, holding its session at Charleston, S. C., were, at a meeting held on Monday evening, February 2, 1852, in the city of New Orleans, solemnly and in ample form, constituted and organized into a Consistory of Sublime Princes of the Royal Secret, for and over the State of Louisiana, by the Illustrious Brother Albert G. Mackey, M. D., Secretary-General of the H. E. of the said Supreme Council, and the delivery to them, by said Illustrious Brother, of a regular Warrant of Constitution, emanating from the said Supreme Council, viz :

Thrice Illustrious John Gedge, Grand Commander.

“ “ H. R. W. Hill, First Lieutenant G. Commander.

“ “ John Pemberton, Second “ “ “

Illustrious William M. Perkins, Minister of State.

“ N. J. Pegram, Grand Chancellor.

“ Charles F. Prehn, Grand Treasurer.

“ Edward Barnett, Grand Secretary.

“ L. M. Place, G. Master Architect.

“ B. P. Voorhies, G. Keeper of Seals.

“ John Claiborne, G. Master Ceremonies.

“ J. O'Harris, G. Captain of the Guards.

And Brothers William Debuys, Samuel R. Walker, William Prehn, George Arnold Holt, and Charles Clapp, Sublime Princes of the R. Members.  
JOHN GEDGE,

R. . . . K—H. . . S. . . P. . . R. . . S. . . Grand Commander.

[L. S.] E. BARNETT, R. . . . K—H. . . S. . . P. . . R. . . S. . . Grand Sec.

I, ALBERT G. MACKAY, M. D., Secretary-General of the H. E. in Supreme Council of Sovereign Grand Inspector-General for the Southern jurisdiction of the United States, do hereby certify, to all whom it may concern, that the above named Consistory was legally and duly organized by me on the 2d day of February, 1852, by virtue of special powers to me delegated by the aforesaid Supreme Council; and I do furthermore declare that the above named Consistory, of which our Thrice Illustrious Brother, John Gedge, is Grand Commander, is the only lawful administrative Body of Ancient and Accepted Rite in and for the State of Louisiana; and I call upon all members of the Rite, in the jurisdiction aforesaid, to pay full faith and allegi-

ance to the above named Consistory, under the highest pains and penalties of Masonic Law.

Given under my hand and the Seal of the Order, at the city of New Orleans, this 3d day of February, A. D. 1852.

ALBERT G. MACKEY, M. D.

[L. s.] R.·\*·K—H·S·P·R·S·S·G·I·G·33d°.

Secretary-General of the H. E., in the Supreme Council of the 33d for Southern Jurisdiction of the U. S. A.

### GRAND LODGE OF TEXAS.

**THE** The following named Brethren were duly elected Grand Officers of the Grand Lodge of Texas, for the ensuing year.

- M. W. John Sayles, Grand Master.
- R. W. Andrew Neill, Deputy Grand Master.
- R. W. E. H. Tarrant, Senior Grand Warden.
- R. W. J. C. Harrison, Junior Grand Warden.
- R. W. E. B. NICHOLS, Grand Treasurer.
- R. W. A. S. Ruthven, Grand Secretary.

## GRAND LODGE OF NEW YORK.

## MASONIC JURISPRUDENCE.

[CONCLUDED.]

“XV. **THE BALLOT.** — This is strictly secret ; it is inviolable. It is without question, except on the ground of an unintentional or suspected mistake : to ascertain which, it may be passed the second or even third time ; but no more than three times. It must be unanimous ; one negative rejects. In some jurisdictions it is had, and in others required to be had, in every degree, first for admission, afterwards for advancement. In others it is had *on* every degree, but is required to be had in the Master's Lodge. In some jurisdictions, one ballot in the Master's Lodge, for all the degrees, is held sufficient, if clear ; unless after one degree conferred, objection to advancement is made by some brother, or a ballot on the question of advancement, privately asked of the Master, or demanded publicly in the Lodge. In New York all the modes are practised by different Lodges, and it is considered a matter to be left to *them*, to be governed by their written rules, or their practice. In some jurisdictions it is held that all business but conferring the first two degrees, *must* be done in a Master's Lodge ; and in that case the ballots, one or more, would be had in a Master's Lodge ; and this we consider the practice ; but in others, it is held that petitions may be presented, referred, reported and balloted on, and any business not relating solely to a higher degree, may be transacted in the E. A. Lodge ; and such as relates to the F. C. in that degree.

“XVI. *Withdrawing Petitions.* — No subordinate Lodge should allow any petition to be withdrawn, after it is presented to the Lodge. The opinion is contrary to the practice of some of our Lodges ; but we think they err in their practice. The Grand Lodge has decided that a petition cannot be withdrawn after a report ; but that a ballot *must* take place. The Lodges evade this decision, by suffering the petition to be withdrawn and no report made, when a Committee decide against a petition. This is wrong, because in principle, it equally

violates the rule, and enables the petition to be presented again, sooner than the rules would allow; at least, so the Lodges think. But we can see no real distinction, and consider it equally, in principle, a rejection, and that the Grand Lodge, Constitution, or By-Laws of the Lodge, preclude its presentation again, short of the time specified therein, whether that is six months, as in this State, or one year, as in Texas.

“XVII. *Education*.—We think it a duty of Masons to provide for the education of the orphan, or half-orphan children of deceased Masons; and to assist a Masonic parent in the education of his children, who is unfortunate, and becomes destitute or partially unable to provide for their instruction. The Grand Lodge of New York, has no “System of Education,” as many others have; and we think there is no necessity for such a system in this State. The Common, Select, Academical and Collegiate schools in this State are so numerous, so cheap, and so far, free, and so devoid of sectarianism, that, we think, they will answer the best purpose. And we would respectfully advise secular Lodges to look up the destitute children in their precincts, and place them in the Common or other schools, and pay, or share with the parents the expense.

“Yates Academy, founded by Brother Giles F. Yates, at Schenectady, under the care of St. George’s Lodge, No. 6, is the only school in the State, under the sole charge of Masons. It shares in the State Literature fund, about \$150 per annum, and educates two Masonic pupils per annum, selected by St. George’s Lodge, free of charge. The other pupils pay for tuition. The building is in part owned by the Lodge, if not entirely. It is a prosperous and well conducted school.

“XVIII. *Widows of Masons*.—We think, a wife, or widow of a Mason, although she may have married a second husband, or become widowed a second time, does not lose her claim upon Masons while she lives, and ought to be assisted whenever she may need it, if she is a worthy and reputable woman. This is the opinion held by Virginia, and we believe several other Grand Lodges.

“XIX. *Trial by Committee*.—The Committee of Foreign Correspondence of the Grand Lodge of Florida, refer to the appointment of a Committee, by the Grand Lodge of New Jersey, “to try the charges against Past Masters P. Alling, and J. Hollingsworth,”

and disapprove of it, and say, that the trial by a Committee "is a manifest violation of the rights as a Mason." We believe other Grand Lodges, besides New Jersey, have appointed learned and discreet Committees, to try questions; and think, we have seen it even in the proceedings of the Grand Lodge of England. That Grand Lodge, and the Grand Lodge of New York, try such questions before the Grand Stewards Lodge, by force of a direct reference, and by original citation, issued by the Grand Secretary, on the direction of the Grand Stewards' Lodge, in the first instance, where the case has never been before the Grand Lodge, and that Lodge is in effect but a Committee. Its acts must be reported to, and confirmed by the Grand Lodge. So that on the same principle, we think a trial may be had before a Committee, and a decision made for or against suspension, censure, or expulsion, but that the final decision of confirmation or rejection, must be made in Grand Lodge, upon a report of the proceedings. And this we presume, is what our sister of New Jersey intended. It relieves the Grand Lodge of the time, expense and excitement, of many arduous and unpleasant investigations.

"XX. *Rejected Applicants.* — We think neither the names, nor a description of rejected applicants should be published, except to neighboring Lodges, and that then it should be verbal, or at least private.

"XXI. *Restoration to the Privileges of Masonry by the Grand Lodge, does not restore to Membership in the Subordinate Lodges.* — This is the generally received opinion. The only two Grand Lodges that have ever acted contrary to it, we believe, are the Grand Lodge of South Carolina, and the Grand Lodge of England, each in one instance only. The former in the case of Walhalla Lodge; and the latter in the case of the Lodge of Antiquity, No. 1, in 1779–80.

"'The Lodge of Antiquity, having expelled three of its members for misbehavior, the Grand Lodge interfered, and without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the members conceiving themselves competent and sole judges of their own society.' Preston, 261.

"The Grand Lodge had already a dispute with that Lodge, in consequence of some of its officers, and some of its members, walking in public processions, in the clothing of the Order, on St. John the Evangelist's day, to divine service in St. Dunstan's Church, and back to the Mitre Tavern where their Lodge was held, without a dispensa-

tion for the purpose. A regulation of the Grand Lodge forbade such processions; but the Lodge of Antiquity contended that it did not apply to any of the four old Lodges, this being an ancient and inherent privilege of theirs, used before the revival of the Grand Lodge, in 1717, at which time it was agreed, that no rule or regulation, should in future be passed, depriving them of any rights they collectively enjoyed before that time. A rupture ensued; the Lodge of Antiquity withdrew from attendance in the Grand Lodge; applied to the Grand Lodges in York, Scotland and Ireland, for advice; and avowed an alliance with the old Grand Lodge at York. The dispute continued ten years. The Grand Lodge of England expelled all the members of the Lodge, in 1779, who did not submit to its authority, and continued to recognize a few, who submitted, as the lawful members only of the Lodge. The main body of the Lodge did not recognize these members, and continued to meet without them, under their immemorial organization; the Lodge never having had a charter. In 1790, the Grand Lodge of England restored all these brethren, on their submission to its regulation in the matter of processions, and the Lodge returned to its allegiance, and re-admitted the nominal members, as an act of reconciliation. The Grand Lodge of York, had ceased its meetings in 1787, and was not afterwards revived.

“XXII. *Moving the Previous Question.*—The Committee of Foreign Correspondence of our sister Grand Lodge of Vermont, say, ‘the previous question being unknown to Masonry, should find no resting place in a regular Masonic Lodge.’ Several other G. Lodges have condemned the moving the previous question. In the Grand Lodge of New York, it is practiced, though seldom; and has passed without objection. We know not on what ground our brethren in Vermont, consider it ‘unknown to Ancient Masonry.’ It may be so, but we do not know of any direct authority on the point. It is used by us not as an improvement, but as a convenience, to get rid of taking one or more votes upon injudicious amendments, to save time, and to cut off debate.

“Debate is often useless. It is not unfrequently annoying, besides being useless and unwise. The majority have a right to govern, in mere legislation. This is a Masonic rule, and is Ancient Masonry, we believe; and we do not see how it can be done in such cases, without a resort to the previous question.



“**XXIII. *Adjournments.***—A Grand Lodge can adjourn from day to day, during the session ; but must close at the end of it. A subordinate Lodge can adjourn from one stated regular meeting to any period before the next, or to the next regular meeting. Such at least is the rule in this jurisdiction. Such adjournments have been held good by the Grand Lodge, and are practiced by it and its subordinates.

“**XXXIV. *Lodges under Dispensation.***—By courtesy, the representatives of Lodges under dispensation are permitted to sit in this G. L., except at the opening, or during an election, unless they are Past Masters, which entitles them to be present ; but they are not entitled as representatives to act or vote in the Grand Lodge. This is so understood, and is the practice, although Article 3, of the Constitution does not expressly exclude them. They are not considered ‘Lodges,’ within the meaning of that clause, until warranted. They are only in the incipient stage of *forming* a Lodge. The officers do not receive installation under dispensation. They are not considered ‘members of the Grand Lodge,’ within the meaning of our Constitution, until they have received a warrant, and their Lodge has been regularly constituted, and its officers regularly installed.

“**XXV. *Representatives and Proxies.***—In our opinion, neither the Grand Master nor the Grand Lodge have power to appoint a representative for an absent Lodge. A Lodge has a right to send a proxy to the Grand Lodge, when its first three officers can neither of them attend, or do not choose to ; and either of those officers has a right to appoint a proxy for himself. The proxy of a Lodge casts the number of votes the Lodge is entitled to, but his power ceases on the appearance of either of the first three officers ; while they remain they cast the vote ; if they retire, the proxy can act in their absence. The proxy of a Master or Warden, acts for his principal in his absence only, and casts one vote.

“**XXVI.—*Lodge Records.***—A subordinate Lodge is bound to send its records to the office of the Grand Secretary, when required, by notice, or mandate ; and also, its Charter, or By-laws, if required, and to exhibit to the Grand Officers, all, or either of them, when required.

“**XXVII. *Location and Removals.***—No Lodge has a right to remove from the place named in the warrant, without the previous consent of the Grand Lodge.

“XXVIII. *Masons and Members.*—A man becomes a Mason when he is initiated, but not a member of the Lodge until he has signed the By-laws; but the initiation fee is payable upon every one initiated, before initiation. \*

“XXIX. *Rejected Candidates.*—The majority of a Lodge can at any regular stated meeting thereof, recommend a rejected candidate for initiation to a neighboring Lodge, which can then initiate him, on a petition and reference, and a unanimous vote. †

“XXX. *Benefits.*—Lodge By-laws, securing benefit or aid in case of sickness or death, are not a violation of Masonic usage, because not inconsistent with it. Decision of the Grand Lodge of New York, June, 1849. They were not unknown in England and Germany before the commencement of this century. They are not the general usage, however, nor do we approve of them, because they tend to change the character of the institution, from the Benevolent or Charitable, to a Benefit Association.

“XXX. *Libraries.*—It is proper, and not only so, but very desirable and commendable, for subordinate Lodges to found and support, with their funds, libraries of miscellaneous and Masonic books, for the use, instruction and entertainment of their members, or to procure a musical instrument for the use of the Lodge. Intellectual entertainment, the acquisition of knowledge, or the cultivation of a literary or musical taste, are more appropriate in reality, and a more appropriate application of surplus Lodge funds, than the entertainments of the table. Throughout Europe the secular Lodge funds are applied to

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\* This may be a very good local rule in some jurisdictions; but whether the act of signing the By-Laws, shall or shall not constitute membership, should be left to subordinate Lodges. We have known Lodges having this rule, through inadvertance, suffer brethren to suppose they were members, and even held office, before it was ascertained they had neglected to sign the By-Laws. We believe the best rule is to make the membership commence from the date of raising.

† Then a majority of the Lodge can, in effect, set aside the right of a minority to keep out a bad man. We do not wonder they have so many bad Masons in New York, for, say as we may, there is a species of rivalry between the Lodges of a city, and we are satisfied, that if this rule was acted out in St. Louis, there would be but few final rejections. The petitioner can generally command the vote of a majority of the Lodge who may know nothing against him, and he can get up a feeling in his favor, in some other Lodge, where he will come recommended by a greater number of good men than compose the Committee of enquiry, and the Committee will be called upon to decide between the recommendation of a majority of a Lodge, and the KNOWLEDGE of one brother that he is not worthy.

both uses, and ever have been since Masonry became purely speculative.

“Grand Lodge libraries are equally appropriate, and most Grand Lodges have them; some, however, under the name of ‘Archives’ only.

“XXXII. *Grand Lodge Representatives.*—These are Masonic, and proper. The first on record was received by the Grand Lodge of England, (the Modern,) from the Grand Lodge of Germany, in Berlin.

“The Grand Lodge of France applied to that of England for a closer correspondence in 1745, which was cordially reciprocated. Representatives from sister Grand Lodges are common, all over Europe, and frequent in the United States. We wish they were more frequent.

“XXXIII. *Presentation of Petitions.*—We think they can be presented at a called meeting; but that they cannot be referred or acted on except at a stated regular meeting.

“XXXIV. *Acquisitions or Increase of Members.*—‘Numbers alone,’ say a Committee of the Grand Lodge of Tennessee, ‘do not constitute the strength of a Lodge. Its power and influence consists in the moral qualities of the members.’ We agree with them.

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From the Middlesex (C. W.) Prototype.

### FREE MASONRY DENOUNCED.

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“The highest authority of the Romish church in Ireland, has, in a pastoral letter, dated November 8, 1851, denounced Free Masonry and Free Masons, as rotten branches from the Church of God, doomed to eternal perdition, ‘should they die in connection with the Masonic Lodges.’ We have always abstained from any remarks in this journal that might excite displeasure in the minds of those whose religious views are not in accordance with our own, but when we find a man pretending to be a messenger of peace, a minister of Christ, and styling himself Archbishop of all Ireland, dooming a body of men to

‘eternal damnation,’ for no other reason than that they dare think for themselves, and fearlessly confederate together for the purpose of assisting those that may require their aid in sickness or distress, we cannot remain silent.

“We never intend to become a Mason, but are free to admit that many Christians, divines, heroes, scholars, statesmen, and orators, have lent to Masonry, the powerful influence of names that will be revered by every Free Mason, long after the despotic mandate of Paul Cullen shall be thrown to the ‘moles and bats,’ as the bigoted production of a narrow-minded exclusive clerical despot, whose power over the souls of men is a fast exploding fiction, that will, ere long, we trust, be repudiated by the whole Irish people, and by all professing Christians. He says :”

“And here let me admonish you again, as I have repeatedly done ‘before, both by word and in writing, that nothing can be more fatal ‘to charity (!) than those secret societies, which have been unhappily ‘propagated in many parts of the country—continual discussions, ‘feuds, disputes between neighbors, party fights, injuries inflicted on ‘property and on person ; and, to pass over other evils, most appalling ‘murders, that cry to heaven for vengeance, have been the offspring of ‘such illegal combinations. I have before declared to you, and I beg ‘of the clergy in every parish to repeat the admonition continually, ‘that all those who are banded together by oath in those wicked societies, under whatever name they may be called, and also all Catholics ‘who join the society of Free Masons, as has been repeatedly declared ‘by the Roman Pontiffs, are subjected to the penalty of excommunication, cut off as rotten branches from the Church of God ; and if ‘they die in this deplorable state, doomed to eternal perdition. It is a ‘sad calamity that a system so pernicious in its effects, and so hostile ‘to Christian charity should be tolerated or encouraged in any district.

“Signed,

PAUL CULLEN.

“Archbishop, etc., Primate of all Ireland.”

**EDITOR'S TABLE.**

WITH this number we conclude the Sixth Volume of the Signet, and terminate the fourth year of our editorial efforts to *disseminate true Masonic light*. We have not paused in our career to consult our ease or interest, but having thrown off all other business alliances, our best energies and unceasing labors have been given to the great cause of Masonry. We have endeavored to bring to bear, and render available to the Craft, some of the most useful deductions, drawn from more than thirty years study of the history, principles and rituals of our Order. Our aim has not been so much to please, as benefit, our readers. We have not desired to offend any, but we have been, and expect to remain, careless of the consequences, if in the faithful fulfilment of the high trust reposed in us, the truth has or should offend. In our reviews and commentaries, we have endeavored to know no man, or set of men, to the prejudice of principle, and now that we have passed the ordeal, we feel proud at being able to say that Masonry is in the hands of men who would not have the Signet a fawning instrument in the hands of a truckling editor. We were at one time mortified at knowing our independent course led to the loss of several hundred subscribers, but not being dismayed, we continued the even tenor of our way, and the result has shown that we have gained hundreds where we lost tens.

We believe it is usual for an editor, at the close of a volume, to return thanks to his subscribers, and we sincerely wish we could do so on the present occasion, without broad exceptions. Our subscription list has become larger than we ever dared hope for; but our *true* patrons — those who have furnished the wherewithal to sustain the outer man — have thus far been confined to a minority, and with our whole heart we thank *them*. As for the remainder — we shall see.

To the female readers of the Signet, the entire Craft are greatly indebted for very many of the most beneficial and salutary results to the cause of Masonry; and we rejoice at the opportunity of tendering to them our hearty thanks, and to bespeak their further aid in removing in others, those prejudices which a want of acquaintance with our Institution has given birth to.

At the close of each year, we have requested those of our readers

who are familiar with the traditions and history of our Order, to do us the favor of pointing out, through private letters, any errors observable in our history of Masonry. Our object has been to place the claims of the Institution upon the platform of truth, and if we have failed to do so in any important particular, we anxiously desire to be apprized of it, that we may make amends, and to this end we again solicit a careful examination of what we have written and published, to be followed by such strictures as the reader may deem proper.

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✍ Brother Moore, of the Review, gives as a reason for not noticing our reply to his personal attack upon us, in a former number of his journal, that he has never seen it, and that he does not get more than half the numbers of the Signet, &c., &c. Now we must say, this, to us, is very strange. We have just one paying subscriber in Cincinnati, from whom we had a letter a few weeks since, through which, we learn, that in several years subscription, he failed to receive but one number of the Signet; and we assert, positively, that the copy addressed to the Review, has been put up in the same package. The wrong, therefore, is with the Post Master at Cincinnati, or Brother Moore. We have again mailed to the Review the number referred to.

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✍ We have determined to get out and forward the May number of the Signet, earlier than usual, with a view to give those of our subscribers who owe us for two or more years, an opportunity of paying their arrearages, and thus continue the work, if they wish it. Should they neglect or fail to pay up, they will surely not think hard at finding the journal discontinued, and their accounts in the hands of a collector. If there are any who do not believe they have received the value of their subscription money, we can inform them how they may get the original subscription for every volume they may have in good order. We mention this that no one may use the paltry excuse for not paying—that the *escaped rabbit is of no account*.

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✍ The communication of Brother D. has been received, and though much of it is a personal attack upon Brother Atwood, late of the Sentinel, we have determined to give it a place in the Signet; but

along with it we feel it our duty to give an article from the pen of the editor, contained in the last number of the Sentinel, which gives his reasons for the course he has thought proper to pursue, and hence, for the want of room we have been compelled to defer the article of Bro. D., until the next number.

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✍ We have given more space than usual, in this number, to light reading, in order to conclude the "Knight of the Black Scarf," which has occasioned an accumulation of Masonic matter, on our table. In the next number we shall take up and duly notice the proceedings of several Grand Lodges.

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### MIRROR AND KEYSTONE.

Brother Hyneman, of the Mirror and Keystone, is informed that we did not receive the number containing his reply to Brother King, until after our second notice of the Mirror, in the March number of the Signet had gone to press, his *confident* opinion to the contrary notwithstanding.

We are sorry to perceive that Brother Hyneman has taken our *foolish* play of words, seriously to heart; but we hope his good humor will be restored, when we assure him that we never doubted the excellence of his paper, but we were a little piqued at his depriving us of the pleasure of puffing his valuable journal by anticipating all we could have said.

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✍ We earnestly request those of our subscribers in Missouri, who are indebted to us to send the amount to the Grand Lodge which will meet the first Monday in May next, at Boonville.

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### GRAND LODGE OF LOUISIANA.

We tender our acknowledgements to Brother Barnett, Grand Secretary of the Grand Lodge of Louisiana, for two proof-sheets, from the proceedings of that Grand body, but they arrived too late for this number. By the way, there must be something wrong in the mail arrangements between New Orleans and St. Louis, for the very same day we received the Mirror and Key Stone from Philadelphia, containing a notice of the receipt of the same sheets, and a re-publication of portions of them.

OBITUARY NOTICE.

CLAIBORNE LODGE, NO. 110, F. A. M.

ROCKY SPRINGS, Nov. 22, 1851.

At a regular meeting of the Lodge, held on the day and at the place above stated, Brethren Regan, Lum and McClellan, a committee appointed for that purpose, reported the following preamble and resolutions, which were unanimously adopted:

Whereas, The Supreme Grand Master of the Universe, has, in the course of his All-Wise Providence, seen proper to call from hence our beloved Brother, **TELEMACHUS HUTCHINS**, Senior Warden of this Lodge, thereby sundering the earthly tie that bound us together, brother to brother; and we who survive him, having assembled together as Masons, and paid to him the last sad tribute of our affections, with the solemn rites of the fraternity, as a further testimony of our love and esteem to our departed brother, our deep regret for his irreparable loss to us, both as a man and a Mason; It is, therefore,

Resolved, That in the death of Brother Hutchins, the community have lost an able industrious and exemplary citizen, his friends and acquaintances a true, constant and faithful friend, his relations and family a kind and affectionate husband, father and brother, whose name and memory will long be held in fond remembrance, the Masonic fraternity a true Mason, and this Lodge its able, energetic and untiring officer, and one of its brightest and most zealous ornaments.

Resolved, That in his sudden and unexpected death, (apoplexy—aged 43 years,) we are forcibly reminded, that "in the midst of life we are in death," and that we too, are mortal, and should be ready, "through the merits of the lion of the tribe of Judah," at the summons of the Grand Master, having "our minds prepared as living stones for that spiritual building, that house not made with hands eternal in the heavens," to pass to that "bourne from whence no traveler returns," and be found worthy to re-unite in the celestial lodge above.

Resolved, That we sincerely sympathize with the widow and orphans of our deceased brother, in their irreparable loss, and can truly say, be comforted; wipe away your tears; your husband and your father was a worthy "Mason, and Masons know their duty."

Resolved, That as a tribute of respect to the memory of our departed brother, the jewels and furniture of this Lodge be shrouded in black crape for the space of three months, and the members wear the usual badge of mourning, for thirty days.

LIVONIA LODGE, No. 91, LA.

At a regular meeting of Livonia Lodge, No. 91, of Free and Accepted Masons, held on the 3d day January, 1852, the following preamble and resolutions were adopted:

Whereas, It having pleased Almighty God to take from our midst our worthy Bro. **LEWIS BARNES**; be it therefore,

Resolved, In this dispensation of Divine Providence, we are called to mourn the loss of one, whose generous disposition and faithful friendship endeared him to all the members of this Lodge; whose kindness to the poor, and whose habitual charitable feelings towards his fellow-men; whose high sense of honor and unwavering integrity commanded the love and respect of all who knew him, and distinguished him as a man and a brother; and whose death is more than ordinarily lamented by the community and the Lodge.

Resolved, That the members of this Lodge do most sincerely express, and hereby tender our sympathies to the afflicted relations of our deceased brother.

Resolved, That these resolutions be communicated to the relations of our deceased brother, and that we wear the usual badge of mourning for thirty days.

J. B. JOHNSON, Sec'y.



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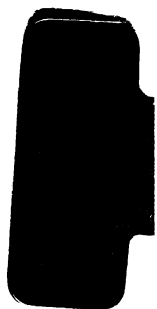
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